# 10

10 ORIENTATION--information especially likely to be needed by users of a file as a frame of reference for understanding the materials classified elsewhere; organization of the file, special coding decisions, and evaluation of the file.

GUIDE TO THE AV3 DARD FILE

[This file contains information on the Dardic peoples who inhabit the high mountain areas north of Kashmir and south of the Hindu Kush. Leitner, who first used the term Dardistan to name the region, locates it between lat. 37° N and long. 73° E to lat. 35° N and long. 74° 30' E. In his widest sense, he includes within Dardistan the peoples of Shinaki, Chilasis, Astoris, Gilgitis, Dareylis, Hunza, Nagyr, Yasin, Chitral and Kafiristan. In terms of modern place names, Dardistan essentially includes the Gilgit Agency, the Astor District in Kashmir, and the Chitral and Dir states and upper reaches of the Swat River in the North-West Frontier Province of West Pakistan. Dard is not a name that any of the people of the area use to identify themselves. The Dardic language is a sub-branch of Indo-European, closely related to the Iranian and Indic languages. There are about 19 Dardic languages in 3 major groups: Western or Kafir (12), Central or Khowar (1), and Eastern or Dard (6). Islam is the main religion, although it is a very lax form. Moslem sex status and dietary laws appear not to be observed. In eastern Dardistan, an equally lax form of Buddhism is found. The aboriginal religion, involving fire worship and numerous nature deities seems to have a strong influence on the newer ones. No population figures are available for this area for any more than scattered valleys. A great variety of grains and fruits are cultivated and sheep, cattle, goats and silkworms are raised. A number of castes structure social relations between individuals and groups.

There are four sources in the file, all of them in English. 1: Leitner is the earliest account. His interest was in

linguistics, but he also included much on folklore, religion, history, and scattered bits of ethnography. Lorimer (2: Lorimer) was also interested in linguistics; but again the source contains information on folklore, religion, and local customs and beliefs. Comparative linguistic data on supernatural phenomena are also provided. 3: Muhammad contains texts of legends and folktales, a description of a marriage ceremony and ceremonies associated with seasonal activities. 4: Biddulph is the most general source in the file. While the basic concern is with geography, there is much on culture, especially on religion and social organization. There are also four chapters of history based largely on genealogical materials. Additional information from other files will also be found in some categories. The file's strongest areas are probably religion and folklore. Basic information is available in other areas but it is not extensive. The file was processed in 1955.]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



# LEGENDS, SONGS, AND CUSTOMS OF DARDISTAN,*

## (Gilgit, Yasin, Hunza, Nagyr, Chitrál, &c., and Kafiristan).

197 **I. Dardu Legends, *in Shiná* (the language, with dialectic modifications, of Gilgit, Astor, Guraiz, Chilás, Hódur, Dareyl, Tangir, etc., and the language of historical songs in Hunza and Nagyr).**

***(Committed to writing for the first time in 1866,***
***By* Dr. G. W. Leitner,**
212 ***from the dictation of Dards. This race has no written character of its own.)***

### A.—Demons = Yatsh[1] (Yuecci ?).

776 Demons are of a gigantic size, and have only *one eye, which is on the forehead.* They used to rule over the
[177] mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the demons have relinquished their possessions, and only occasionally trouble the believers.

776 They do not walk by day, but confine themselves to
823 promenading at night. A spot is shown near Astor, at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar (cultivator) at Grukōt, a village farther on, on the Kashmir road, had, with great trouble, sifted his grain for storing, and had put it into baskets and sacks. He then went away. The demons came—five in number—carrying huge leather-

101 * "Dardistan," or the country of the Daradas of Hindu mythology, embraces, in the narrowest sense of the term, the Shiná-speaking countries (Gilgit, &c.); in a wider sense, Hunza, Nagyr, Yasin, and Chitrál; and in the widest, also parts of Kafiristan. (See my "Dardistan," part III.)

[1] "Yatsh" means "bad" in Kashmiri.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



000 and reached next day *Ganagar Sirkol Jatkol*, where we halted for eight or nine days. In this place the sun is seen only three or four times a year, when all the dogs of the village, thinking him an intruding stranger, begin to bark at him. Burhanuddin, having recovered there, went back to his home, and I, with the other companion, proceeded to the Punjab, and passing through the territory of a chief, named *Shálkhan*, entered the British dominions. On arriving at Lahore we were told that Dr. L. was not there, and my companion, too impatient to wait, went down to Rampur, and I stayed at Lahore." He then gave an account of—

## THE KOHISTÁN (OR MOUNTAINOUS COUNTRY).

(A DIFFERENT COUNTRY FROM ONE OF THE SAME NAME NEAR KABUL.)

101 131 *Boundaries.*—It is bounded on the north by *Chitrál*, *Yasin*, and *Hunza*, on the east by *Chilas*, *Kashmir*, and a part of *Hasara;* on the south by *Yaghistán* (or wild country); on the west by *Swat* and *Yaghistán*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabriál*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

361 The northern part, which is called Gabriál, has only two remarkable villages—*Kandyá*, on the western side of the river, and *Siwa* on the eastern; and the southern part contains many towns and villages:—

| On the eastern side of the river,— | | On the western side of the river,— | |
|---|---|---|---|
| Town. | Name of influential Malak (Landowner). | Town. | Name of influential Malak. |
| (1) Ladai ... | ... Machú. | (5) Batera | |
| (2) Kolai ... | Shah Said. | (6) Patan (8,000 pop.) | Qudrat Ali. |
| (3) Palas (9,000 pop.) | ... Lachur. | (7) Chakarga | |
| (4) Marín ... | Karm Khán. | (8) Ranotia | |

101 131 That part of *Yaghistán* which bounds Kohistan on the west is divided into (1) *Thakot*, which is governed by Shalkhán, and (2) *Dishán*, which is under Ram Khan; and that part of Yaghistán which bounds it on the south is divided into three valleys,—

(1) Alahi, governed by Arsalan Khan.
(2) Nandiyar, „ Zafar Khan.
(3) Tikrál, „ Ghaffar Khan (has also two cannons).

Between the southern part of Kohistan and Alahi, in the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is debatable ground between the Kohistanis of Ladai, Kolai, and Palas, and the Afghans of Alahi.

144 *People.*—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features

197 *Language.*—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison:—

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandiá



000 When Najmuddin left his country, it was governed by a servant of the court of Bukhárá.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *guch*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "damish" (reeds), which grow abundantly on the banks of the Amoo.

The *dress* consists of long, flowing choghás (stuffed with cotton) and woollen turbans. The Khatlanis wear a kind of full boot which they call *chamush*, but lately a kind of shoe is introduced from Russia, and is called *nughai*.

The country is connected with Yarkand by two roads, one running through Kokand and the other through the Pamir.

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The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiá in 1866–72 were thus corroborated in 1881, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

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## IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRIÁL.

101 131 POSITION.—A town in *Kandiá*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Hawā-sinn), which separates it from *Chilás*. The country of *Kandiá* extends along both sides of the *Kheri Ghá*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

361 The town of *Gabriál* is situated three days' march from *Jalkôt*, in a north-west direction, and is one day's march from *Patan*, in a northerly direc tion. *Patan* is the chief city of Southern Kandiá.

161 564 INHABITANTS.— The whole tract of Kandiá can send out 20,000 fighting men. They are divided into the following castes:—

(1) Shín, the highest, who now pretend to be Quraishes, the Arabs of the tribe to which the Prophet Muhammad belonged. (Harif Ullá, the Gabriáli, and Ghulam Mohammad, of Gilgit, *call themselves Quraishes.*)

(2) Yashkun, who now call themselves Mughals, are inferior to the Shín. A Yashkun man cannot marry a *Shín* woman. Ahmad Shah, the Jalkoti belonged to this caste.

3 (3) Doeúzgar, carpenters. (4) Jolá, weavers. (5) Akhár, blacksmiths. (6) Dôm, musicians. (7) Kámin, lowest class. } In reality these people constitute no distinct castes, but all belong to a third, the Kamin, caste.

101 The people of *Northern Kandiá* (Gabriál) are called *Bunzári*, and of the southern part (*i.e.*, Patan) *Mani*, as the Chilasis are called *Boté*. A foreigner is called *Rarávi*, and fellow-countryman, *Muqámi*.

798 RELIGION.—The Gabriális, as well as all the people of *Childs*, *Patan*, and *Palas*, are Sunnis, and are very intolerant to the *Shias*, who are kid-napped and kept in slavery (Ghulam Mohammad, the Gilgiti, has been for many years a slave in Chilas, as Ahmad Shah reports).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



Dardistan are of the meanest description—the mosque of Gilgit, in which I slept one night whilst the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a beam which goes right across. My vocabulary will show all the implements, material, etc., used in building, etc. Water-mills and windmills are to be found.

Cradles were an unknown commodity till lately. I have already referred to the wine and treasury cellars excavated in the mountains, and which provided the Dards with food during the war in 1866, whilst the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls: in fact, they are mere sheltered douche-baths. There is no pavement except so far as stones are placed in order to show where there are *no* roads. The rooms have a fire-place, which at Astor (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, etc.

## J. DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 37° N. and long. 73° E. to lat. 35° N., long. 74° 30′ E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shináki, detailed further on, but I include under that designation not only the Chilásis, Astóris, Gilgitis, Dareylis, etc., but also the people of Hunza, Nagyr, Yasin, Chitrál and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above, I have discovered that the people of Kandiá —an unsuspected race and country lying between Swat and the Indus— are Dards and speak a Dialect of Shiná, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandia river is called by its neighbours "Dard."

1: Leitner L-3 (1866-93) 1893? Dard AV3



tribe that inhabits a different valley by a different name. This will be seen in subjoined Extract from my Ethnographical Vocabulary. The name "Dard" itself was not claimed by any of the race that I met. If asked whether they were "Dards" they said "certainly," thinking I mispronounced the word "dáde" of the Hill Panjabi which means "wild" "independent," and is a name given them by foreigners as well as "yaghi," = rebellious [the country is indifferently known as Yaghistan, Kohistan and, since my visit in 1866 as "Dardistan," a name which I see Mr. Hayward has adopted]. I hope the name of Dard will be retained, for, besides being the designation of, at least, *one* tribe, it connects the country with a range known in Hindu mythology and history. However, I must leave this and other disputed points for the present, and confine myself now to quoting a page of Part II. of my "Dardistán" for the service of those whom the philological portion of that work has deterred from looking at the descriptive part.

"SHIN are all the people of Chilâs, Astór, Dareyl or *Darèll*, Gôr, Ghilghit* or *Gilît*. All these tribes do not acknowledge the 'Guraizis,' a people inhabiting the Guraiz valley between Chilâs and Kashmîr, as *Shîn*, although the Guraizis themselves think so. The Guraizi dialect, however, is undoubtedly Shiná, much mixed with Kashmiri.

"The Shins† call themselves 'Shîn, Shiná lôk, Shinâki,' and are very proud of the appellation, and in addition to the above-named races include in it the people of Tòrr, Hárben, Sazin, [districts of, or rather near, Chilâs]; Tanyîre [Tangîr] belonging to Darèll; also the people of Kholi-Palus whose origin is Shîn, but who are mixed with Afghans. Some do not consider the people of Kholi-Palus as Shîn.‡

* The word ought to be transliterated "Gilgit" گلگت and pronounced as it would be in German, but this might expose it to being pronounced as "Jiljit" by some English readers, so I have spelt it here as "Ghilghit."

† In a restricted sense "Shîn" is the name of the highest *caste* of the Shîn *race*. "Róno" is the highest official caste next to the ruling families.

‡ My Sazini says that they are really Shîns, Yashkuns, Dôms and Kramins, but pretend to be Afghans. *Vide* List of Castes, page 62. Kholi-Palus are *two* Districts, Khóli and Palus, whose inhabitants are

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



101 They speak both Shiná and Pukhtu [pronounced by the [197] Shîn people 'Postó.'] The Baltis, or Little Tibetans, call the Shîn and also the Nagyr people 'Brokhpá,' or, as a term of respect, 'Brokhpá bábo.'* Offshoots of the 'Shîn' people live in Little Tibet and even the district of Dras, near the Zojilá pass on the Ladâk road towards Kashmîr, [167] was once Shîn and was called by them *Humêss.* I was the first traveller who discovered that there were Shîn colonies in Little Tibet, viz.: the villages of Shingôtsh, Sáspur, Brashbrialdo, Bashó, Danàl djúnele, Tâtshin, Dorôt (inhabited by pure Shîns), Zungót, Tortzé (in the direction of Rongdu) and Durò, one day's march from Skardo."†

The Chilásis call themselves *Boté.*‡

" " " their fellow-countrymen of Takk = "*Kané*" or *Takke-Kané.*

[the *Matshuké* are now an extinct race, at all events in Dardistan proper.]

The Chilâsis call Gilgitis = *Gilîtí.*
" " " Astóris = *Astorîjje.*
" " " Gôrs = *Gorîje.*
" " " Dureylis = *Darêle.*
" " " Baltis = *Palóye.* Gil. = *Polôle.*
" " " Ladáki = *Botì.* Pl. of Bôt.
" " " Kashmiris = *Kashîre.*
" " " Dogras = *Sikkì* [Sikhs] now "Dôgréy."
" " " Affghans = *Patáni.*
" " " Nagyris = *Khadjunì.*
" " " Hunzas = *Hunzîje.*
" " " Yasînis = *Poré.*
" " " Punyalis = *Punyé.*
" " " Kirghiz = *Kirghìz.*

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generally fighting with each other. Shepherds from these places often bring their flocks for sale to Gilgit. I met a few.

* This name is also and properly given by the Baltis to their Dard fellow-countrymen. Indeed the Little Tibetans look more like Dards than Ladákis.

† *Place aux dames!* For six years I believed myself "the discoverer" of this fact, but I find that, as regards Kartakchun in Little Tibet, I have been nearly anticipated by Mrs. Harvey, who calls the inhabitants "Dards," "Dâruds" (or "Dardoos.")

‡ My Sazini calls the people of his own place = Bigé; those of Tórr = *Manuké*, and those of Harbenn = *Jure.*

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Chitral
[p. 156 is blank]

## APPENDIX III.

# FABLES, LEGENDS, AND SONGS OF CHITRAL*

*(called Chitrár by the natives).*

Collected by H. H. SIRDAR NIZÁM-UL-MULK, Raja of Yasin, etc., and by Dr. G. W. LEITNER, and translated from Persian or Chitráli.

### I. FABLES.

#### 1. THE VINDICTIVE FOWL.

A FOWL sat near a thistle, and opened a rag, in which corals were tied up. Suddenly one fell into the thistle; the fowl said, "O thistle, give me my coral." The thistle said, "This is not my business." The fowl said, "Then I will burn thee." The thistle agreed. The fowl then begged the fire to burn the thistle. The fire replied, "Why should I burn this weak thorn?" The fowl thereupon threatened to extinguish the fire by appealing to water: "O water, kill this fire for my sake." The water asked, "What is thy enmity with the fire, that I should kill it?" The fowl said, "I will bring a lean cow to drink thee up." The water said, "Well"; but the cow refused, as it was too lean and weak to do so. Then the fowl threatened to bring the wolf to eat the cow. The wolf refused, as he could feed better on fat sheep. The fowl threatened the wolf with the huntsman, as he would not eat the lean cow. The huntsman refused to shoot the wolf, as it was not fit to eat. The fowl then threatened the huntsman with the mouse. The huntsman replied, "Most welcome." But the mouse said that it was feeding on almonds and other nice things, and had no need to gnaw the leather-skin of the huntsman. The fowl then said, "I will tell the cat to eat thee." The mouse said, "The cat is my enemy in any case, and

* *Asiatic Quarterly Review*, January, 1891.

# *Festivals and Folklore of Gilgit.*

*By* GHULAM MUHAMMAD, *Chief Clerk in the Political Office, Gilgit.*

[Read July 5th, 1905.]

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## INTRODUCTION.

In introducing the folklore and old customs of Gilgit, I may mention that great difficulty was experienced in collecting the material in a country which possesses no written record of any sort. I had to go from village to village and from house to house to gain information from anybody. After four years of incessant labour I collected some notes about the folklore, old customs, administration, tribes, games and past history of the country. The former two subjects, being of special interest, are now dealt with through the medium of this Society; the others will be published later in book form.

The inhabitants always call their valley by the name of "Gilit," not Gilgit. The word Gilit is probably the corrupted form of a Sanskrit word "Girit," which means a mountainous place.

This secluded valley, which was half a century ago unknown, has now, owing to the recent disturbances in Hunza, Nagir, Chilas and Chitral, become so well known to the world that it requires here merely a brief description for readers to form an idea as to its position and character.

Gilgit is situated 228 miles (sixteen stages) to the north-west of Srinagar, at an elevation of about 4,400 feet above sea level. During summer the thermometer rises to 115° and during winter falls to 15°. It is surrounded on the north by the small States of Hunza and Nagir, on the west by Punial and Yasin, on the south by Chilas and Kashmir, and on the east by Skardu. The district extends along the Astor, Indus and Gilgit rivers

101 131 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

175 631 The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of [648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 205 206 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 795 619 101 [174] The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 619 563 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *viâ* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 [795] 619 The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *viâ* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Rá." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabboo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

## I.*

### The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

*[See also p. 119 *footn.*—Ed.]

~~10~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4
AV3 Dard AV3
Pakistan



101 131 Above the junction of the Kanra-Ghorbund Valley with the Indus, the traveller enters the Kohistan, a name also used by the Afghans in the valleys to the westward as far as Cabul, to denote the districts inhabited by an older race whom they have displaced.

The Kohistan of the Indus Valley, which is also called Shinkari, "the country of the Shins," by the people themselves, is inhabited by what are apparently the remains of a number of tribes of cognate race, whose progenitors once inhabited the valleys skirting the Punjab, and possibly extended into the plain country below. They and the tribes to the north and north-west have been hitherto confounded under the name of Dards—a name which, practically, has no real signification.

101 Notice was first drawn to the Dards in modern times by Moorcroft. Later, Vigne, who travelled through Cashmere and Baltistan in 1835, made an attempt to reach Gilgit, which unfortunately was unsuccessful. It is much to be regretted that so observant a traveller did not succeed in entering this country while a phase of native rule was existing which has since passed away. Following in his footsteps, Cunningham contributed further to our knowledge of these races from information gathered in Baltistan in 1846. The part of the Indus Valley between Torbela and Boonji still remains a sealed book to European travellers. The first to cross the Indus at Boonji and penetrate to beyond Gilgit were Young and Vans Agnew, two officers of the Bengal Army who were employed by Government in 1847 to report on the north-western frontier of Cashmere territory. Their report, unfortunately, was never made public.[1] Nearly twenty years later Dr. Leitner reached Gilgit under circumstances of considerable difficulty, and, after a brief stay of a few days only, brought back a mass of interesting information, which has been supplemented by Mr. Drew in his valuable work on Cashmere. Dr. Leitner was the first to bring into prominent notice the existence of an Aryan race of great ethnological interest in these remote valleys. His scanty opportunities, however, have caused him to fall into the error of believing that the tribes which he has classed under the name of Dard are all of the same race, and he has applied the term of Dardistan, a name founded on a misconception, to a tract of country inhabited by several races, speaking distinct

[1] It is doubtful whether this report was ever presented to Government, and it is believed to have been lost at Mooltan when Vans Agnew was murdered, directly after his return.

~~12: Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
4
AV3 Dard AV3
PaKistan



languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[i.e. the country of the Pathans - Analyst]

12: Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4 AV3 Dard. AV3
Pak. stan



361 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
101 right bank of the river—that is to say, those of Bunker, Doo-
197 beyr, Puttun, Seo, and Kandia—speak a separate language[1]
186 and call themselves Maiyon. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttun and Jijál, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Boonji, Shina[2] is the only language spoken.

361 Following up the course of the river, on the left bank, the
186 small communities of Sazin and Herbund are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

563 Immediately opposite Sazin, on the right bank, is the fertile valley of Tangir. The people, like those of Sazin and Herbund, are Shins intermixed with Yeshkuns and Krammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mundi Khel, Akhoond Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
361 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
487 this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU1~~
4 AV3 Dard AV3



101 The ancient name of the place was Sargin. Later, the
172 name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested.[1] A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

162 The settled population of the Gilgit district, which is very
197 mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a
173 large infusion of Cashmeri, Dogri, Hindustani, and Punjabi expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

[1] McCrindle's *Ancient India.*

Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AUI
4 AVJ Dard AVJ



the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

Mr Biddulph G-3 (1873-1878) 1880 Afgh-Afghanistan-XXX
4 Avs Dard Avs



563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. 241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The 233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained 535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they 361 have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and 101 Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the 511 most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. 578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl 651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better 563 known under its Pushtoo name of Patrak. There is also 197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

Biddulph G-3 (1873-1878) 1880 Afghanistan 401
4 AV3 Dard AV3
Burushe AV7



193
197 The grammar of the Shina[1] language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik[2] the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss[3] differ in having the same form both in the singular and plural.

B
193 The most singular and interesting language of all is the
197 Boorishki,[4] spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the gramatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the celebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dard languages.

D
● 101
131
174 Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

D
101 The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

[1] Appendix B. [2] Appendices D & E. [3] Appendices F and C. [4] Appendix A.

MR Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan NOT
4 AVS Dard AVS



their neighbours.[1] Though the Dards are frequently mentioned by ancient writers, it is difficult now to identify with certainty the exact locality of the tribes referred to under that name. In the Vishnu Purana they are thus mentioned among other tribes, "also Sudras, Abhiras, Daradas, Kasmiras, with Pattis, Khasiras, Antacharas, or borderers, Pahnaras, and dwellers in mountain caves." Some of these names evidently refer to castes rather than to ethnological divisions. Arrian speaks of "the Derdai, who inhabit the mountains on the eastern borders;" but this would hardly apply to tribes inhabiting the present limits of Dardistan. Pliny's description, "Fertilissimi sunt auri Dardœ," might apply to tribes dwelling in many parts of the Indus Valley, as far eastward as the Thok Jalung gold-fields in Long. 81.° Ptolemy also speaks of the race, as living at the sources of the Indus: "Sub fontibus vero Indi Daradræ, et horum montana supereminent." Thus it is evident that the tribes referred to under the name of "Dard" must formerly have stretched very much further to the eastward than those now so called. I think the name must have been given, in a general way, to all mountain tribes living in the Indus Valley, by the less warlike people of the plains and the effeminate Cashmeris, and that the legend grew up concerning them, not an uncommon one in wild countries, that they were descended from wild beasts. "Why do you call me Dardoo?" is the question most commonly asked by the Gilgitis who visit Cashmere. "Because your grandfather was a bear," is the not infrequent answer. Thus from the Persian دد *dud*, "a beast of prey," or from درندہ *darenda*, "fierce," the name Dard may have come to be used as an ethnological term in the same way as *dahyu*, "a robber," gave its name to Dahistan and the Dahœ tribe, as shown by General Cunningham,[2] and as Kaffir, Cossack, and Kirghiz are now applied to different Asiatic Tribes. The term Dard is not known in Chitral.

Mr. Shaw, in treating of the Ghalchah languages, is inclined to look upon the tribes north and south of the Hindoo Koosh as forming one group, whose linguistic differences are due to the interposition of the great mountain barrier, but whose present position is the same as it always has been since the first separation. Closer examination will, I believe, show that the Hindoo Koosh tribes are divisible into several well-defined groups. The difference between the Ghalchahs

[1] See page 12.

[2] Archæological Report, Vol. II, pages 47-48.

~~Jr~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4
AV3 Dard AV3



101 and the tribes to whom the name of Dard has more especially been applied cannot be satisfactorily accounted for by the intervention of a mountain range, which has been crossed by emigrants on a smaller scale more than once since the first wave of Aryan migration swept southwards, while the differences existing between the Dardistan tribes themselves is, in some cases, greater still.

000 In the first group I would place the Sirikolis, Wakhis, Shighnis, the people of Munjan, and the upper part of the Ludkho Valley, and the Wooditsai, or people of Sanglich and Ishkashim. The people of Hissar, Darwaz, and Karategin, north of the Oxus, may probably claim close relationship with this group, though they now speak Persian or Toorki, and, in some places, have received a considerable infusion of Usbeg blood. The process of the disappearance of a language seems to be that the tribe first becomes bi-lingual, as is the case at present in Shighnan, Wakhan, and Sirikol, where almost every man speaks Persian in addition to his native language, and in the Swat, Kooner, and Punjkorah Valleys, where many of the Dard tribes speak Pushtoo in addition to their own dialects. In the course of time, increased intercourse with the outer world causes the more widely-spread of the two languages to be preferred, and finally altogether adopted, to the exclusion of the native tongue, which falls into disuse. Such a process must be accelerated by the absence of writing.

The people of Pakpooh and Shakshooh, in the valley of the Yarkund River, probably also belong to this group, and remnants of other tribes belonging to it may possibly still exist in the Kokcha and other valleys to the westward.

101 In the second group I would class the Kho of Chitral and the Siah-Posh tribes; further research will perhaps show that the tribes of the Nijrao, Panjsher, and Ghorbund Valleys in Afghanistan also belong to this group.

In the third group I would class the Shins, the Gowro, Chiliss, and other broken tribes of the Indus Valley, the Bushkarik and Torwalik of the Swat and Punjkorah Valleys, and the broken tribes of the Kooner Valley between Chitral and Kooner. Sufficient is not known of the Maiyon tribe of Kandia, Doobeyr, and Seo to determine with certainty whether they belong to this group, but it is probable that they do.

197 One point which is worthy of note in regard to the languages of these three groups is, that while those spoken

1 [Of Hindu Koosh tribes -- Analyst]

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans
DARD AV3



197 The *Khajunah* dialect is spoken by the people of Hunza and Nager.

The *Arniya* is spoken in Yasan and Chitrál.

These dialects have little in common with each other, and are widely different from those of the surrounding people.

634 *Astor* is situated on the left bank of the Indus, below Makpon-i-Shang-Rong. It has an area of about 1,600
173 square miles. Its chief claims descent from Ali Sher of Balti, and takes the title of Makpon.

634 *Gilgit** is situated on the right bank of the Indus, along the lower course of the Gilgit river. It is about 100 miles long from north to south, with a mean breadth of twenty-six miles. Its area is therefore about 2,500
173 square miles. The chief takes the title of Trakhna, from an ancestor.

634 The districts of Chélas, Darél, Kohli, and Pálas, lie along both banks of the Indus below Gilgit and Astor.

*Hunza-Nager* is a small tract of country on the upper course of a large feeder of the Gilgit river. It is named from two towns situated close to each other, on opposite banks of the river. The two districts have an area of
● 101 1,672 square miles. The chief of Hunza is called
634 Girkhis, and the chief of Nager is called Mágalato. The former name is no doubt the same as the Kirghis, who inhabit the steppes of Pamer to the north of Hunza-Nager beyond the Kárákoram. I presume that this district was formerly inhabited by the Dards, and that they were displaced by the Kirghis nomads. The chiefs of Shigar who take the Khajunak title of Tham, must also be Kirghis.

634 *Yasan* is a large district on the upper course of the

* In Tibetan *Gyil-gyid.*

1; Drew G-3 (1862-1872) 1875 AV4 Kashmir
Dard AV3



# CHAPTER XVII

## DĀRDISTĀN: THE COUNTRY.

THE ROAD FROM KASHMIR TO GILGIT — ASTOR — BAWANJĪ — GILGIT — PUNIĀL — INDUS FLOODS.

THE name written above is one that includes all the land inhabited by the Dārd race; but since that reaches beyond the bounds of the country I have set myself to describe, I must limit this chapter to that part of Dārdistān which is confined within the Maharaja of Kashmir's dominions.

In accordance with the plan previously adopted for other parts, I shall first show the geographical connection of this country with some that we have already become acquainted with by giving an account of the road between Kashmir and Gilgit, a principal place in Dārdistān. Then I shall describe different parts of that country, saying something under the headings of *Astor*, *Gilgit*, *Bawanjī*, and *Puniāl*. In the next chapter I shall speak of the inhabitants, of the Dārds themselves; afterwards, some account of the later events that have affected Gilgit and of the political state of the neighbouring valleys will be given.

### THE ROAD FROM KASHMIR TO GILGIT.

This road is traversed by the Maharaja's troops and those who carry their supplies, and by few others. It is twenty-two days' march from Sirīnagar to Gilgit; the details of the marches will be found in Appendix IV. (Route 9 *b*).

The way usually adopted is to drop down the Jhelam by boat and cross the Walar Lake to a place called Bandipūr, whence the start by land is made. There is first to be crossed the ridge which intervenes between the Vale of Kashmir and the Kishangangā Valley. It takes more than a day to reach to the summit of this.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



137 and the pine-forest is less extensive, while spruce-fir has become
133 rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

[36] Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattū, are some apricot trees; at the next place are some small walnuts; while at Chagām, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

175 But in that upper part it is chiefly traces of former cultiva-
721 tion that one sees; they are enough to show that crops will grow
[61] and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilās. The

[131] Chilāsīs are a Dārd race inhabiting a long valley on the west of Diyāmir or Nangā Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenū Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round

[567] by the Hatū Pass and Dūiyān. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be al ost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulāb Singh to send a punitive expedition against Chilās; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenū Pass. The Dogrās were in great straits for provisions, as the communications were

[i.e. Astor Valley = Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2



At Drās the Dārds (who here are Sunīs) form more than half the community, the others being Baltīs, who are Shīas.

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīrīs, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

There is one other peculiarity belonging to a class, which may

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7



what since has occurred, but there seemed to me to be no likelihood of close friendship.

The people of Hunza are called Hunzije.

The people of *Ishkoman*, or *Chatarkun*, are called Ishkomanije, or Chatarkune.

As to *Yāsīn*, the most that we know of it has been told by Mr. Hayward *; I can add little to that. The people of Yāsīn are called Pure.

Here are some notes, taken from hearsay, of the roads that lead out of Yāsīn:

*Yāsīn to Mastūj; Three Roads.*

(1) By Shaver, five or six marches; it can be traversed by men all the year round; for horses it is difficult in winter, but is not altogether closed for them, or if it is, then only for fifteen days or so at a time, until the snow has hardened; also it is bad for horses for a fortnight in spring.

(2) By Tūī, three marches; the Pass crossed the second day.

(3) By Nazba, three marches; the Pass crossed the second day.

Both these are closed for traffic by the end of October.

Probably the marches are of 20 miles each.

*Yāsīn by Shaver and Tangīr to Swāt;*

A five days' journey they say; but I think these are long marches: it may be 120 miles.

*Yāsīn to Badakhshān.*

This road is the one which Mr. Hayward was taking when he met with his death.

The Pass closes for horses at the end of October, while for two months it remains closed for all traffic. There is a glacier on the north side, but horses can go over it, avoiding the crevasses.

The people of Chitrāl are called Katare.

*Dārel.* This has seven fort-villages in a valley about a mile and a half wide; the cultivation, I was told, is continuous along

* Proceedings Royal Geographical Society, 1870.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



the whole length of it. Vineyards abound. Kine and goats are plentiful. Deodar, pine, and oak grow on the hill-sides. Most of the people during summer time live up on the hills, where pasture is to be found. This is a federal republic; but the federal bond seems weak. The people are called by their neighbours Dārele. 101 361 642

*Tangīr*, a republic. It has of old been tributary to Yāsīn; but there is no close connection.

*Gor*, a republic; it has three forts or villages. It sends a few goats to the Maharaja by way of tribute, and leaves hostages in Astor, but it is practically independent. The people are called Gūrīje.

*Thalīcha*; a small village of seven houses. It is the smallest independent state that I have ever heard of. Its government is republican.

*Chilās.* This is one of the larger of these republics; its people are called by the other Dārds "Bhute." Some account of the way in which the Chilāsīs used to make raids on their neighbours has been given in Chapter XVII. The Sikhs sent an expedition to Chilās under one Sūja Singh, but it was repulsed; this was when Mīān Singh was the Sikh Governor of Kashmir, about the year 1843. The expedition sent by Maharaja Gulab Singh (in 1850 or '51), and its good effects, have already been spoken of. Since that time the Chilāsīs have been in a sense tributary; they now pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; otherwise they are free. [125] [648]

Beyond these, down the Indus Valley, are some places of which I know almost nothing but the name, they are— 101

| | | | |
|---|---|---|---|
| Hudar, whose people are called Hudare. | | | |
| Bunar. | | | |
| Thak, | " | " | Khane. |
| Harban, | " | " | Bhije. |
| Thur, | " | " | Thorīje. |
| Sāzīn. | | | |
| Kolī, | " | " | Kolūche. |
| Pālus, | " | " | Palāoche. |

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3



131 A few miles below Koli is Batera; beyond that Dārdistān
• 101 ends and the Pathān country, where the Pashtū language prevails, begins. The Koli people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dalhi AV2
Dard AV3



B 842 from each wife, when as though reading my thoughts he said "and all from two wives who still remain active healthy women."

B 167 511 From this it can be seen that unless the country can be made to grow more food, with these strong men and fruitful women populating it, assisted by the practice of polygamy, those who are born there must go elsewhere to survive. It is estimated that about a thousand men go "abroad" each year to work, but this is not enough, and the result is that whereas the coolies of Ladakh have clothes to wear and flesh covering their bodies, the peasants of Baltistan who do not dwell in those parts which produce food, are poor, thin and ill-clad, their rags of clothes hardly covering their shivering bodies in the cold winds. A coolie's most precious possession, one for which he will almost die, is his coarse piece of blanket, which is much like sacking. B 296 And it seems that the wives of these men have never learned how to sew, for the stitches used to mend a tear are as large as the average child of five would make.

D 101 131 Not many miles below Skardu the Indus again bursts through great mountain gorges, and if one were to follow it, eventually one would come to Gilgit which lies to the west of Baltistan and has the North-West Frontier of Pakistan on its western border. D 491 The road is rough and bad, it is only suitable for coolies; in summer the heat is intense over this bare almost treeless track. At times the river has to be crossed, but it is too swift for a raft, being compressed between great cliffs of rock. Here one comes across the now only occasionally seen rope bridge; these are peculiar to this part of Kashmir, they consist of three thick ropes, each made up of twisted birch or willow twigs, which have been cast across the water from one precipice to the other. Two of these are used as handrails and below them is one for the feet, viewed from the end they form a V shape. Each of the hand rails is separately joined to the thick foot rope by cross pieces, forming a kind of "cat's cradle". The ends are secured to trees or failing that to great rocks. The rope bridge is made to hang in a graceful loop which allows it to swing in the wind; it is safer that way. Some of these bridges which are considered to be more permanent, have the lower rope doubled and tied

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3



backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgiti legends famous for those parts; fortunately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

One story so told will never be lost to the people; there is

The people of Astor and Gilgit would be surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an Aryan people, stoutly built, cheery, honest, frugal, and sober. They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure Shīn village no one will eat fowls or touch them. They practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais. There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded with great respect by the Yashkuns and the other castes. The Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

# CHAPTER VII

## DARDISTAN

101 THE limits of the Gilgit Agency correspond roughly with the region to which has been given the name of Dardistan. The name Dardistan, or country of the Dards, is misleading, for there is no race to which the title of Dard can fairly be given, no country so called by its inhabitants. However, such as it is, the name is a convenient one, and has been adopted, if not invented, by the scientific. Dardistan comprises the whole of Chitral, Yasin, Punyal, the Gilgit valley, Hunza and Nagar, the Astor valley, the Indus valley from Bunji to Batera, the Kohistan-i-Malazai, that is the upper reaches of the Panjkora [103] river, and the Kohistan of Swat. Kohistan means the country of the hills, and corresponds to our word Highlands. The section of the Indus valley included in the above is again divided into two main portions, the upper containing the Shin republics of Gor, Chilas, Darel, Tangir, called Shinaka or Shinkari, and the lower generally known as Kohistan. It is in this lower portion alone, from the Kandia river to Batera, that the inhabitants of the right bank of the Indus are said to use the

4: Durand G-8 (1888-93) 1900 AV1 Kashmir
Dard AV3



word Dard, and they apply it to the dwellers on the left bank. Throughout the rest of the country inhabited by the Dard races, a block roughly two hundred and fifty miles from east to west, and a hundred and fifty from north to south, the name is, to the best of my belief, entirely unknown. It is a name found in the ancient geographers, both Pliny and Ptolemy use it, but it is very difficult to define exactly the limits occupied by the tribes to whom the name was applied. It is perhaps safe to conclude that the whole of the mountainous portion of the Indus valley from the plains of India to the source of the great river, was held to be occupied by tribes so called.

Who the Dards were originally is a most puzzling question, and one for the trained ethnologist and philologist rather than for the plain soldier. However, following Leitner, Drew, and Biddulph,* who made a special study of the question, it is possible to arrive at certain broad principles, which is all that the general reader requires. The Dard races may be put down as largely Aryan, and the position now held by the different classes and languages points unerringly to waves of conquest. The mass of the population of Chitral are the Kho, speaking Khowar, and they probably represent the earliest wave of invasion which swept into Chitral from the north over the passes of the Hindu-Kush. So remote is their antiquity that they may fairly be considered aboriginal. They owned the whole of

* Leitner: "Dardistan." 1
Drew: "Jummoo and Kashmir Territories." 2
Biddulph: "Tribes of the Hindu-Kush." 3

1 [See 1: Leitner, in AV3 Dard file--Analyst] 2 [See 1: Drew in AV1 Kashmir file--Analyst] 3 [See 4: Biddulph, AV3 Dard file:-Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



and enough has been said to explain the origin of the races now occupying Dardistan.

Conjectures have been hazarded that to the northern half of Dardistan applied the name of Bolor, the country mentioned by Marco Polo immediately after his description of the Pamirs. Colonel Yule disagreed with the view, and placed Bolor north-west of the Pamirs, and in a note quotes Colonel Alexander Gardner's testimony in confirmation. In one of the final notes on Marco Polo, however, Colonel Yule leans to the opinion first held by Forsyth that the word Bolor is merely a corruption of the Persian "bálá," high. This seems extremely probable, for to the European ear the broad pronunciation of the "a," which is turned into "aw," verges very closely on "or." This would explain the great difficulty in fixing on the actual position of Bolor, for the term may well have been applied to the highlands surrounding the Bám-i-Dunya, or roof of the world, as the Pamirs are called in Central Asia. Bilauristan, the name given in a seventeenth-century Pushtu poem, as Yule points out, to the mountainous country north of Swat, on this supposition, merely means the same thing as Kohistan, the Highlands. A similar use of the corresponding word occurs in Chitrali, where one of the main valleys is called Turikho in the higher half, Murikho in the lower, the literal meaning being "the upper valley" and "the lower valley." "Bálá" and "páin," high and low, are words constantly used by all the Persian-speaking people in the Hindu-Kush for describing ground, and travellers have very likely hundreds of times, on asking the

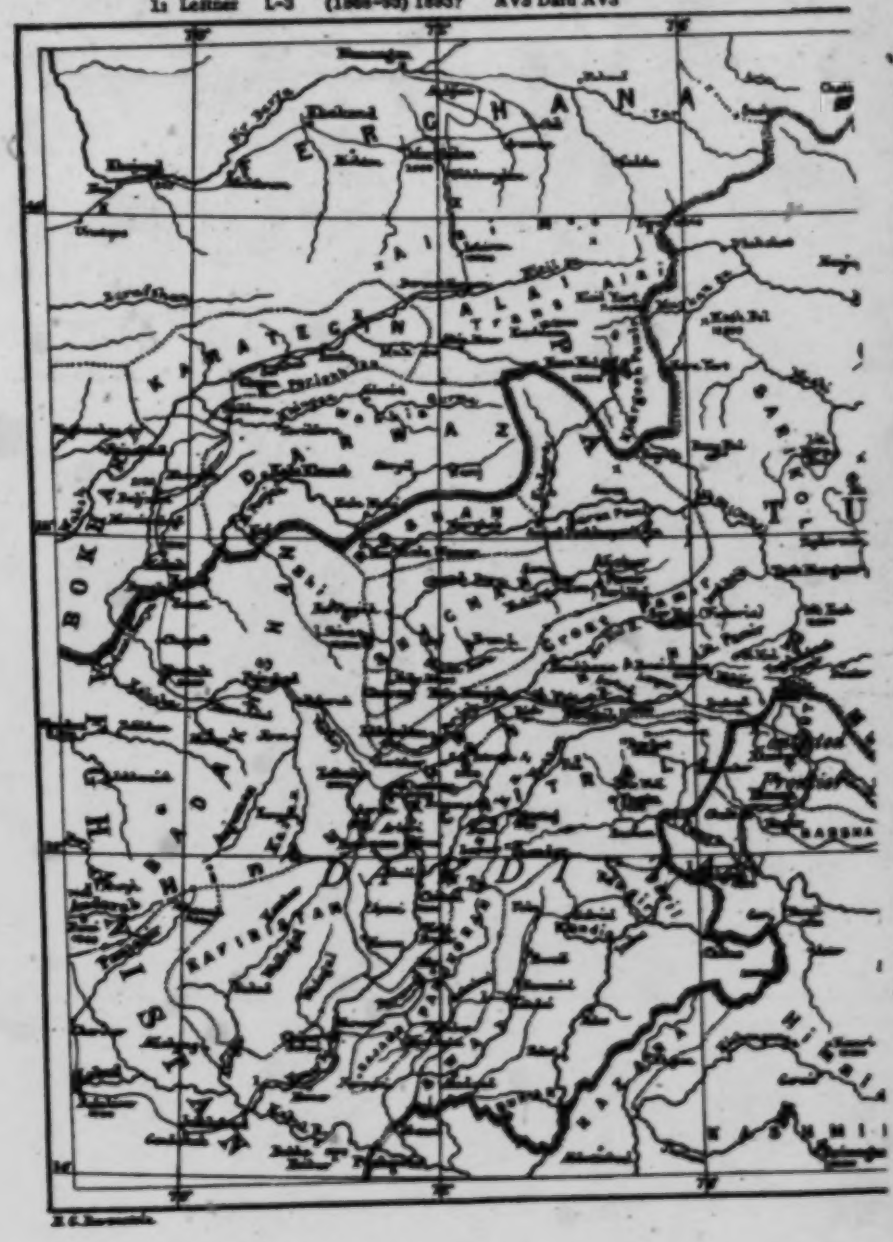
4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



name of lines of mountains, merely received the word "bálá," for with one or two very rare exceptions, mountains, and certainly mountain ranges, are never named in this part of the world. In this way one can understand the adjective passing into a name. At the same time it is difficult to account for a man like Gardner, who, living as he did as a native among natives, must have talked Persian perfectly, being taken in in this way, and it seems not unlikely that the word "Bolor" may be the corruption of "bálá," picked up by the non-Persian-speaking population from their Persian-speaking superiors, and applied to definite tracts of country north of the Hindu-Kush. The corrupted word might well, under these circumstances, have come into general use among all classes to express the highlands, which would explain its use by Marco Polo and later travellers. Personally, I never heard the word "Bolor" applied to any tract of country, but I never crossed the Hindu - Kush, and to a region north of Hindu-Kush alone was the name applied by Marco Polo and Gardner.

My time at Gilgit was too much occupied by my multifarious duties to enable me to study the race and language questions, but I was naturally constantly in contact with the people, and gained a very fair knowledge of their peculiarities. There is no doubt that the Shins are a dying race: in Chilas their numbers have dropped with dreadful rapidity during the last few years; it is the same lower down the Indus valley, and in Gilgit they are being gradually supplanted by immigrants. They are unenterprising, wanting in stamina and in persever-

102




[Front Map: A]

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3

102

[Front Map: B]

4x Dwarf 6-8 (1880-82) 1900 AVI Kodak

Dard Ave

● 102

[facing p. 136]

LANGUAGE MAP OF WEST-TIBET

Plate VI.

J. Francke M-5 (no date) 1904 Alt West Tibetans Alt

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Dated AV3

[End Map]

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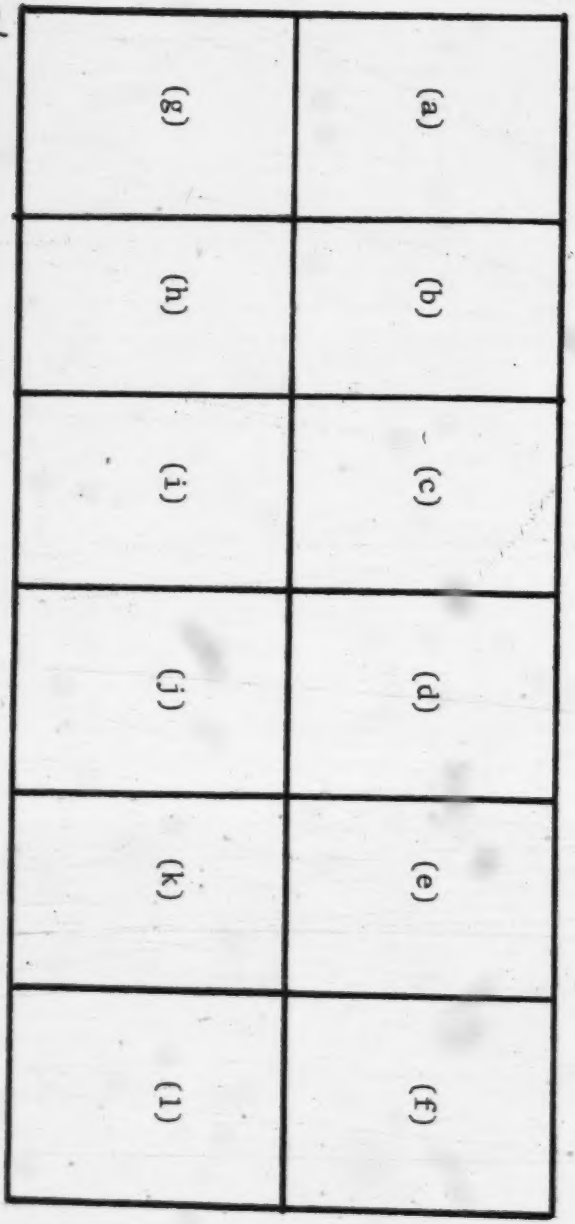


Chart of map positions for Front map (a-1)

• 102

Front map (a)

102

Front map (b)

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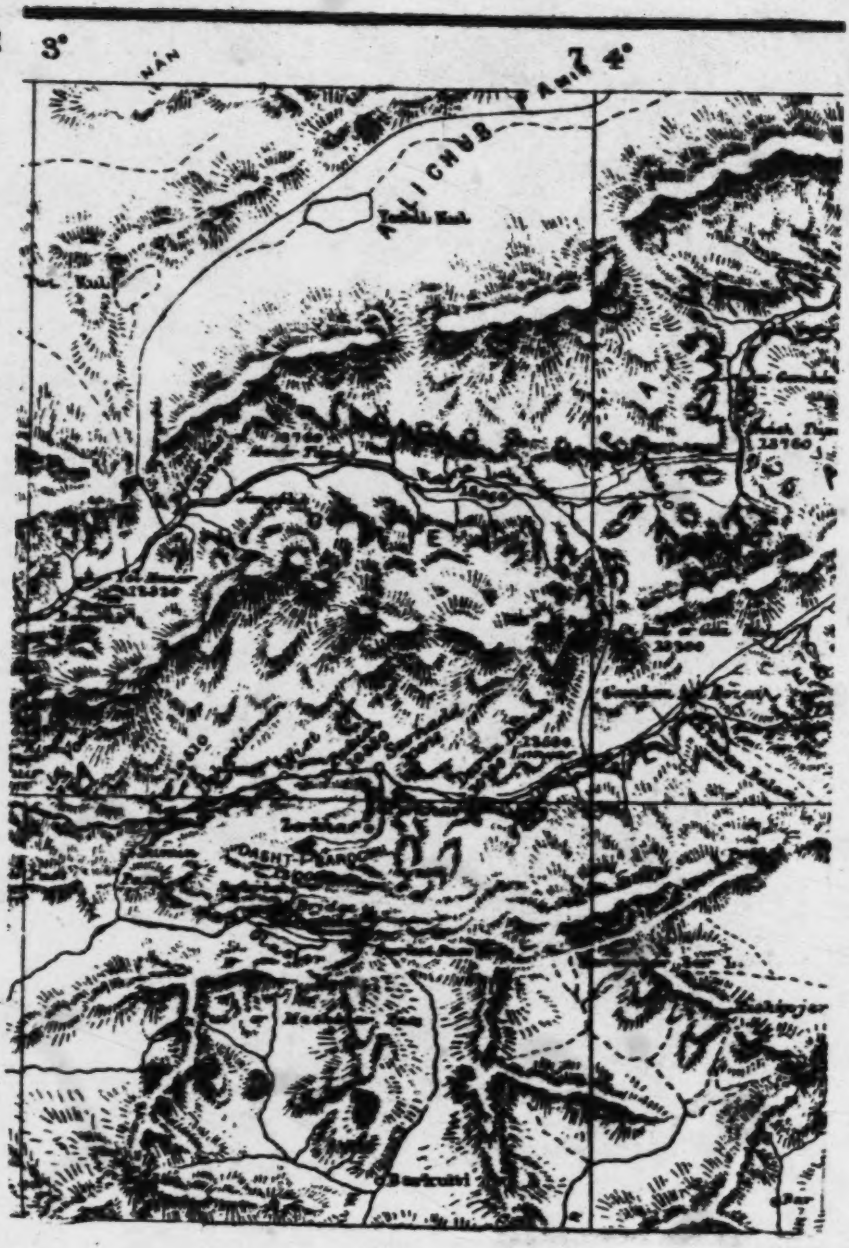
Front map (c)

●102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4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3

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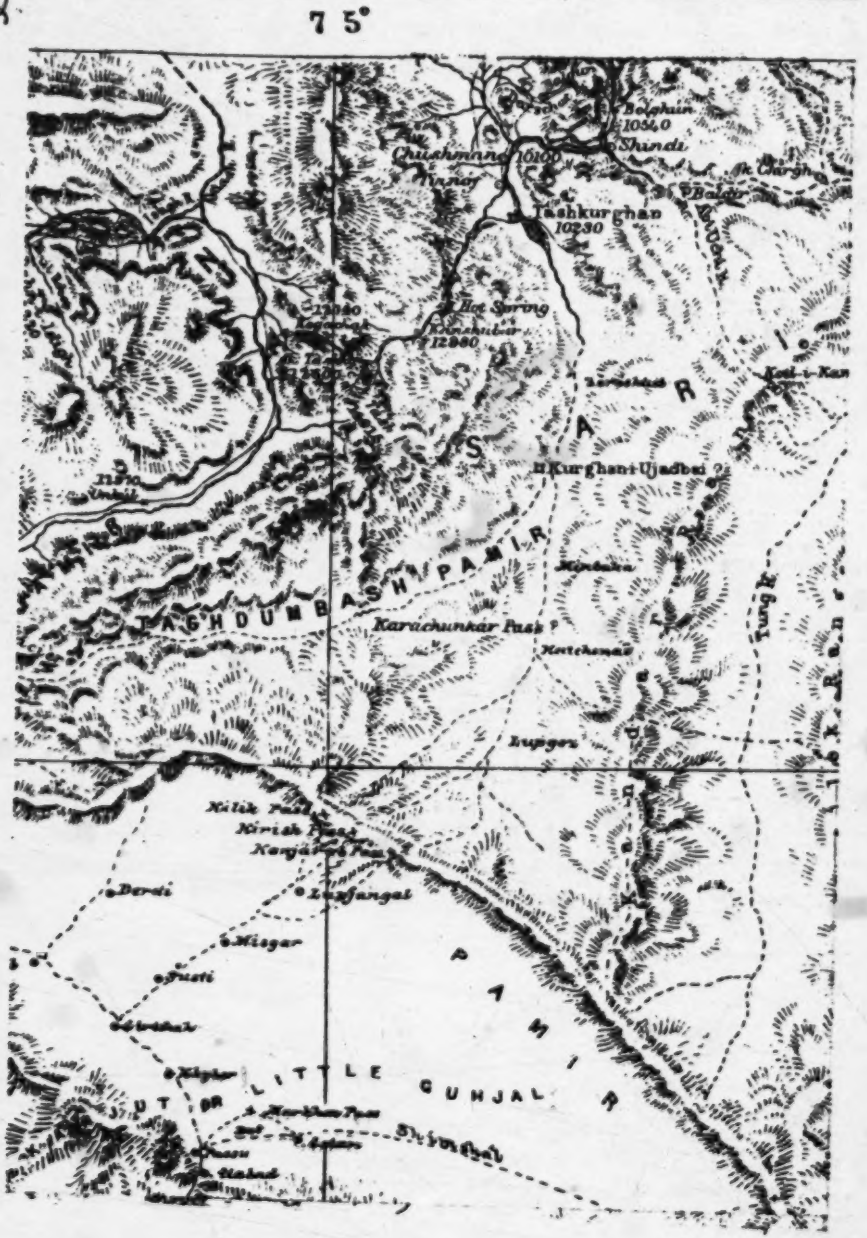


Front map (e)

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3

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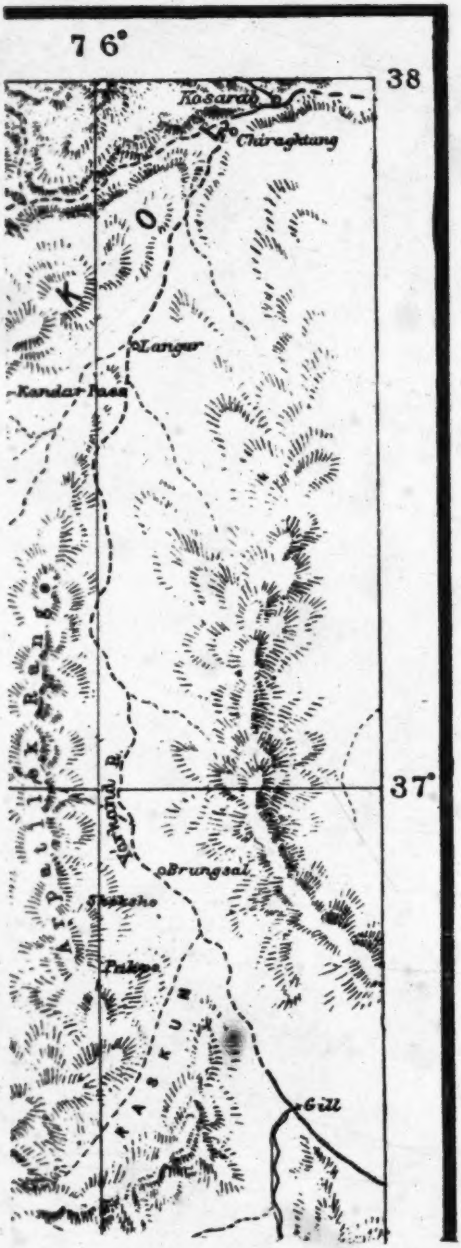


Front map (f)

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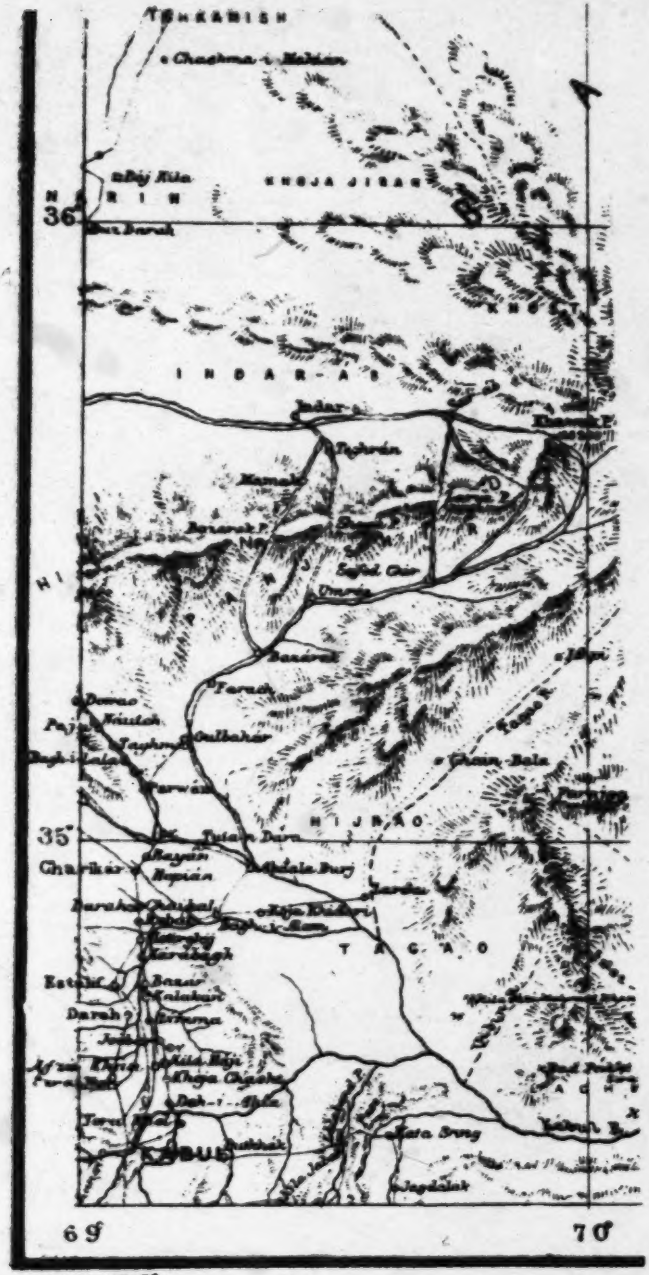


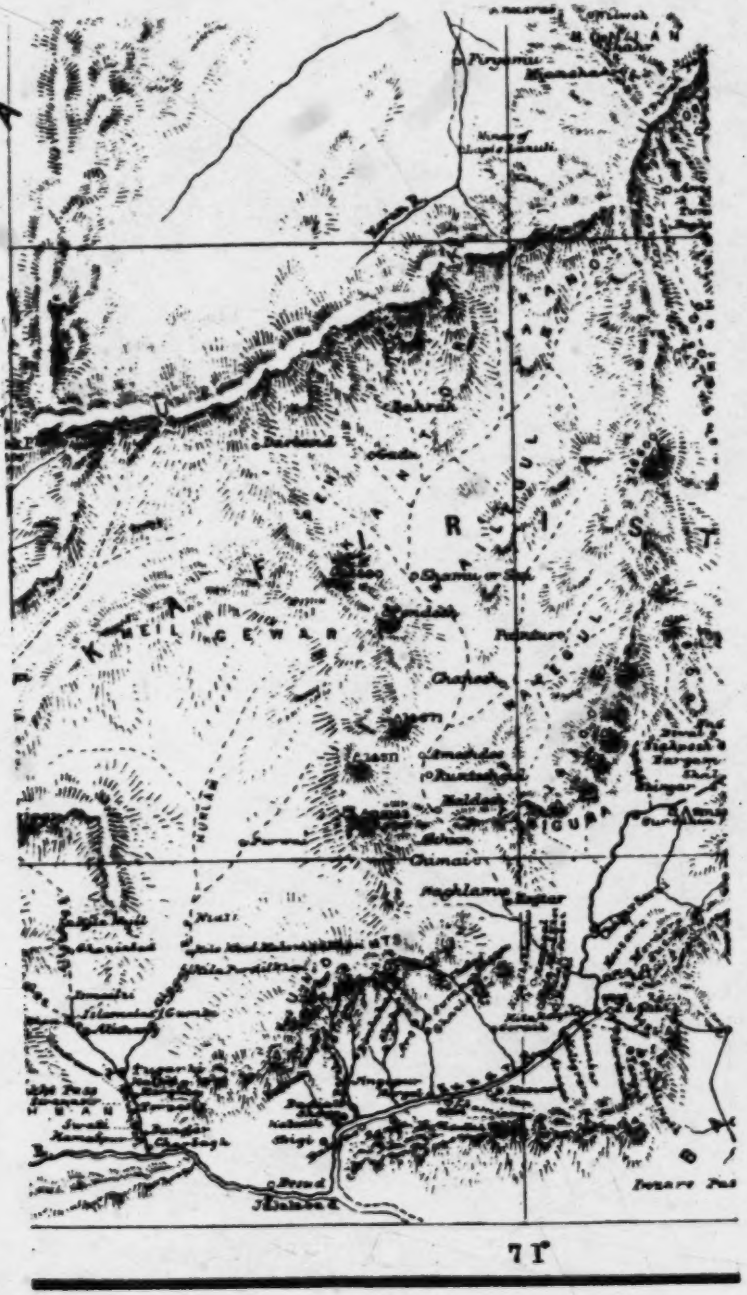

C. DYSON, PHOTO.

NOTE. This map is a compilation by Colonel Tanner of various details supplied by Major Biddulph from native information; it is based on the latest Surveys.

Front map (g)

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3

102




Front map (h)

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3

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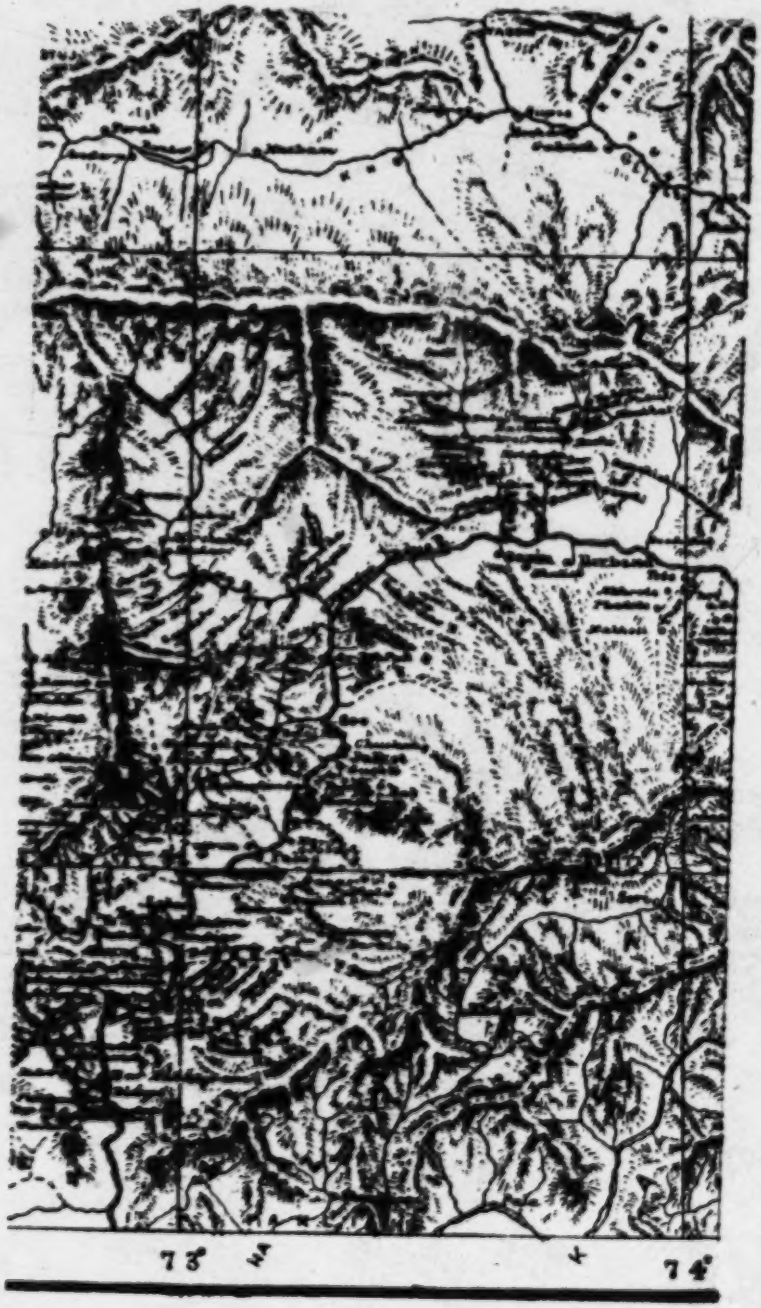
Photolithographed at the Office of the Trigonometrical.

Front map (i)

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3

102




vical Branch, Survey of India, Dehra Dún, May 1880.

Front map (j)

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3

102

Front map (K)

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3

102

Front map (1)

~~Bibl~~ Biddulph G-3 (1873-1878) 1880 ~~AUL-Afghanistan KQT~~
4 AV3 Dard AV3

## CHAPTER V.

### YASSIN—CHITRAL.

FOUR miles above Gahkuch, the frontier fort of Ponyal, the valley contracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Ponyal and Yassin, and a small guard is maintained on either side of them; the 4 miles of debateable ground between them being claimed by neither state. Passing into Yassin territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags with perpendicular scarps. Sixteen miles from the Ponyal frontier the mouth of the Woorshigoom Valley is reached, and 10 miles beyond the junction is the village of Yassin, or Yessen, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yassin the foot of the Durkot Pass is reached, whence Surhad on the right bank of the Oxus is at a distance of only two days' journey. For about four months in the year horses are unable to traverse this pass, but men on foot can find a passage at all times, except for about two months in the depth of winter. The height of the summit of the pass is probably about 14,000 feet. The village of Durkot at its foot is memorable for the treacherous murder, in 1870, of Mr. Hayward, the first Englishman who visited Yassin.

The people of Woorshigoom, as already mentioned, belong to the Boorish stock, and speak the same language as that spoken in Hunza and Nager, with only slight variations of dialect. This applies only to the main body of the tillers of

Biddulph G-3 (1873-1878) 1880 AU2 Afghanistan AU2
4 AV3 Dard AV3



the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

Biddulph G-3 (1873-1878) 1880 Afgh. AVS
4 AVS Dard AVS



133 are two pieces of water on it, the largest of which is 2½ miles long and three quarters of a mile broad. There is no [487] surface drainage from either lake. Across the Shandur plateau lies the principal thoroughfare between the Kashkar Valley and the valleys to the eastward, and it is open to traffic of all kinds throughout the year. The peaks overlooking it on the north and south rise to a height of some 2,000 feet above the level of the plateau. On the western side the descent is somewhat abrupt into the narrow but fertile Laspoor Valley. The stream forming this valley takes its rise in the mountains at the head of the Panjkora Valley, and 15 miles from the foot of the Shandur plateau joins the Kashkar Valley at Mastooch at an elevation of 7,500 feet. The valley above [103] Mastooch to the foot of the Baroghil Pass is called Yarkhoon, or, "the friend's murder," from the fatal termination of a quarrel between two fellow-travellers which once occurred in it. Below Mastooch it is called Kho, the whole being known as part of Kashkar Bala, and forming an important part of the possessions of the Khushwakté family, who, however, prefer Yassin as a residence. Mastooch is capable of supporting a considerable population, and the valley for many miles averages from three quarters of a mile to a mile in breadth. Looking down the valley from Mastooch, the magnificent mountain of Tirich Mir[1] fills the whole view. Looking up the valley from Chitral, it occupies the whole landscape in the same way, and it is said to be equally conspicuous from Zebak in the Oxus Valley. It is visible also from many points in Kaffiristan, where it is called Meysurmoon. Many wonderful tales are related about this mountain, one of which is, that in a deep glen high up on its snow-clad sides is a large tank of great beauty lined with blocks of white marble.

From the foot of Tirich Mir the Tirich Valley runs northwards for over 60 miles, gradually curving round to the eastward till it joins the Toorikho Valley, and the two streams combined, after a further course of nearly 40 miles in a southerly direction through the Moolkho Valley, join the Kho Valley 25 miles below Mastooch. These valleys form the region known as Kashkar Bala, the whole of which,

133 103 [1] Sir H. Rawlinson (in his Monograph on the Oxus, *Royal Geo. Soc. Journal*), in discussing the etymology of the word Pamir, has suggested the connection of the second syllable with our English word "mere," but in Tirich Mir and Dyemir (Nanga Parbat), not to mention Mount Meru of the Brahmins, there is nothing to connect the word "Mir" specially with the idea of a lake country.

In Baber's Memoirs (page 313) it is especially mentioned that *Mir* means a hill, but it is not specified in what language. The pronunciation appears to be properly "Mer," and not "Mir."

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AVs



132 raised. In winter snow seldom falls, but on occasional years it may do so to the depth of an inch, melting away with the first
139 sun. The mountains round are lofty, rocky, and bare; these increase the summer's heat. There is a fall of about 250 feet to the river Indus, which has here a width of 160 yards; the water flows smoothly, and has, I think, a considerable depth; the ferry is a mile or so above the fort. Immediately opposite comes in the Se stream, while the Gilgit River falls in a few miles above.

## GILGIT.

103 From the mouths of the Dárd people, when talking among themselves, in their own language, the sound of this name seemed to my ear such as would properly be represented by the spelling *Gilyit*.* But all people of other races who have had occasion to use the name—Kashmírís, Sikhs, Dográs, and Europeans—have caught the sound as *Gilgit*, and used this form until it has become so much known that it would be inconvenient, not to say useless, for me to attempt to change the name.

131 The district of Gilgit consists of the lower part of the valley
148 of a river tributary to the Indus, which, rising in the mountains that bound Badakhshán and Chitrál, flows south-eastward until it falls into the great river, a little above Bawanji. The length of the course of this Gilgit River, speaking roughly and only following the greater changes of direction, is 120 miles, which are thus divided,—Yásin includes a length of 60 miles, Punial of 25 miles, and Gilgit of 35 miles. Yásin is beyond the Maharaja of Kashmir's boundary; Punial is within it, being governed by a Raja dependent on and aided by the Maharaja's power; Gilgit is administered directly by the Maharaja's officers. This refers only to one line of valley—the main one; besides this there are important branch valleys belonging to Yásin, and there is a long tributary valley on the north-east, which is occupied by two other small states—Hunza and Nagar.

* Vigne says that the real name of Gilgit is said to be "Gilid." Dr. Leitner speaks of "Ghilghit or Gilit."

4: Durand G-3 (1888-92) 1900 AVI Kashmir
Dard AV 3
Astor



country, and close under whose shadow we were marching,—magnificent views, giving an overpowering impression of towering height. Locally it is called Deomir, "the mountain of the gods," a fitting name.

The last few marches showed miles of terraced land out of cultivation, the result of the incursions of the murderous Chilasis who raided from the Indus valley. In a country where every foot of cultivation has to be won with heavy toil from nature, nothing appeals so to your heart as the sight of deserted land and ruined homesteads.

Finally, after thirteen days' marching, we reached Astor, which used to be the capital of a kingdom important enough in a small way in the Hindu-Kush. The Sikhs absorbed it, all that remains of its former glories being a fort now held by the Dogras.

Astor boasts of a bazaar, the first met with since leaving Kashmir; beyond it there are only two, at Gilgit and Chitral. Most of the trade was at this time done by itinerant traders from Koli and Palas in the Indus valley, who brought goods from India, taking back gold-dust and products of Central Asia, and who penetrated into the remotest glens. The more peaceful state of things which we introduced has given a start to Gilgit, which is now becoming the emporium of this portion of the Hindu-Kush.

I here made the acquaintance of Bahadur Khan, Raja of Astor, the representative of the old ruling race, an old gentleman whose honesty, intimate knowledge of the country, and connection with all the local rajas were to be of the greatest value to me on more than one occasion. Deprived of his kingdom and very poor, living on a small grant of land

4z Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

# CHAPTER VII

## DARDISTAN

101 The limits of the Gilgit Agency correspond roughly with the region to which has been given the name of Dardistan. The name Dardistan, or country of the Dards, is misleading, for there is no race to which the title of Dard can fairly be given, no country so called by its inhabitants. However, such as it is, the name is a convenient one, and has been adopted, if not invented, by the scientific. Dardistan comprises the whole of Chitral, Yasin, Punyal, the Gilgit valley, Hunza and Nagar, the Astor valley, the Indus valley from Bunji to Batera, the Kohistan-i-Malazai, that is the upper reaches of the Panjkora river, and the Kohistan of Swat. Kohistan means the country of the hills, and corresponds to our word Highlands. The section of the Indus valley included in the above is again divided into two main portions, the upper containing the Shin republics of Gor, Chilas, Darel, Tangir, called Shinaka or Shinkari, and the lower generally known as Kohistan. It is in this lower portion alone, from the Kandia river to Batera, that the inhabitants of the right bank of the Indus are said to use the

[103]

6:India G-3 (1931)1933 AVI Kashmir
Dard AV3
Burusho AV7



B [564] D 564

(c) *Yashkuns*—The most numerous of the lot—come next in importance and form almost the entire population of Hunza, Nagar and Punial; they also outnumber all other classes in the rest of the Agency. They are of Turanian origin but intermarriage with people of Tartar and Aryan descent has obliterated most of their original characteristics.

(d) *Saiyids*—Who are thinly scattered through the Agency, declare that they first settled in the country when Tamerlane was king. They are greatly respected by all classes and receive the daughters of the ruling families in marriage. The daughter of a Saiyid usually can marry only in the same clan. Occasionally, however, they are married by kings and ruling chiefs, and also, in this district, by Akhuns and Mullahs.

B [564]

(e) *Kamins, Doms and Shotas*—They are of an inferior caste. The Kamins who do not exist in Hunza and Nagar are millers and potters and are most numerous in Darel and Chilas. The Doms who are musicians, blacksmiths and cobblers, are found mostly in Yasin, Nagar and Chilas. The Shotas are leather workers and exist only in Nagar.

(f) *Kashmiris*—Form the largest section of the population in Gilgit proper. They settled in the time of Ahmad Shah (about 1760) and are mostly weavers, goldsmiths and carpenters.

(g) *Gujjars*—Nomadic cattle owners form a floating population chiefly in the highlands separating Gilgit from the unadministered territory of Tangir and Darel.

D 105

3. A chief comes from the aristocrat class and usually marries only one wife from that class the children of the union being recognized as heirs, to the exclusion of children by a wife of an inferior class.

B 105

4. The organisation is autocratic in theory, in practice any important point is settled by a Jirga of headmen.

5. The origin of the tribes in the Gilgit Agency is conjectural. There would appear to have been three main movements—an incursion from the North as the inhabitants of Badakshan gradually expanded over the Hindu Kush; an invasion of the Shins from the South and the conquest by the Tartars from the East. There is also evidence that Tibet ruled in this part of the country for many generations.

Owing to the inaccessibility of the country, Hunza and Nagar seem to have been less affected by these movements than the rest of the Agency, and among the people living in the more isolated parts of these provinces, traces of Turanian descent can still be seen.

6. Most of the inhabitants are cultivators and all three types of cultivation are to be observed, depending entirely on the conformation of the ground. In hilly country terraced fields, often rivetted with stones, are the rule: where the country is open and flat ordinary plots are made.

Irrigation is carried out almost universally by water kuhls, some of which extend along the precipitous faces of the mountains for many miles. Where possible small canals are hewn out of the rock; where the hill is too steep the water is conducted through hollowed tree trunks which are propped by wooden supports.

7. There are no megalithic monuments in the Agency.

Two Budhist Stupas exist; one on the hillside about three miles east of Gilgit; the other on the road to Nagar, between Chalt and Minapin. There

is also a small Budha carved on the rocks at the mouth of the Kirgah Nulla, about three miles west of Gilgit and small Budhas and Budhist relics have been found in Yasin. D 105

8. Stone is not used for seats. B 105

9. Buildings are mostly constructed of mud and stone. In many of them the pillars supporting the roof, the lintels, friezes and wainscot are of carved wood.

There would appear to be no restrictions: the material used depending on the material available.

10. The social position of a man is indicated more by the condition of his clothes and house than by any particular cut or pattern.

11. The sun is considered to be masculine and to be composed of fire: the moon feminine, and made of glass.

The markings on the moon are accounted for as follows in Hunza and Punial:—

> A small girl went out one night to fetch water for her mother and saw the moon descending from the sky. Fearing that she would be carried away, she clutched a small tree but in spite of this precaution both she and the tree were swept up to the moon where they can still be seen. In the rest of the Agency the tree is omitted.

In an eclipse a large dragon swallows the sun or moon. Fortunately it has a slit in its throat so their eventual emergence from this is assured. Nevertheless to hasten matters drums are beaten and a great deal of noise is made.

The stars are thought to be basket shaped, to have no light of their own and to smell badly. The reason for this seems to be that a falling star (meteor) crashed into a field once long ago and had all these characteristics.

There are no specific names for any of the constellations.

Earthquakes are caused as follows:—

The theory more general is that a bull stands on the water supporting the the earth on one of his horns. When he itches he moves his body a little causing the earth to shake.

In certain parts of Hunza the theory is that at the centre of the earth a great bull stands and supports the ground on his immense horns. Should anyone sin greatly the bull shakes his head in remonstrance and the earth rocks.

The rainbow is supposed to be an animal which inhabits the clouds. Sometimes he comes down to drink at the river and the water he drinks is supposed to come out again at the other end.

12. The face of the dead is kept to the West. The head to the North and legs to the South. Both the hands *generally* are straight. In some parts of Hunza the right hand is placed under the cheek.

13. The ultimate abode of the righteous man is a land of comfort and good things. What he has desired in life he gets in abundance in death. There is no food there but the smell of the flowers which carpet the ground is enough.

For the bad man is a place of terror and misery. All kinds of tortures await him there; from fire, from insects, from knives. Toads and snakes abound and there he will remain until pardoned of God.

D
105

B
105

14. The complexion is, in most cases, very fair. Straight eyes, usually brown but not infrequently grey or even blue. The hair is straight, in some cases of a decidely reddish tinge and is often shaved over the pate.

The physique is good, although in many cases there is lack of stamina and a certain indolence, more mental than physical, is often observed.

The prowess of the locals on the mountains is remarkable and, probably unsurpassed elsewhere.

15. Seed is sown broadcast; fields are ploughed with a wooden plough.

16. Musical instruments are produced on any excuse and chiefs are invariably accompanied by their bands wherever they go. The most common instruments are the Sarnai; the Daramal which consists of a pair of drums on one of which the skin is tight and on the other loose, and a big drum.

In addition to these there is the Rubab and the Zitha stringed instruments which are played with remarkable skill and effect.

17. Swords, Guns and Rifles are the chief weapons, although bows and arrows still survive.

Heads are not taken from enemies.

PART "B".

In the Gilgit Agency there is little more contact with the outside world now than there was formerly and as, in the Political Areas, the Ruling Chiefs are encouraged to govern their own countries as much as possible without interference by the Political Agent, the effect of political dominance is not marked.

Education is carried out in all the larger centres, but it has been started so recently that it is impossible to tell at the moment, what its eventual effect will be.

In a land where ninety nine per cent. of the population is illiterate, where the threat of starvation is ever present, and where stark poverty is the universal rule, there is little chance of the inhabitants becoming slack and apathetic.

PART "C".

1. Ornaments of silver and semi-precious stones are worn but tattooing is not practised. The women apply certain drugs to their faces to protect the complexion against the rigour of the climate.

Tooth paste is not used and teeth are usually cleaned with a willow twig.

2. Wine, the only intoxicant indulged in, is drunk in Hunza, Punial, Ishkoman, Yasin and Kuh-Ghizr, where most of the inhabitants are Maulais. There are no general restrictions of age, sex, etc. but wine is usually produced only when entertaining guests, or at marriage ceremonies and occasions of rejoicing.

3. The people generally are very obedient and seldom defy the authority of their Chief unless there is any gross contravention of established custom. Various scales of fines are imposed in different districts and these are generally paid with good grace, as, in almost every case, they are imposed by the Chiefs in consultation with the elders of the country. Imprisonment is also awarded but excommunication is not observed.

4. Prayers are offered to God in the same manner as in other civilized places in India.

D 105

5. Agriculture forms the sole occupation of nearly all the inhabitants of the Agency. Trade has recently been started by a few of the more enterprising people but at the moment the numbers engaged in it are almost negligible.

B 105

6. A pregnant woman is given no special diet and the delivery is assisted by any old woman who may be selected to help. After the third day the mother's clothes are washed and on the 10th day she, herself, takes a bath and is considered clean again.

The baby is washed in hot water immediately after birth and a man calls "*Azan*" first in the right ear and then in the left—if the child is male guns are fired and the firers are given a goat.

Alms are given soon after birth and again three days later.

A male child is preferred though, as no record exist, it is impossible to say to which sex the first child generally belongs.

No ceremonies are performed when the child reaches puberty.

7. Girls are not generally offered free. In rare cases they are exchanged with other girls but never sold. Rs. 60 to 80 is usually offered for a girl at the time of betrothal or before marriage. Ornaments are given by the girl's parents only and not by the groom's family.

Woman has sole authority in household matters, does all the work in the house and when it is finished helps in the fields. In some districts she also fetches fuel from the jungle.

A priest, who may be any man with enough religious education, is necessary to read the *Nikah* at the marriage ceremony, and receives from the bridegroom Re. 1 as his fee.

Polygamy is practised but the status of the first wife is considerably lowered by the arrival of a second, as this is usually caused by her own incompetence in household matters or to greater attractiveness on the part of her rival.

Sometimes, however, a man marries his brother's widow under compulsion, and in that case the position of the first wife is not altered.

Betrothal is the usual prelude to marriage. It is performed in this manner:—

The boys father or in his absence, any other important relative or friend goes with 4 or 5 other influential persons to the house of the intended bride and asks her guardian for her hand. He replies that his relatives must be consulted and tells the deputation to come again after a few days. When the party again visits the house if the reply is favourable the girl's family is presented with the following articles:—

| | | |
|---|---|---|
| Cloth | ... | about 6 yards. |
| Cash | ... | „ Rs. 10 |

Should it be desired *Nikah* can be read at that time. Usually, however, it is reserved until the marriage takes place.

Unless the *Nikah* has been read the alliance can be broken by either side on any pretext. If the move for annulment comes from the girl's side the gifts are returned: If from the boys they are not recovered.

Divorce is allowed in cases where the women is unable to manage the household affairs or is of bad habits. Rarely a divorce takes place where the husband finds it impossible for him to cope with his wife. Divorced persons are permitted to remarry.

D 105 Marraiges are arranged for auspicious days and hours which are ascertained on each occasion from the village priest.

B 105 *Temporary unions* are allowed by Shias only.

Free access is not allowed before marriage generally.

No caste prohibits remarriages of widows. Moral laxity prevails to a certain extent.

8. *Death.*—The head of the dead points North but the face is turned to the West towards Mecca, the religious centre of Muslims. When a death occurs food is not cooked in that house for three days and cooked food is sent by relatives for that period. On the third, seventh and fortieth day alms are given to avert calamities, also on the first anniversary after the death.

Indigenous drugs are used for medicines and almost every one knows the medicinal properties of certain local plants and use them when required.

9. *Amusements.*—Swimming, polo playing, racing, wrestling, tug of war, arcery, dancing, singing, etc., are some of the amusements indulged in; women do not participate in the sport undertaken by men. They hold their own separate congregation on occasions of rejoicings such as Id and indulge in singing and dancing away from the eyes of the men.

*Festival occasions.*—Id-ul-Fittar, Id Haj, Id Ghadir and Nauroz are the chief occasions on which rejoicings are made by dancing, singing, polo playing, running and wrestling etc. Dancing is held in a circle to the beat of drum.

D 585 539 10. Before a number of the village people after sunset on the night before the marriage the following song is sung at the bridegroom's house in the following manners:—

B 585 539 A large iron pan is placed in the middle of the assembly and a man of the Katchate or Babuse family rushes forth with some ghee, atta, and seeds of wild rue or leaves of chili, and, putting these things into the pan burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing a song of which the following is a translation:—

(1) The pan belongs to Bair Gul.

I will never let any one place this pan on the hearth.

I will place it there myself.

(2) The pan belongs to Malik, the Chief of Gilgit.

I will never let any other place this pan on the hearth.

I will place it there myself.

(3) The pan is worthy of belonging to kings, etc.

(4) The pan is worth being kept by a family, etc.

(5) The pan belongs to Shah Mir, the Chief of Kashmir, etc.

(6) The pan belongs to Maqpun, the Chief of Skardu, etc.

(7) The pan belongs to Mughlot, the Chief of Nagar, etc.

1: Leitner, G. W. Dardistan in 1866, 1886, and 1893. England: Oriental University Institute, Woking, 1893?

Pp. viii, 251; 1 map; 17 illustrations

Harvard: Ind 3278.25

/The author made several excursions into the general area of Dardistan (a name which he claims to have assigned to this area) between 1866 and 1893, primarily to pursue linguistic studies. This book is a miscellaneous collection of notes, letters, lectures, and previously published papers, dealing with a variety of subjects. The one integrating theme is the author's violent opposition to British policy among these peoples. He reproduces an extensive collection of Dard folktales and legends. There is a detailed analysis of the Druze (Druse) or Mulái religious sect; a history of the Dards; and, scattered cultural information on the Dards and on Hunza-Nagar. The latter is included under his designation of Dardistan. An Introduction and 8 appendices which are paginated as separate units in the original have been repaginated as follows: the Introduction has been changed from pp. 1-4 to v-viii; the appendices have been numbered consecutively 112-251, following page 111 of the text. Sections of the book have been processed for the AV1 Kashmir, AV2 Balti, AV7 Burusho and M1 Middle East files. --Analyst/

Field date: 1866-93
Analyst: R.H. Ewald

Evaluation: Linguist--3
Processed in 1955

2: Lorimer, David L. The Supernatural in the Popular Belief of the Gilgit Region. Journal of the Royal Asiatic Society of Great Britain and Ireland, pp. 507-536. London: 1929.

Yale: D420.1

/The writer, whose main interest is in linguistics, made this study while serving in a government office in Gilgit. He has recorded several popular tales, legends and some local customs and beliefs. The comparative linguistic material refers mainly to data on supernatural phenomena./

Field date: 1920-1924
Analyst: Helen Takacs

Evaluation: Linguist - 3
Processed in 1955.

111 AV3 Dard

3: Muhammad, Ghulam. Festivals and Folklore of Gilgit. Memoirs of Asiatic Society of Bengal, Vol. I, pp. 93-127. Calcutta, 1907.

Yale: Fd12 +R81h. v. 1

/The author was chief clerk in the Political Office in Gilgit. His article contains the texts of legends and folktales with descriptions of a marriage ceremony and ceremonies associated with seasonal activities. Several song texts appear with translations in English. --Analyst/

Field date: ca. 1900
Analyst: Helen Takacs

Evaluation: Government Official-3
Processed in 1955

111 AV3 Dard

4: Biddulph, J. Tribes of the Hindoo Koosh. Calcutta: Office of the Superintendent of Government Printing, 1880.

Pp. vi, 164, clxix; pocket map; 6 plates; 5 charts; Appendices A-J.

Yale: Eeha. 878B.

/The author was Political Officer at Gilgit in 1877-78, and prior to that he made several visits to the countries surrounding the eastern part of the Hindu Kush range. He has "...endeavoured to record all that I have deemed worthy of general interest regarding the countries and their inhabitants..." While much of the book is concerned with geography there is also much cultural material, particularly of a social and religious nature. The value of the latter, however, is diminished in that it presents a summary of a broad geographical area with only limited reference to local variations. There are 4 chapters of history based largely on genealogical material. Sections of the book were processed for the AV2 Balti, AV7 Burusho, and the AT4 Pathan files. Ten appendices, containing 169 pages of linguistic data, were not processed and do not appear in the 116 file. --Analyst./

Field date: 1873-78
Analyst: R.H. Ewald

Evaluation: Government Official-3
Processed in 1955

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

# A NOTE ON CLASSICAL ALLUSIONS TO THE DARDS AND TO GREEK INFLUENCE ON INDIA.

## The Dards.

114 Herodotus (III. 102-105) is the first author who refers to the country of the Dards, placing it on the frontier of Kashmir and in the vicinity of Afghanistan. "Other Indians are those who reside on the frontiers of the town 'Kaspatyros' and the Paktyan country; they dwell to the north of the other Indians and live like the Baktrians; they are also the most warlike of the Indians and are sent for the gold," etc. Then follows the legend of the gold-digging ants (which has been shown to have been the name of a tribe of Tibetans by Schiern), and on which, as an important side-issue, consult Strabo, Arrian, Dio Chrysostomus, Flavius Philostratus the elder, Clemens Alexandrinus, Ælian, Harpokration, Themistius Euphrades, Heliodorus of Emesa, Joannes Tzetzes, the Pseudo-Kallisthenes and the scholiast to the Antigone of Sophocles* — and among Romans, the poems of Propertius, the geography of Pomponius Mela, the natural history of the elder Pliny and the collections of Julius Solinus.† The Mahabharata also mentions the tribute of the ant-gold "paipilika" brought by the nations of the north to one of the Pandu sons, king Yudhisthira.

In another place Herodotus [IV. 13-27] again mentions the town of Kaspatyros and the Paktyan country. This is where he refers to the anxiety of Darius to ascertain the flow of the Indus into the sea. He accordingly sent Skylax with vessels. "They started from the town of Κασπάτυρος and the Πακτυϊκὴ χώρη towards the east to the sea." I take this to be the point where the Indus river makes a sudden bend, and for the first time actually does lie between Kashmir and Pakhtu-land (for this, although long unknown, must be the country alluded to),‡ in other words, below the Makpon-i-Shang-Rong, and at Bunji, where the Indus becomes navigable.§ The Paktyes are also mentioned as one of the races that followed Xerxes in his invasion of Hellas (Herod. VII. 67-85). Like our own geographers till 1866, Herodotus thought that the Indus from that point flowed duly from north to south, and India being, according to his system of geography, the most easterly country, the flow of the Indus was accordingly described as being easterly. I, in 1866, and Hayward in 1870, described its flow from that point to be due west for a considerable distance (about one hundred miles). (The Paktyes are, of course, the Afghans, called Patans, or more properly Pakhtus, the very same Greek word). "Kaspatyros" is evidently a mis-spelling for "Kaspapyros," the form in which the name occurs in one of the most accurate codes of

[115]

* Strabo II. 1., XV. 1.—Arrian de Exped. Alex. V. 4 Indica c. 5.—Dio-Chrysos. Orat. XXXV.—Philostrat. de vitâ Apollon. Tyan. VI. 1.—Clem. Alex. Paed. II. 12.—Aelian de Nat. An. XV. 14.—Harpokrat. s. v. χρυσολόγοι, Themist. Orat. XXVII.—Heliodor. X. 26.—Tzetz. Chil. XII. 330-340.—Pseudo Kallisth. II. 29.—Schol. ad Sophocl. Antig., v. 1,025.

† Propert. Eleg. III. 13.—Pomp. Mel. III. 7.—Plin. H. N. XI. 36, XXXIII. 21.—Solin, c. 30.

‡ Indeed, there is no other country between Kaspatyros and the Paktyan country excepting Dardistan.

§ This is the Bunji of recent Chilas fights (1893).

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3



did not seem to be forthcoming. They then formed a circle, again separated, the movements becoming more and more violent till almost all the bystanders joined in the dance, shouting like fiends and literally *kicking* up a frightful amount of dust, which, after I had nearly become choked with it, compelled me to retire.* I may also notice that before a song is sung the rhythm and melody of it are given in "solo" by some one, for instance

Dānā dāng dānū dāngdā
nādaāg dānū, etc., etc., etc.

## B. BEVERAGES.

### BEER.

Fine corn (about five or six *seers* in weight) is put into a kettle with water and boiled till it gets soft, but not pulpy. It is then strained through a cloth, and the grain retained and put into a vessel. Then it is mixed with a drug that comes from Ladak which is called "Papps," and has a salty taste, but in my opinion is nothing more than hardened dough with which some kind of drug is mixed. It is necessary that "the marks of four fingers" be impressed upon the "Papps." The mark of "four fingers" make one stick, 2 fingers' mark ½ a stick, and so forth. This is scraped and mixed with the corn. The whole is then put into an earthen jar with a narrow neck, after it has received an infusion of an amount of water equal to the proportion of corn. The jar is put out into the sun—if summer—for twelve days, or under the fireplace—if in winter—[where a separate vault is made for it]—for the same period. The orifice is almost hermetically closed with a skin. After twelve days the jar is opened and contains a drink possessing intoxicating qualities. The first infusion is much prized, but the corn receives a second and sometimes even a third supply of water, to be put out again in a similar manner and to provide a kind of Beer for the consumer. This Beer is called "Mō," and is much

[113]

* The drawing and description of this scene were given in the *Illustrated London News* of the 12th February, 1870, under the heading of 'A Dance at Gilgit."

Ir Leitner L-3 (1866-93) 1957 AV3 Dupl AV3



## *LEGENDS RELATING TO ANIMALS.**

### 1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling their dens with grass and that they eat a plant, called "ajalk," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which he disinterred. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den, where he set her upright against a stone and fashioning a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "mh-mh-mh" to encourage the woman to spin. He also brought her some nuts and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the playful habits of the bear.

### 2.—A BEAR MOURNS A GIRL.

Another curious story is related of a bear. Two women, a mother and her little daughter, were one night watching their field of Indian corn "makai," against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his tours, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and gradually dwindled down to mere misshapen stumps. The girl eventually died in childbirth, and the poor bear after vain efforts to restore her to life roamed disconsolately about the fields.

### 3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills in order to avoid his creditors.†

### 4.—THE BEAR AND THE ONE-EYED MAN.

The following story was related by a man of the name of Ghalib Shah residing at a village near Amb, called Parishing. He was one night looking out whether any bear had come into his "trumba" field.‡ He

* These legends should be compared with the Chitrál Fables published by Mihrwan Wazim-ul-Mulk in the *Asiatic Quarterly Review* of January, 1891, namely: "the vindictive fowl," "the golden mouse," "the mouse and the frog," "the quail and the lot." See Appendix III. as also *Légends* in "The House-Sugar Handbook."

† The scrupulousness of the Gipsies in discharging such obligations, when contracted with a member of the same race, used to be notorious. The Dôms or Khoms of the Nile are the "Romany" of Europe and our "Zingari" is a corruption of "Sindkani" or inhabitants on the borders of the River or Sin = the (Upper) Indus.

‡ Trumba, to be made suitable, must be ground into flour, then boiled in water and placed in the "tshumil" [in Amrit] or "poyáh" [Chilghit], a receptacle under the fourth, and has to be kept in this place for one night, after which it is fit for use after being roasted or put on a tawa [pan] like a Chapatti [a thin cake of unleavened bread].

"barley" or rabbit barley = some barley [native barley = common barley].

He fired off six guns, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Hangion," which had swallowed a large Markhor with the exception of his horns! There was the perception out of whose mouth protruded the head and horns of the Markhor!! My Ghilghit, on the contrary, said that the Hangion was a great snake "like a big fish called Nang." Perhaps, Hangion means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astor.

### 3.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Ka."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in bands of ten or twenty and track game which they bring down, one hunt or one Ka, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch crushed one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and cracked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and goats.

* This is undoubtedly the *cuon rutilans*, a species of wild dog, which hunts in packs after the wild goat, so commonly found in the high mountains round Gilgit. The same animal also pursues it. Dardistan, specially Shuna, is the paradise of the lion, the wild sheep, including the *ovis poli*, and the red bear.

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The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (sometimes like that of Cain) among all members of the Dard race, and, as such, distinguishes them from Pathans, Afghans, Kashmiris, and others. The heavily-knit stockings are also a Dard article, and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Cretic lyres branches of the women, and the Semitic eyes of the Hunza Haggris denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white griffon vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the same volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 27 folio pages.

Ic Letter L-0 (1866-93) 1897 AV3 Dard AV3



# *HISTORY OF THE DARD WARS WITH KASHMIR*

## In 5 Chapters—(Chapter I. Chilás)

*(Committed to writing from the statements of a Sadosi Dard who took part in many of the engagements).*

### Introduction. (July, 1893.)

Chilás has already been referred to in my "rough Chronological Sketch of the History of Dardistan from 1800 to 1892."* I now propose to republish "the History of the Wars of the Dard tribes with Kashmir" beginning with the account given to me by a Sadosi Dard in 1866 of the first war with the Chilásis.† Its importance at the present moment, consists in the fact that these wars with the Dards were almost all provoked by Kashmir, as they, practically, now are by ourselves. The attack on peaceful and pious Nagyr was excused by the usual calumnies that precede and justify annexation, till their exposure comes too late either to prevent aggression or to punish their authors, who, if soldiers, obtain honours, and if writers, an evanescent popularity. Now that the manuscripts of the Hazara Library have been sold by auction, that its fairies have been silenced, that its ancient weapons have been destroyed, that its language and religion have been assimilated to those of its neighbours, a living chapter has disappeared of the most ancient traditions of mankind safe in their mountain recesses for ages, till English and Russian schoolrooms wasted precious time at the expense of the safety of their respective Asiatic Empires. In 1866, I already pointed out that the Legends and Customs of the Dards were gradually vanishing before the incidental inroads of Orthodox Sunni Mohammedanism and that their preservation was a duty of the civilized world. Now we have simply killed them outright as also a number of interesting Aryan republics, like Chilás and other picturesque and peaceful communities. In 1875, Mr. Drew reported that the abhorrence of the Shin race to the cow, which probably marked the almost pre-historical separation of the Dáradas, the lowest of the twice-born, from the Brahmins of Kashmir, was ceasing, and in 1886 I saw a son of the excellent Raja of Nagyr in European garb all except the head-dress. Now that his country is practically annexed, its Chief is called "patriarchal," just as the Chilásis

* *Extract:* "1870. The raids of the Chilásis to assist the occasion for invading the country of Chilás, which was being a dependency of Kashmir, is not included in the Treaty of 1846. The Maharaja gives out that he is acting under orders of the British Government. Great consternation among petty chiefs about. Bewildered regarding absolute power of the Maharaja. The Sikhs send a large army, which is defeated before the Fort of Chilás. 1852.—Sukhdeb Sing and Dewan Hari Chand are sent with 10,000 men against Chilás, and succeed in destroying the fort and scattering the hostile hill tribes which assisted the Chilásis."

† Extract from Drew's "Northern Barriers of India," 1877: "Until about 1850 they used to make occasional expeditions for plunder, coming round the flanks of the mountain into this Astor Valley. It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilás. This he did in 1851 or 1852. The Dográs at last took the chief stronghold of the Chilásis, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience; and there has been no raid since."

1: Letter L-3 (1866-93) 1893? AV3 Dard AV3



for the cooler surrounding hills. In another Dard republic, full of Arabic Scholars, Kandiá, there are no forts, and weapons may not be carried. Major Abbott, from whom Abbottabad so deservedly takes its name, reporting to the Lahore Board of Administration in July 1855, when the Maharaja of Kashmir had misinformed him of the successful conclusion of his campaign against Chilás and had asked the British Government, "whether he was to hold it with garrisons, or to punish the people by burning their villages and then to retreat," gave as his opinion that the latter course would exasperate the Chilásis into renewing their incursions, and that on the other hand "the possession of Chilás by Jummoo would altogether destroy the hopes of the Syuds of Kaghan. And as the odium of this very unpopular expedition has been carefully attributed to the British Government by the Maharaja's Ministers, so much of advantage may possibly be derived from it." I must now allow my Sazini and other Dards to give an account of Wars which not only include the struggles for the conquest of Chilás, but detail the expeditions to Hunza-Nagyr, the massacre of women and children at Yasin, the Daryel and other conflicts, all interspersed with characteristic anecdotes and the names of men and places that have, or may yet, come to the front.

## Routes to Chilás.

The manners, tribal sub-divisions, and occupations of the Chilásis and the names of the mountains, streams, products, etc., of the country, as also the road from Takk to Kashmir by the Kanagumurra pass, Diáng, Shirá, Koja, Ujait, etc., are detailed in my "Dardistan," where a Chilási vocabulary, dialogues, songs, etc., will also be found. There are also roads from Abbottabad to Chilás through Agrór, of Black Mountain fame, practicable for camels. Another road, fit for ponies, goes by Muzaffarabad by Sharáli and the lovely Kishengunga and Sargun Rivers in Kashmir, by the Kamakduri Galli, to Nilt in Chilás. As already mentioned, the easiest road to our last conquest is by Kaghan through the Takk valley. There is also the long and dangerous road on the banks of the Indus to Bunji, which skirts, as its occupation would irritate, the Kohistani tribes who are P. ·hana, not Dards, including the rival traders with Gilgit of Koli-Palus. Thence, on that route, comes Jalkot and the road that branches off into learned Kandiá, which I have described at length in the *A.Q.R.* of July 1892. The road, such as it is, constantly crosses and recrosses the Indus (by rafts), and at the Lahtar river is reached the boundary between the true Kohistan and the Dard country, which is there called Shinkiá, because it is inhabited by the ruling Shiná race. We then come to pretty Darin, from which my Sazini informant. Opposite to it runs the Tangir valley and country, whence there is a road to Yasin to which Tangir owed a sort of loose bondage. We then continue by the right bank of the Indus opposite Sazin, passing Sharáli and on to the Daryel stream, which comes from the Daryel country that eventually joins on to Gilgit. Crossing the Daryel stream, we pass Harban on the left bank and a few miles further on, the Tor village, and arrive at the Hódur village, whence we go on to Chilás, after as bad a road of about 200 miles as it is possible to conceive.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

# The Supernatural in the Popular Belief of the Gilgit Region[1]

By Lieut.-Col. D. L. R. LORIMER, C.I.E.

GILGIT offers a rich field to the student of Folklore, and one which up to the present has been only partially worked. 113 114

Colonel John Biddulph was first on the scene with his *Tribes of the Hindoo Koosh*, published in 1880, which provided valuable information regarding the beliefs and customs of the people of Gilgit.

Some stray facts can be gathered from the discursive linguistic works of Dr. G. Leitner; and in his last work—*Dardistan in 1866, 1886, and 1893*—he gathered together a mass of miscellaneous material which he describes, somewhat ambitiously perhaps, as "An Account of the History, Religions, Customs, Legends, Fables, and Songs of Gilgit, Chilas, Kandia (Gabrial), Yasin, Chitral, Hunza, Nagyr, and other parts of the Hindu Kush".

Lastly there is Munshi (now Khan Bahadur) Ghulam Muhammad's interesting article: "Festivals and Folk-tales of Gilgit," in the *Memoirs of the Asiatic Society of Bengal*, vol. i, 1905–7, pp. 93–127.

These are the only important contributions to the subject with which I am acquainted, and it need scarcely be said that they are far from exhausting the field of research.

Chance and the exigencies of the Service took me to Gilgit in 1920, and kept me there till 1924. Unfortunately I am neither a scholar nor a folklorist, so all I can hope to do is to offer some additional information from this somewhat neglected region and leave others to make what use of it they can.

[1] A paper read in part at the Seventeenth International Congress of Orientalists held at Oxford in 1928.

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2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



An account of a Daĭyāl display has been given by Colonel A. Durand in his "Making of a Frontier", so I need not elaborate the matter here. It will be enough if I contribute a few more general facts about Daĭyāls themselves. [113]

In Burushaski the equivalent of Daĭyāl is Bītan (plural bitaiyo). Daĭyāls may belong to any class of the population and to either sex. In fact they are nowadays, I believe, confined to a few special families. The chief, perhaps the only seat of Daĭyāls at the present day, is the small side valley of Bagrōt. 791 177

I have seen exhibitions by two female Daĭyāls in Hunza, but to the best of my recollection they were said to belong to a family which originally hailed from Bagrōt. Similarly the performer at a specially arranged display at Gilgit Headquarters, in this case a man, had been brought from that place for the occasion.

There is a possibility, however, of fresh recruitment to the ranks of Daĭyāls. "A certain number of people," I was told, "become new Daĭyāls." On the other hand, one may withdraw temporarily or permanently from the faculty. 791

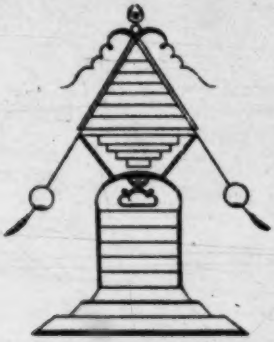
Daĭyāls possess, or at any rate have in the past possessed, more than the mere powers of second sight and prophecy. They are on more intimate terms with the supernatural world than ordinary folk. In talking of the Peris I have already quoted the statement that the Peris come to watch the Daĭyāls' performances and that they are the source of the Daĭyāls' knowledge; and again that it is on their account that the Daĭyāl objects to the use of green clothing by the laity.

At an actual performance I was warned that they disliked anything red, and that they were liable to lose self-control and to attack anyone wearing or displaying it. We nervously took stock of our belongings, for the wild-eyed officiating Daĭyāl looked only semi-human and capable of anything whether in his mind or out of it. But why should red be objectionable, except as the complementary colour to green? 791 822

000 "Shri Bai" ceremony, performed with a slight difference at Naugam, will be dealt with separately.

## Sculptured Stones.*

532 174 778 On the bank of the Indus river a big stone is seen about a mile's distance from the entrance of Botugah Nullah (Chilas Nullah) where there stand some boatmen's huts. It bears a figure of a Buddhist *Manc* [ ? ]. The carving begins a little above the foot of the stone. In height it is a little larger than a man. Though faintly engraved, it is so skilfully whitened that, although it has been exposed for so long a time to the action



of the weather, its white colour is still to be remarked from a distance. On this rock there are also many other figures of the same kind, but they are somewhat smaller in size than the one above mentioned. Some two or three miles below this place, there are numerous stones of various sizes on the river bank bearing the figures of goats and markhors, &c. Some of the stones show representations of axes, while the others are those of deer. At some places the carvings are seen on the top of a stone as well as on its sides. The same kind of figures are also seen in the Bagrot Valley engraved on rock-faces between the Sanikar and Bulchi villages.[1]

At Barmas, near Damot, in the Sai valley, there are two pictures of Buddha. One is carved on a stone, and the other is a painting of Buddha sitting among his disciples.

At another place, in the neighbourhood of Chilas, there is a rock still larger in size, and on its river side there are a good many figures. There are also two or three carvings of temples with a large number of men, goats, horses and cows, &c., engraved on them. On this stone there is an inscription written in some ancient character. The same carvings are noticed for some way along the river, which here does not rise sufficiently in summer to do them any injury. It shows that in a certain period, this part of Chilas was inhabited by Buddhists. The inhabitants of Chilas are under the impression that all these inscriptions are made by the fairies.[2] The tradition is that in ancient times the land was

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[1] These villages are situated in the Lasper Valley.

[2] [A similar belief is held by the Malays (Mahommedans) of Lower Siam and Pahang regarding the "Orang Purai" (Peris), and certain clay tablets of Buddhistic origin found in caves. See Skeat, *Man*, 1901, No. 125.—Ed.]

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*[See also p. xxii ante.—Ed.]

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their descent. Allowing twenty-five years for each generation, this would place the first appearance of Mahommedanism in Gilgit at about the end of the thirteenth, or the beginning of the fourteenth century—a time when that faith had already spread over the more accessible parts of Central Asia. It is to be noted that this exactly corresponds with the time when Islam was first introduced into Cashmere, which, according to Ferishta, happened between A. D. 1315 and 1326. General Cunningham, by computing thirty years for each generation, and fifteen for the reign of each ruler, places the introduction of Mahommedanism into Khapolor about a century later.[1] According to one tradition Azor came from Iskardo, and in the genealogy of the Makpon princes, a Mahommedan adventurer is shown to have established himself in that place at exactly the same time, if the same computation be allowed for the duration of a generation.

It is not, however, probable that the usurper would have been in a position to attempt the forcible conversion of his new subjects; and it may be presumed that, for a long period, his descendants contented themselves with practising their own faith, with, no doubt, greatly relaxed stringency, without interfering with that of their subjects. It is not till eight generations of rulers later, which would represent a period of two centuries, that we meet with a Mussulman Thum in the neighbouring state of Nager. There was, probably, a fresh impulse given to Mahommedanism about the end of the sixteenth century, for it was at about that period that a Persian adventurer, the founder of the present ruling families of Chitral and Yassin, established himself in Kashkar. The names of those whose kingdom he usurped are lost, the only record being that they were of the Shahreis family, which is the name by which the Gilgit rulers previous to the time of Azor were known, and which was retained by the descendants of the usurper for four generations. The Emperor Baber, writing in the early part of the sixteenth century, speaks of Chitral as forming part of Kafiristan, "in the hill-country to the north-east lies Kafiristan, such as Kattor and Gebrek."[2] But on several occasions he distinguishes this Kafiristan from Kafiristan Pich (which is still a Kafir country), as if some difference existed between the two. It is probable, therefore, that though the faith of Islam was introduced into the country mentioned about the beginning of the fourteenth century, it was long confined to

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[1] Cunningham's Ladakh.
[2] Erskine's Memoirs of Baber, page 140.

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[See 1: Cunningham, AJ4 West Tibetans file -- Analyst]

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[For information pertaining to the Dard Language, see 1: Drew, AV1 Kashmir, category 116, pp. 468-469, 520-521.]

113, 648

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[For additional information pertaining to international relations from 1842-1873, see 1: Drew, AV1 Kashmir, category 116, pp. 435-455 passim.]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

# A NOTE ON CLASSICAL ALLUSIONS TO THE DARDS AND TO GREEK INFLUENCE ON INDIA.

## THE DARDS.

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Herodotus (III. 102-105) is the first author who refers to the country of the Dards, placing it on the frontier of Kashmir and in the vicinity of Afghanistan. "Other Indians are those who reside on the frontiers of the town 'Kaspatyros' and the Paktyan country; they dwell to the north of the other Indians and live like the Baktrians; they are also the most warlike of the Indians and are sent for the gold," etc. Then follows the legend of the gold-digging ants (which has been shown to have been the name of a tribe of Tibetans by Schiern), and on which, as an important side-issue, consult Strabo, Arrian, Dio Chrysostomus, Flavius Philostratus the elder, Clemens Alexandrinus, Ælian, Harpokration, Themistius Euphrades, Heliodorus of Emesa, Joannes Tzetzes, the Pseudo-Kallisthenes and the scholiast to the Antigone of Sophocles* — and among Romans, the poems of Propertius, the geography of Pomponius Mela, the natural history of the elder Pliny and the collections of Julius Solinus.† The Mahabharata also mentions the tribute of the ant-gold "paipilika" brought by the nations of the north to one of the Pandu sons, king Yudhisthira.

In another place Herodotus [IV. 13-27] again mentions the town of Kaspatyros and the Paktyan country. This is where he refers to the anxiety of Darius to ascertain the flow of the Indus into the sea. He accordingly sent Skylax with vessels. "They started from the town of Κασπάτυρος and the Πακτυικὴ χώρη towards the east to the sea." I take this to be the point where the Indus river makes a sudden bend, and for the first time actually does lie between Kashmir and Pakhtu-land (for this, although long unknown, must be the country alluded to),‡ in other words, below the Makpon-i-Shang-Rong, and at Bunji, where the Indus becomes navigable.§ The Paktyes are also mentioned as one of the races that followed Xerxes in his invasion of Hellas (Herod. VII. 67-85). Like our own geographers till 1866, Herodotus thought that the Indus from that point flowed duly from north to south, and India being, according to his system of geography, the most easterly country, the flow of the Indus was accordingly described as being easterly. I, in 1866, and Hayward in 1870, described its flow from that point to be due west for a considerable distance (about one hundred miles). (The PAKTYES are, of course, the Afghans, called Patans, or more properly PAKHTUS, the very same Greek word). "Kaspatyros" is evidently a mis-spelling for "Kaspapyros," the form in which the name occurs in one of the most accurate codes of

[113]

* Strabo II. I., XV. I.—Arrian de Exped. Alex. V. 4 Indica c. 5.—Dio-Chrysos. Orat. XXXV.—Philostrat. de vitâ Apollon. Tyan. VI. I.—Clem. Alex. Paed, II. 12.—Aelian de Nat. An. XV. 14.—Harpokrat, s. v. χρυσορυσίν, Themist. Orat. XXVII.—Heliodor. X. 26.—Tzetz. Chil. XII. 330-340.—Pseudo Kallisth. II. 29.—Schol. ad Sophocl. Antig., v. 1,025.

† Propert. Eleg. III. 13.—Pomp. Mel. III. 7.—Plin. H. N. XI. 36, XXXIII. 21.—Solin, c. 30.

‡ Indeed, there *is* no other country between Kaspatyros and the Paktyan country excepting Dardistan.

§ This is the Bunji of recent Chilás fights (1893).

[v]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



114 Herodotus which belonged to Archbishop Sancroft (the Codex Sancroftianus) and which is now preserved at Emmanuel College, Cambridge. Stephanus Byzantianus (A. V.) also ascribes this spelling to Hekatœus of Miletus.*

Now Kaspapyros or Kaspapuros is evidently *Kashmir* or "*Kasyapapura*," the town of *Kasyapa*, the founder of Kashmir, and to the present day one may talk indifferently of the town of Kashmir, or of the country of *Kashmir*, when mentioning that name, so that there is no necessity to seek for the *town* of Srinagar when discussing the term Kaspatyrus, or, if corrected, Kaspapuros, of Herodotus.

Herodotus, although he thus mentions the people (of the Dards) as one neighbouring (πλησιοχώροι) on Kashmir and residing between Kashmir and Afghanistan, and also refers to the invasions which (from time immemorial it may be supposed, and certainly within our own times) this people have made against Tibet for the purpose of devastating the gold-fields of the so-called ants, does not use the name of "Dard" in the above quotations, but Strabo and the elder Pliny, who repeat the legend, mention the very name of that people as *Derdæ* or *Dardæ*, vide Strabo XV., ἐν Δίρδαις ἔθνει μεγάλῳ τῶν πρωτίων καὶ ὀρείων Ἰνδῶν. Pliny, in his Natural History, XI. 36, refers to "*in regione Septentrionalium Indorum, qui Dardæ vacantur.*" Both Pliny and Strabo refer to Megasthenes as their authority in Chapter VI., 22. Pliny again speaks of "*Fertilissimi sunt auri Dardæ.*" The Dards have still settlements in Tibet where they are called Brokhpa (see page 60 of text). The Dards are the "Darada" of the Sanscrit writers. The "Darada" and the "Himavanta" were the regions to which Buddha sent his missionaries, and the Dards are finally the "Dards, an independent people which plundered Dras in the last year, has its home in the mountains three or four days' journey distant, and talks the *Pakhtu* or DARADI language. Those, whom they take prisoners in these raids, they sell as slaves" (as they do still). (Voyage par Mir Izzetulla in 1812 in Klaproth's Magasin Asiatique, II., 3-5.) (The above arrangement of quotations is due to Schiern.)†

## INFLUENCE OF GREECE ON ASIA IN GENERAL AND INDIA IN PARTICULAR.

The most important contribution to this question, however, is Plutarch's *Speech* on Alexander's fortune and virtue (περὶ Ἀλεξάνδρου τύχης καὶ ἀρετῆς), the keynote to which may be found in the passage which contains the assertion that he Καταστῆναι τὴν Ἀσίαν ἰλληνικῇ τέλει, but the whole speech refers to that marvellous influence.

That this influence was at any rate believed in, may be also gathered from a passage in Aelian, in which he speaks of the Indians and Persian kings singing Homer in their own tongues. I owe the communication of this passage to Sir Edward Fry, Q.C., which runs as follows: Ὅτι Ἰνδοὶ τῇ παρὰ σφίσιν ἐπιχωρίᾳ φωνῇ τὰ Ὁμήρου μεταγράψαντες ᾄδουσιν οὐ μόνοι, ἀλλὰ

* General A. Cunningham very kindly sent me the quotation last year. It runs as follows: Καστάπυρος πόλις Γανδαρική, Σκυθῶν ἄστυ.

† Who refers to my "Results of a Tour in Dardistan, Kashmir, Little Tibet, Ladak, etc., in 1867-70," and other papers in his pamphlet on the origin of that legend.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



καὶ οἱ Πέρσαι βασιλεῖς εἴ τι χρὴ πιστεύειν τοῖς ὕστερα τούτων ἱστοροῦσι.— Aeliani Variæ Historiæ, Lib. XII., Cap. 48. [I find from a note in my edition that Dio Chrysostom tells the same story of the Indians in his 53rd Oration.—E. F.] 114

I trust to be able to show, if permitted to do so, in a future note (1) that the Aryan dialects of Dardistan are, at least, contemporaneous with Sanskrit, (2) that the Khajuná is a remnant of a prehistoric language, (3) that certain sculptors followed on Alexander's invasion and taught the natives of India to execute what I first termed "Græco-Buddhistic" sculptures, a term which specifies a distinct period in history and in the history of Art.

G. W. Leitner.

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P.S. in 1893.—The above, which appeared in "the Calcutta Review" of January 1878, was also reprinted in the *Asiatic Quarterly Review* of April 1893 with reference to Mr. J. W. McCrindle's recent work on "Ancient India: Its Invasion by Alexander the Great," in which he omits to draw attention to the importance of Plutarch's *Speech* on the civilizing results of Alexander's invasion, and makes no mention whatever of the traces which Greek art has left on the Buddhistic sculptures of the Panjab.

He only just mentions Plutarch's speech on page 13 of his otherwise excellent work, published by Messrs. Constable of 14 Parliament Street, London. As that speech, which is divided into two parts, is, however, of the utmost importance in showing what were believed to be in Plutarch's days the results of Alexander's mission, I think it necessary to quote some of the most prominent passages from it relating to the subject under inquiry. I also propose to show in a monograph on the græco-buddhistic sculptures, now at the Woking Museum, which I brought from beyond the Panjab frontier, that Alexander introduced not only Greek Art but also Greek mythology into India. I will specially refer to the "Pallas Athene," "the rape of Ganymede," and "the Centaur" in my collection, leaving such sculptures as "Olympian games," "Greek soldiers accompanying Buddhist processions," "the Buddhist Parthenon," [if not also Silanion's "Sappho with the lyre,"]—all executed by Indian artists—to tell their own tale as to the corroborations in sculpture of passages in ancient Greek and Roman writers relating to the genial assimilation of Eastern with Western culture which the Great Conqueror of the Two Continents, "the possessor of two horns," the "Zu'l-Qarnein" (Al-Aghar) of the Arabs, endeavoured to bring about.

The following passages from Plutarch's Speech may, I hope, be read with interest. The author endeavours to answer his question as to whether Alexander owed his success "to his fortune or to his virtue" by showing that he was almost solely indebted to his good qualities:

"The discipline of Alexander . . . of marvellous philosophy, through which the Indians worship the Greek gods."

"When Alexander had recivilized Asia, they read Homer and the children of the Persians . . . sang the tragedies of Euripides and Sophocles."

"Socrates was condemned in Athens because he introduced foreign Gods . . . but, through Alexander, Bactria and the Caucasus worshipped the

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



114 Greek Gods." "Few among us, as yet, read the laws of Plato, but myriads of men use, and have used, those of Alexander, the vanquished deeming themselves more fortunate than those who had escaped his arms, for the latter had no one who saved them from the miseries of life, whilst the conqueror had forced the conquered to live happily."

"Plato only wrote one form of Government and not a single man followed it because it was too severe, whereas Alexander founded more than 70 cities among barbarous nations and permeating Asia with Hellenic Institutions. . ." Plutarch makes the conquered say that if they had not been subdued "Egypt would not have had Alexandria nor India Bucephalia," that "Alexander made no distinction between Greek and Barbarian, but considered the virtuous only among either as Greek and the vicious as Barbarian" and that he by "intermarriages and the adaptation of customs and dresses sought to found that union which he considered himself as sent from heaven to bring about as the arbitrator and the reformer of the universe." "Thus do the wise unite Asia and Europe." "By the adoption of (Asiatic) dress, the minds were conciliated." Alexander desired that "One common justice should administer the Republic of the Universe."

"He disseminated Greece and diffused throughout the world justice and peace." Alexander himself announces to the Greeks, "Through me you will know them (the Indians) and they will know you, but I must yet strike coins and stamp the bronze of the barbarians with Greek impressions." The fulfilment of this statement is attested by the Bactrian coins. I submit that he who left his mark on metal did so also on sculpture, as I have endeavoured to show since 1870 when I first called my finds "græco-buddhistic," a term which has, at last, been adopted after much opposition, as descriptive of a period in History and in the history of Art and Religion.

[The above quotations are all from the 1st Part of Plutarch's oration; the second is reserved for the proposed monograph.]

G. W. Leitner.

For "Divisions of the Dard Race" and the countries which they occupy see page 38.

Kashmir AV1
1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV?



Part I. of a large work, I may claim to speak with some authority as regards these districts, even if I had no other claim. The point which I wish to specially contradict at present, is the one relating to the Russians bringing themselves into almost direct contact with "the Hunza and other tribes subject to Kashmir and, as such, entitled to British protection and under British control."

When I crossed the then Kashmir frontier in 1866, in the disguise of a Bokhara Maulvi, armed with a testimonial of Muhammadan theological learning, I found that the tribes of Hunza, Nagyr, Dareyl, Yasin, and Chitrál had united under the leadership of the last-named to expel the Kashmir invaders from the Gilgit Fort. My mission was a purely linguistic one; but the sight of dying and dead men along the road, that of heads stuck up along the march of the Kashmir troops, and the attempts made on my life by our feudatory, the late Maharaja of Kashmir, compelled me to pay attention to other matters besides the languages, legends, songs, and fables of the interesting races with whom I now came in contact under circumstances that might not seem to be favourable to the accomplishment of my task. I had been warned by the then Lieutenant-Governor of the Panjab, Sir Donald McLeod, whose like we have not seen again, not to cross the frontier, as the tribes beyond were supposed to be cannibals; but as I could not get the information of which I was in search within our frontier, I had to cross it. My followers were frightened off by all sorts of wild stories, till our party was reduced from some fifty to three, including myself. The reason for all this was, that the Maharaja was afraid that I should find out and report his breach of the Treaty by which we sold Kashmir to him in 1846, and in which the Indus is laid down as his boundary on the west. In 1866, therefore, at any rate, even the tenure of Gilgit, which is on the other side of the Indus, was contested and illegal, whilst the still more distant Hunza and Nagyr had more than once inflicted serious punishment on the Kashmir

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

# The Supernatural in the Popular Belief of the Gilgit Region [1]

By Lieut.-Col. D. L. R. LORIMER, C.I.E.

GILGIT offers a rich field to the student of Folklore, and one which up to the present has been only partially worked.

Colonel John Biddulph was first on the scene with his *Tribes of the Hindoo Koosh*, published in 1880, which provided valuable information regarding the beliefs and customs of the people of Gilgit.

Some stray facts can be gathered from the discursive linguistic works of Dr. G. Leitner; and in his last work—*Dardistan in 1866, 1886, and 1893*—he gathered together a mass of miscellaneous material which he describes, somewhat ambitiously perhaps, as "An Account of the History, Religions, Customs, Legends, Fables, and Songs of Gilgit, Chilas, Kandia (Gabrial), Yasin, Chitral, Hunza, Nagyr, and other parts of the Hindu Kush".

Lastly there is Munshi (now Khan Bahadur) Ghulam Muhammad's interesting article: "Festivals and Folk-tales of Gilgit," in the *Memoirs of the Asiatic Society of Bengal*, vol. i, 1906–7, pp. 93–127.

These are the only important contributions to the subject with which I am acquainted, and it need scarcely be said that they are far from exhausting the field of research.

Chance and the exigencies of the Service took me to Gilgit in 1920, and kept me there till 1924. Unfortunately I am neither a scholar nor a folklorist, so all I can hope to do is to offer some additional information from this somewhat neglected region and leave others to make what use of it they can.

[1] A paper read in part at the Seventeenth International Congress of Orientalists held at Oxford in 1928.

P. 507

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



114 The matter I have to present came to me largely
121 fortuitously. My own interests lay in matters linguistic,
212 and my immediate object was to obtain knowledge and specimens of the local languages. These languages are, of course, unwritten.

121 My principal method in such cases has been to get the people
126 to tell me current popular tales and legends, and to give me
114 accounts of local customs and beliefs, and to write them down to their dictation.

The content of my language material may therefore present subject of interest to folklorists, but it has not been collected with the critical knowledge or care of an expert folklorist.

Material thus casually collected is bound to present contradictions, ambiguities, and possibly misunderstandings, when it is not set in the firm frame of a story.

131 In regard to the terrain with which we are concerned, it is enough to recall that it is situated in the extreme north of India, to the north-west of Kashmir, in one of the loftiest mountain tracts of the world: the meeting point of the Hindu Kush and Karakoram ranges, where peaks and even ranges of 20,000 feet are a commonplace. The physical features are such as to favour isolation, a condition difficult of attainment in a continental country. Access for foreign influences must always have been difficult and restricted.

177 Even in recent times with the advent of the Pax Britannica, the partial establishment of foreign administration, and the construction of traversable roads, there has been no overwhelming inflow of exogenous influences, only a gradual infiltration. Thus old-standing beliefs and customs have not been subjected to any violent assault by modern disintegrating forces.

Isolation, however, is never more than relative.

177 In the case of Gilgit, at some unknown time, probably
771 not more than 500 or 600 years ago, Islam gained admittance and sooner or later became the sole recognized religion in the region. Islam is a whole cultural system in itself,

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

# *Festivals and Folklore of Gilgit.*

*By* GHULAM MUHAMMAD, *Chief Clerk in the Political Office, Gilgit.*

[Read July 5th, 1905.]

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## INTRODUCTION.

121 114 In introducing the folklore and old customs of Gilgit, I may mention that great difficulty was experienced in collecting the material in a country which possesses no written record of any sort. I had to go from village to village and from house to house to gain information from anybody. After four years of incessant labour I collected some notes about the folklore, old customs, administration, tribes, games and past history of the country. The former two subjects, being of special interest, are now dealt with through the medium of this Society; the others will be published later in book form.

101 131 The inhabitants always call their valley by the name of "Gilit," not Gilgit. The word Gilit is probably the corrupted form of a Sanskrit word "Girit," which means a mountainous place.

This secluded valley, which was half a century ago unknown, has now, owing to the recent disturbances in Hunza, Nagir, Chilas and Chitral, become so well known to the world that it requires here merely a brief description for readers to form an idea as to its position and character.

Gilgit is situated 228 miles (sixteen stages) to the north-west of Srinagar, at an elevation of about 4,400 feet above sea level. During summer the thermometer rises to 115° and during winter falls to 15°. It is surrounded on the north by the small States of Hunza and Nagir, on the west by Punial and Yasin, on the south by Chilas and Kashmir, and on the east by Skardu. The district extends along the Astor, Indus and Gilgit rivers



P. 93

[illegible] G-8 (1873-1878) 1880 [illegible]
4 Acc Dard Adj

# PREFACE.

DURING the last six years it has been my good fortune to visit a number of countries on both sides of the eastern portion of the Hindoo Koosh range of mountains, all of which are very little known, and some of which have never before been visited by any European. In 1873 I formed one of Sir D. Forsyth's mission to Kashghar, and in the spring of the following year crossed the Pamir and visited Sirikol and Wakhan. In 1876 I visited Gilgit, Hunza, and part of Yassin, and in 1877 was appointed by the Indian Government to reside at Gilgit in a political capacity. In 1878 I visited Yassin and Chitral, and was only prevented by the outbreak of hostilities with Cabul from prolonging my journey.

In the following notes I have endeavoured, to the best of my ability, to record all that I have deemed worthy of general interest regarding the countries and [illegible] going over ground already trodden by more competent observers. In some places I have found it necessary for the preservation of the unity of the subject to repeat what has already been written by Mr. Shaw, Mr. Drew, Dr. Leitner, and others; but where possible, I have purposely avoided doing so. The sketches given of countries I have not personally visited, as in the case of the countries described in the first chapter, are compiled from the accounts of natives of the

In Draw G-6 (1863-1872) 1872 AVI Kashmir
David AV3



# CHAPTER XVIII.

## DÁRDISTÁN: THE PEOPLE.

GENERAL DESCRIPTION OF THE RACES — CASTES — RELATIONSHIP AMONG THE RACES — HUNZUKUT RACES — KHOWAR RACES.

114 THE existence of the Dárds as a separate race, as well as something of their language, have for a good many years been facts within the reach of readers of travels; but the information made known about them has till lately been extremely meagre. Dr. Leitner has collected and appended to his own work the previously published notices about this people and their country, and these show how very little knowledge there was on the subject. Dr. Leitner visited Dárdistán in 1866, and, having supplemented his inquiries of that time by investigations into Dárd dialects and customs made through men of the race whom he gathered round him at Lahore, he has given the results in a work that is of the greatest value to all who take interest in tribes that have long lived separate, unknown to all but their nearest neighbours, and a knowledge of whose relationships may throw light on some of the most weighty ethnographical questions.*

Dr. Leitner's researches in the various dialects; the great amount of knowledge of them which he, while his opportunities were still imperfect, acquired; the philosophical acumen shown in mastering much of the grammar of these unwritten languages; these command high admiration. The [illegible] recorded and thus preserved from oblivion, make another part of the book for which the hearty acknowledgments of the public are due.

As to the 'History of the Wars with Kashmir,' given in the same work of Dr. Leitner's, as taken down from the statements of

* 'The Languages and Races of Dardistán,' parts I, II, and III, by Dr. G. W. Leitner. [illegible] AV3 David 1/3c Acquired

a native of Dárdu, there are in this many exaggerations and inaccuracies—so many, indeed, are they, and so difficult is it to wash free from them the grains of truth that are mixed up, as one found in the whole tale, that the account is of but little value. The 'Rough Chronological Sketch' given in Part III., p. 81, is of more accuracy. Dr. Leitner himself would be ready to admit that such a history, derived as it must be from the mouths of a few, who could not have been eye-witnesses of most that they told, must be but approximately true. In the next chapter of this book will be given the version of the history (from information obtained in much the same way) which I myself conceive to be nearest the truth. I was careful to get accounts from both sides whenever it was practicable, and I believe that as much as I have ventured to put down is not far from right. 114

Mr. Hayward, who travelled further into Dárdistán than either Dr. Leitner or myself, made a map of the Gilgit River basin, which is a great addition to our knowledge; this, with other geographical information of much value derived from his personal observation, is to be found in the *Proceedings* of the Royal Geographical Society for 1870. Mr. Hayward's view of the later history of Gilgit and Yásin, and of the political situation, as expressed in a letter to the 'Pioneer' newspaper, which is reproduced in Dr. Leitner's Appendix, is so evidently coloured by the source from which it came—the mouth of Mir Wali, the man who afterwards treacherously murdered Hayward, but who at first made him, for his own purposes, his friend—that one cannot take it as a sober statement of facts.

[illegible] these Dárds; Dr. Leitner's account and mine will, I think, often be found to supplement each other, and on the subject of ethnology only to differ in minor respects.

## GENERAL DESCRIPTION OF THE DARDS.

Whether we judge from language or from physiognomy, the conclusion is inevitable that the Dárds are an Aryan race. 142

For physique: they are broad-shouldered, moderately strong-

1: Leitner L-3 (1886-93) 1893? AV3 Dard AV3



fied. So far Chitrál. As for Chilás, the people have come to Dr. Robertson's Camp and express friendliness.

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LETTERS FROM MIHTAR NIZAM-UL-MULK TO DR. LEITNER:

My kind and true friend and dear companion, may you know:

That before this, prompted by means of friendship and belief in me, you had written to me a letter of sincerity full of pleasing precepts and words of faithfulness. These were received and caused joy to my heart. My true friend, whatever words of faith and sincere regard there were, these have been written in my mind. For I am one of your disciples and well-wishers here, and have no other care but that of serving and well-wishing my friends. My heart sorrows at separation from friends, but there is no remedy except resignation. *As I consider your stay there [in London] as my own stay, I hope from your friendship that you have expressed words of my well-being and my sincerity towards the Lord Bahadúr and the Great Queen and thus performed the office of friendship and caused joy there.* Another request is that if you have found a good dog like "Zula," when you come to Delhi please send it to Jammoo. My men are there, and shall bring it to me. Further, the volume of papers on the customs of Chitrál and the old folk-tales have been written partly in Persian and partly in the Chitrál language. We are frontier and village people, and are deficient in intelligence and eloquence. They have not been very well done, and I don't know if they will please you or not. But we have no better eloquence or practice as we are hillmen.

Tuesday 11th Shawwal 1309 despatched from Turkoh to London.

---

The standard of affection and friendship, the foundation-stone of kindness and obligation, my friend, may his kindness increase!

After expressing the desire of your joy-giving meeting be it known to your kind self, that the condition of *this* your faithful friend is such as to call for thanks to the Almighty. The safety and good health of *that* friend [yourself] is always wished for. As you had sent me several volumes of bound papers to write on them the customs of the Chitrar people and their folk-tales, partly in Persian and partly in Chitrari language, I have in accordance with this request of *that* true friend got them written partly in Persian and partly in Chitrari and sent to you. Inshallah, they will reach you, but I do not know whether they will please you or not; in any case you know, that whatever may be possible to do by a faithful friend or by his employés I will do, with the help of God, if you will forgive any faulty execution of your wishes, and continue to remember me for any services in my power, and keep me informed continually of your good health so as to dispel my anxiety. The condition here is of all news the best, as no new event has happened; but three persons, wayfarers and travellers, have come from Wakhan to Mastuch and two of these persons I have sent on to Chitrar, and one of these wanderers has remained (behind) at Mastuch. They don't know anybody. Sometimes they say we are Russians, and sometimes they say we are Frenchmen. And I with my own eye have not seen and no something worth reading in English words and write opposite to them their translation into Persian, so that it may be a pleasure and useful to me. I have another request to make which is that you may be pleased to give an early fulfilment to your kind promise of visiting Chitrar with your lady for the purpose of sight-seeing and sport and study. I have been waiting ever since for your arrival. It is really only right that you should come now when the weather is very delightful, game is abundant, and I have made every arrangement for our hunting together. Everything is tranquil and you will be able to return before the winter, greatly pleased. Let this become a fact. The writer Sirdar Nizam-ul-Mulk, Tuesday the 11th of Shawwal, from Turkoh to London. May it be received!

[115]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

Chitral

[1 156 is blank]

## APPENDIX III.

101

# FABLES, LEGENDS, AND SONGS OF CHITRAL*

*(called Chitrár by the natives).*

115

Collected by H. H. Sirdar Nizám-ul-Mulk, Raja of Yasin, etc., and by Dr. G. W. Leitner, and translated from Persian or Chitráli.

## I. Fables.

### 1. The Vindictive Fowl.

539

A fowl sat near a thistle, and opened a rag, in which cowrie were tied up. Suddenly one fell into the thistle; the fowl said, "O thistle, give me my coral." The thistle said, "This is not my business." The fowl said, "Then I will burn thee." The thistle agreed. The fowl then begged the fire to burn the thistle. The fire replied, "Why should I burn this weak thorn?" The fowl thereupon threatened to extinguish the fire by appealing to water: "O water, kill this fire for my sake." The water asked, "What is thy enmity with the fire, that I should kill it?" The fowl said, "I will bring a lean cow to drink thee up." The water said, "Well"; but the cow refused, as it was too lean and weak to do so. Then the fowl threatened to bring the wolf to eat the cow. The wolf refused, as he could feed better on fat sheep. The fowl threatened the wolf with the huntsman, as he would not eat the lean cow. The huntsman refused to shoot the wolf, as it was not fit to eat. The fowl then threatened the huntsman with the mouse. [illegible] said that it was feeding on almonds and other nice things, and had no need to gnaw the leather-skin of the huntsman. The fowl then said, "I will tell the cat to eat thee." The mouse said, "The cat is my enemy in any case, and

* *Asiatic Quarterly Review*, January, 1891.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

# DARDISTÁN IN 1866, 1886 AND 1893:

BEING

000 An Account of the History, Religions, Customs, Legends, Fables, and Songs of Gilgit, Chilás, Kandiá (Gabriál), Yasin, Chitrál, Hunza, Nagyr and other Parts of the Hindukush.

AS ALSO A SUPPLEMENT TO THE SECOND EDITION OF

## THE HUNZA AND NAGYR HANDBOOK

*(printed by the Government of India in 1889),*

AND AN EPITOME OF

PART III. OF THE AUTHOR'S "THE LANGUAGES AND RACES OF DARDISTAN."

BY

G. W. LEITNER. M.A., PH.D., LL.D., D.O.L., ETC.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

DEPUTED BY THE PANJAB GOVERNMENT IN 1866 ON A MISSION OF LINGUISTIC ENQUIRY TO KASHMÍR AND CHILÁS,

LATE ON SPECIAL DUTY WITH THE GOVERNMENT OF INDIA IN THE FOREIGN DEPARTMENT.

*(WITH APPENDICES ON RECENT EVENTS, A MAP, AND NUMEROUS ILLUSTRATIONS.)*

TEXT AND APPENDICES 254 PAGES.

*PUBLISHING DEPARTMENT:*

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ENGLAND.

[p. i] 1893: [p. ii is blank]

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# A NOTE ON CLASSICAL ALLUSIONS TO THE DARDS AND TO GREEK INFLUENCE ON INDIA.

## The Dards.

114 Herodotus (III. 102-105) is the first author who refers to the country of the Dads, placing it on the frontier of Kashmir and in the vicinity of Afghanstan. "Other Indians are those who reside on the frontiers of the town 'Kaspatyros' and the Paktyan country; they dwell to the north of the other Indians and live like the Baktrians; they are also the most warlike of the Indians and are sent for the gold," etc. Then follows the legend of the gold-digging ants (which has been shown to have been the name of a tribe of Tibetans by Schiern), and on which, as an important side-issue, consult Strabo, Arrian, Dio Chrysostomus, Flavius Philostratus the elder, Clemens Alexandrinus, Ælian, Harpokration, Themistius Euphrides, Heliodorus of Emesa, Joannes Tzetzes, the Pseudo-Kallisthenes and the scholiast to the Antigone of Sophocles* — and among Romans, the poems of Propertius, the geography of Pomponius Mela, the naturalhistory of the elder Pliny and the collections of Julius Solinus.† The Mahabharata also mentions the tribute of the ant-gold "paipilika" brought by the nations of the north to one of the Pandu sons, king Yudhishira.

In another place Herodotus [IV. 13-27] again mentions the town of Kasparos and the Paktyan country. This is where he refers to the anxiety of Darius to ascertain the flow of the Indus into the sea. He accordingly sent Skylax with vessels. "They started from the town of Kασπάτυρος and the Πακτυϊκὴ χώρη towards the east to the sea." I take this to be the point where the Indus river makes a sudden bend, and for the first time actually does lie between Kashmir and Pakhtu-land (for this, although long unknown, must be the country alluded to),‡ in other words, below the Makpoo-i-Shang-Rong, and at Bunji, where the Indus becomes navigable.§ The Paktyes are also mentioned as one of the races that followed Xerxes in his invasion of Hellas (Herod. VII. 67-85). Like our own geographers till 1866, Herodotus thought that the Indus from that point flowed duly from north to south, and India being, according to his system of geography, the most easterly country, the flow of the Indus was accordingly described as being easterly. I, in 1866, and Hayward in 1870, described its flow from that point to be due west for a considerable distance (about one hundred miles). (The Paktyes are, of course, the Afghans called Patans, or more properly Pakhtus, the very same Greek word). "Kaspatyros" is evidently a mis-spelling for "Kaspapyros," the form in which the name occurs in one of the most accurate codes of

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* Strabo II. 1., XV. 1.—Arrian de Exped. Alex. V. 4 Indica c. 5.—Dio-Chrysos. Orat. XXXV.—Philostrat. de vitâ Apollon. Tyan. VI. 1.—Clem. Alex. Paed. II. 12.—Aelian de Nat. An. XV. 14.—Harpokrat, s. v. μυρμηκοπόδες, Themist. Orat. XXVII.—Heliodor. X. 26.—Tzetz. Chil. XII. 330-340.—Pseudo Kallisth. II. 29.—Schol. ad Sophocl. Antig., v. 1,025.

† Propert. Eleg. III. 13.—Pomp. Mel. III. 7.—Plin. H. N. XI. 36, XXXIII. 21.—Solin, c. 30.

‡ Indeed, there is no other country between Kaspatyros and the Paktyan country excepting Dardistan. § This is the Bunji of recent Chilas fights (1893).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

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[Front Map : A]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

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[Front Map: B]

114 Herodotus which belonged to Archbishop Sancroft (the Codex Sancroftianus) and which is now preserved at Emmanuel College, Cambridge. Stephanus Byzantianus (A. V.) also ascribes this spelling to Hekataeus of Miletus.*

Now Kaspapyros or Kaspapuros is evidently *Kashmir* or "*Kasyapapura*," the town of *Kasyapa*, the founder of Kashmir, and to the present day one may talk indifferently of the town of Kashmir, or of the country of *Kashmir*, when mentioning that name, so that there is no necessity to seek for the *town* of Srinagar when discussing the term Kaspatyrus, or, if corrected, Kaspapuros, of Herodotus.

Herodotus, although he thus mentions the people (of the Dards) as one neighbouring (γλαυκοχρώτων) on Kashmir and residing between Kashmir and Afghanistan, and also refers to the invasions which (from time immemorial it may be supposed, and certainly within our own times) this people have made against Tibet for the purpose of devastating the gold-fields of the so-called ants, does not use the name of "Dard" in the above quotations, but Strabo and the elder Pliny, who repeat the legend, mention the very name of that people as *Derdai* or *Dardai*, vide Strabo XV., ὁ δὲ Δίνδας ἴδιον μεγάλων τῶν ἐρημιῶν καὶ ἀμύθων Ἰνδῶν. Pliny, in his Natural History, XI. 36, refers to "*in regione Septentrionalium Indorum, qui Dardæ vocantur.*" Both Pliny and Strabo refer to Megasthenes as their authority in Chapter VI., 22. Pliny again speaks of "*Fertilissimi sunt auri Dardæ.*" The Dards have still settlements in Tibet where they are called Brokhpa (see page 60 of text). The Dards are the "Daradæ" of the Sanscrit writers. The "Daradæ" and the "Himavanta" were the regions to which Buddha sent his missionaries, and the Dards are finally the "Dards, an independent people which plundered Deas in the last year, has its home in the mountains three or four days' journey distant, and talks the *Pukkhi* or DARADI language. Those, whom they take prisoners in these raids, they still so slaves" (as they do still). (Voyage par Mir Izzetulla in 1812 in Klaproth's Magasin Asiatique, II., 305.) (The above arrangement of quotations is due to Schiern.)†

INFLUENCE OF GREECE ON ASIA IN GENERAL AND INDIA IN PARTICULAR.

The most important contribution to this question, however, is Plutarch's Speech on Alexander's fortune and virtue (περὶ Ἀλεξάνδρου τύχης καὶ ἀρετῆς), the keynote to which may be found in the passage which contains the assertion that he Κοινώνησε τὸν Ἀσίου βλαστοῦ τόπου, but the whole speech refers to that marvellous influence.

That this influence was at any rate believed in, may be also gathered from a passage in Aelian, in which he speaks of the Indians and Persian kings singing Homer in their own tongues. I owe the communication of this passage to Sir Edward Fry, Q.C., which runs as follows: "Ὅτι Ἰνδοὶ τῇ σφετέρᾳ αὐτῶν ἐπιχωρίῳ φωνῇ τὰ Ὁμήρου μεταγράψαντες ᾄδουσιν οὐ μόνον, ἀλλὰ

* General A. Cunningham very kindly sent me the quotation last year. It runs as follows: Καυκάσιον ὄρος Γανδαρικὴ, Βακτρία ἄστυ.

† Who refers to my "Results of a Tour in Dardistan, Kashmir, Little Tibet, Ladak, etc., in 1865-70," and other papers in his pamphlet on the origin of that legend.

καὶ οἱ Ἰνδοὶ βασιλεῖ οὐ τὴν χρὴ ἀνατίθεσθαι τοῖς ὅπλοις τούτων ἐπαινοῦσι.— Aeliani Variæ Historiæ, Lib. XII., Cap. 48. [I find from a note in my edition that Dio Chrysostom tells the same story of the Indians in his 53rd Oration.—E. F.] 114

I trust to be able to show, if permitted to do so, in a future note (1) that the Aryan dialects of Dardistan are, at least, contemporaneous with Sanskrit, (2) that the Khajuná is a remnant of a prehistoric language, (3) that certain sculptors followed on Alexander's invasion and taught the natives of India to execute what I first termed "Græco-Buddhistic" sculptures, a term which specifies a distinct period in history and in the history of Art.

G. W. LEITNER.

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P.S. in 1893.—The above, which appeared in "the Calcutta Review" of January 1878, was also reprinted in the *Asiatic Quarterly Review* of April 1893 with reference to Mr. J. W. McCrindle's recent work on "Ancient India: Its Invasion by Alexander the Great," in which he omits to draw attention to the importance of Plutarch's *Speech* on the civilizing results of Alexander's invasion, and makes no mention whatever of the traces which Greek art has left on the Buddhistic sculptures of the Panjab.

He only just mentions Plutarch's speech on page 13 of his otherwise excellent work, published by Messrs. Constable of 14 Parliament Street, London. As that speech, which is divided into two parts, is, however, of the utmost importance in showing what were believed to be in Plutarch's days the results of Alexander's mission, I think it necessary to quote some of the most prominent passages from it relating to the subject under inquiry. I also propose to show in a monograph on the græco-buddhistic sculptures, now at the Woking Museum, which I brought from beyond the Panjab frontier, that Alexander introduced not only Greek Art but also Greek mythology into India. I will specially refer to the "Pallas Athene," "the rape of Ganymede," and "the Centaur" in my collection, leaving such sculptures as "Olympian games," "Greek soldiers accompanying Buddhist processions," "the Buddhist Parthenon," [if not also Silanion's "Sappho with the lyre,"]—all executed by Indian artists—to tell their own tale as to the corroborations in sculpture of passages in ancient Greek and Roman writers relating to the genial assimilation of Eastern with Western culture which the Great Conqueror of the Two Continents, "the possessor of two horns," the "Zu'l-Qurnein" (Al-Asghar) of the Arabs, endeavoured to bring about.

The following passages from Plutarch's Speech may, I hope, be read with interest. The author endeavours to answer his question as to whether Alexander owed his success "to his fortune or to his virtue" by showing that he was almost solely indebted to his good qualities:

"The discipline of Alexander . . . oh marvellous philosophy, through which the Indians worship the Greek gods."

"When Alexander had recivilised Asia, they read Homer and the children of the Persians . . . sang the tragedies of Euripides and Sophocles."

"Socrates was condemned in Athens because he introduced foreign Gods . . . but, through Alexander, Bactria and the Caucasus worshipped the

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



114 Greek Gods." "Few among us, as yet, read the laws of Plato, but myriads of men use, and have used, those of Alexander, the vanquished deeming themselves more fortunate than those who had escaped his arms, for the latter had no one who saved them from the miseries of life, whilst the conqueror had forced the conquered to live happily."

"Plato only wrote one form of Government and not a single man followed it because it was too severe, whereas Alexander founded more than 70 cities among barbarous nations and permeating Asia with Hellenic Institutions. . ." Plutarch makes the conquered say that if they had not been subdued "Egypt would not have had Alexandria nor India Bucephalia," that "Alexander made no distinction between Greek and Barbarian, but considered the virtuous only among either as Greek and the vicious as Barbarian" and that he by intermarriages and the adaptation of customs and dresses sought to found that union which he considered himself as sent from heaven to bring about as the arbitrator and the reformer of the universe." "Thus do the wise unite Asia and Europe." "By the adoption of (Asiatic) dress, the minds were conciliated." Alexander desired that "One common justice should administer the Republic of the Universe."

"He disseminated Greece and diffused throughout the world justice and peace." Alexander himself announces to the Greeks, "Through me you will know them (the Indians) and they will know you, but I must yet strike coins and stamp the bronze of the barbarians with Greek impressions." The fulfilment of this statement is attested by the Bactrian coins. I submit that he who left his mark on metal did so also on sculpture, as I have endeavoured to show since 1870 when I first called my finds "graeco-buddhistic," a term which has, at last, been adopted after much opposition, as descriptive of a period in History and in the history of Art and Religion.

[The above quotations are all from the 1st Part of Plutarch's oration; the second is reserved for the proposed monograph.]

G. W. Leitner.

For "Divisions of the Dard Race" and the countries which they occupy see page 38.

FIRST GROUP OF DARDS, ETC., TAKEN IN 1866.

GHULÂM MUHAMMAD, OF GILGIT (A SHIAH MUHAMMADAN).

GHAZAN SHÂH AND PEHWA, BOTH OF CHILÂS (SUNNI MUHAMMADANS).

VIEW ROM, OF ASTOR (SUNNI).

KÂCHU, FROM SHADOM (LITTLE TIBET) (SHIAH).

MALIK AND SAYADU (KALASHA AND SHAMSHALI KAFIRS) (PRISONERS OF CHITRÂL).

[facing p. 1]

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1: Leitner L-8 (1866-82) 1893? AV3 Dard AV3



# LEGENDS, SONGS, AND CUSTOMS OF DARDISTAN.*

## (Gilgit, Yasin, Hunza, Nagyr, Chitrál, &c., and Kafiristan).

197 I. Dardu Legends, *in Shiná* (the language, with dialectic modifications, of Gilgit, Astor, Guraiz, Chilás, Hódur, Dareyl, Tangir, etc., and the language of historical songs in Hunza and Nagyr).

(*Committed to writing for the first time in 1866,*
*By* Dr. G. W. Leitner,
212 *from the dictation of Dards. This race has no written character of its own.*)

### A.—Demons = Yatsh[1] (Yuecci ?).

776 Demons are of a gigantic size, and have only *one eye, which is on the forehead.* They used to rule over the
[177] mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the demons have relinquished their possessions, and only occasionally trouble the believers.

776 They do not walk by day, but confine themselves to
823 promenading at night. A spot is shown near Astor, at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar (cultivator) at Gruhis, a village further on, on the Kashmir road, had, with great trouble, sifted his grain for storing, and had put it into baskets and sacks. He then went away. The demons came—five in number—carrying huge leather-

10) * "Dardistan," or the country of the Dardes of Hindu mythology, embraces, in the narrowest sense of the term, the Shiná-speaking countries (Gilgit, &c.); in a wider sense, Hunza, Nagyr, Yasin, and Chitrál; and in the widest, also parts of Kafiristan. (See my "Dardistan," part III.)

[1] "Yatsh" means "bad" in Kashmiri.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



776 823 sacks, into which they put the grain. They then went to a place which is still pointed out and called "*Gué* Gutumé Yatsheyn gau boki," or "The place of the demons' loads at the hollow"—Gué being the Shiná name for the present village of Grukót. There they brought up a huge flat stone—which is still shown—and made it into a kind of pan, "tawa," for the preparation of bread. But the morning dawned and obliged them to disappear; they converted the sacks and their contents into earthen mounds, which have the shape of baskets and are still shown.

### 1.—The Wedding of Demons.

776 539 A Shikari (sportsman) was once hunting in the hills. He had taken provisions with him for five days. On the sixth day he found himself without any food. Excited and fatigued by his fruitless expedition, he wandered into the deepest mountain recesses, careless whither he went as long as he could find water to assuage his thirst, and a few wild berries to allay his hunger. Even that search was unsuccessful, and, tired and hungry, he endeavoured to compose himself to sleep. Even that comfort was denied him, and, nearly maddened with the situation, he again arose and looked around him. It was the first or second hour of night, and, at a short distance, he descried a large fire blazing a most cheerful welcome to the hungry, and now chilled, wanderer. He approached it quietly, hoping to meet some other sportsman who might provide him with food. Coming near the fire, he saw a very large and curious assembly of giants, eating, drinking, and singing. In great terror, he wanted to make his way back, when one of the assembly, who had a squint in his eye, got up for the purpose of fetching water for the others. He overtook him, and asked him whether he was a "child of man." Half dead with terror, he could scarcely answer that he was, when the demon invited him to join them at the meeting, which was described to be a wedding party. The Shikari replied: "You are a demon, and will destroy me"; on which the spirit took an oath, *by the sun and the moon*, that

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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he certainly would not do so. He then hid him under a bush and went back with the water. He had scarcely returned when a plant was torn out of the ground and a small aperture was made, into which the giants managed to throw all their property, and, gradually making themselves thinner and thinner, themselves vanished into the ground through it. Our sportsman was then taken by the hand by the friendly demon, and, before he knew how, he himself glided through the hole and found himself in a huge apartment, which was splendidly illuminated. He was placed in a corner where he could not be observed. He received some food, and gazed in mute astonishment on the assembled spirits. At last, he saw the mother of the bride taking her daughter's head into her lap and weeping bitterly at the prospect of her departure into another household. Unable to control her grief, and in compliance with an old Shin custom, she began the singing of the evening by launching into the following strains:

## SONG OF THE MOTHER.

ORIGINAL:—

*Ajaya Birâni!*[1] *mey paliie, shikk sanéy,*
(Thy) mother's Birâni! my little darling, ornaments will wear,
*Inne Buldar Bútshe angai tapp bey hani,*
(Whilst) here at Buldar Bútshe the heavens dark will become,
*Nágeri Phall Tshátshe Kani mirdni in,*
The Nagari (of race) Phall Tshátshe of Khans the prince will come,
*Téyn Mirkán málose tshé gim bagéy,*
Thy Mirkan father-from new corn will be distributed.
*Sátt Yabo wey bo! Shadú Malik bojum thèum.*
Seven rivers' water be! Shadu Malik a going will make,
*Téy Mirkann malo Tshe gi bage.*
Thy Mirkann, father, now ghee will distribute.

TRANSLATION:—

"Oh, Birâni, thy mother's own; thou, little darling, wilt wear ornaments, whilst to me, who will remain here at Buldar Butshe, the heavens will appear dark. The prince of Lords of Phall Tshatshe race is coming from Nagyr; and Mirkann, thy father, now distributes corn (as an act of welcome). Be (as fruitful and pleasant) as the water of *seven rivers*, for Shadu Malik (the prince) is determined to start, and now thy father Mirkann is distributing ghee (as a compliment to the departing guest)."

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[1] The father's name was Mir Khan. The daughter's name was Birani. The bridegroom's name was Shadu Malik of Nagyr, of Phall Tshatshe race, and the place of the wedding was Buldar Butshe.

1: Letter L-S (1868-93) 1893? AVS Dard AVS



776 539 The Shikari began to enjoy the scene and would have liked to have stayed, but his squinting friend told him now that he could not be allowed to remain any longer. So he got up, but before again vanishing through the above-mentioned aperture into the human world, he took a good look at the demons. To his astonishment he beheld on the shoulders of one a shawl which he had safely left at home. Another held his gun; a third was eating out of his own dishes; one had his many-coloured stockings on, and another disported himself in pidjamas (drawers) which he only ventured to put on, on great occasions. He also saw many of the things that had excited his admiration among the property of his neighbours in his native village, being most familiarly used by the demons. He scarcely could be got to move away, but his friendly guide took hold of him and brought him again to the place where he had first met him. On taking leave he gave him three loaves of bread. As his village was far off, he consumed two of the loaves on the road. On reaching home, he found his father, who had been getting rather anxious at his prolonged absence. To him he told all that had happened, and showed him the remaining loaf, of which the old man ate half. His mother, a good housewife, took the remaining half and threw it into a large granary, where, as it was the season of Sharó (autumn), a sufficient store of flour had been placed for the use of the family during the winter. Strange to say, that half-loaf brought luck, for demons mean it sometimes kindly to the children of men, and only hurt them when they consider themselves offended. The granary remained always full, and the people of the village rejoiced with the family, for they were liked and were good people.

It also should be told that as soon as the Shikari came home he looked after his costly shawl, dishes, and clothes, but he found all in its proper place and perfectly uninjured. On inquiring amongst his neighbours he also found that they too had not lost anything. He was much astonished at all this, till an old woman who had a great reputation for wisdom,

told him that this was the custom of demons, and that they invariably borrowed the property of mankind for their weddings, and as invariably restored it. On occasions of rejoicings amongst them they felt kindly towards mankind. 774 589

Thus ends one of the prettiest tales that I have heard.

### 8.—The Demon's Present of Coals is Turned into Gold.

Something similar to what has just been related, is said to have happened at Doyur, on the road from Gilgit to Nagyr. A man of the name of Phiko had a son named Laskirr, who, one day going out to fetch water was caught by a Yatah, who tore up a plant ("reeds"?) "phuro" and entered with the lad into the fissure which was thereby created. He brought him to a large palace in which a number of goblins, male and female, were diverting themselves. He there saw all the valuables of the inhabitants of his village. A wedding was being celebrated and the mother sang:—

Gôm bagé dây, Bubâity Khatûni.
Gôm bagé dây, bubé bubé!!
Gi bagé dây, Bubâity Khatûnim.
Gi bagé dây, bubé bubé!!
Mutu bagé dây, Bubâity Khatûni.
Mutu bagé dây, bubé bubé!!
Mâ bagé dây, bubé bubé!! &c., &c.

Translation:—

Corn is being distributed, daughter of Bubé.
Corn is being distributed, hurrah! hurrah! (Chorus.)
Ghee is being distributed, &c. (Chorus.)
Meat is being distributed, &c. (Chorus.)
Wine is being distributed, &c., &c. (Chorus.)

On his departure, the demon gave him a sackful of coals, and conducted him through the aperture made by the tearing up of the reed, towards his village. The moment the demon had left, the boy emptied the sack of the coals and went home, where he told his father what had happened. In the emptied sack they found a small bit of coal, which, as soon as they touched it, became a gold coin, very much to the regret of the boy's father, who would have liked his son to have brought home the whole sackful.

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B.—"Bagal," "Pesh," "Fairies."

776 They are handsome, in contradistinction to the Yatch
539 or Demons, and stronger; they have a beautiful castle on the top of the Nanga Parbat or Dyurmul (so called from being inaccessible). This castle is made of crystal, and the people fancy they can see it. They call it "Shell-hatto-kin" or "Castle of Glass-stone."

1.—The Sportsman and the Castle of the Fairies.

Once a sportsman ventured up the Nanga Parbat. To his surprise he found no difficulty, and venturing farther and further, he at last reached the top. There he saw a beautiful castle made of glass, and pushing one of the doors he entered it, and found himself in a most magnificent apartment. Through it he saw an open space that appeared to be the garden of the castle, but there was in it only one tree of excessive height, and which was entirely composed of pearls and corals. The delighted sportsman filled his sack in which he carried his corn, and left the place, hoping to enrich himself by the sale of the pearls. As he was going out of the door he saw an immeasurable crowd of serpents following him. In his agitation he shouldered the sack and attempted to run, when a pearl fell out. It was eagerly swallowed by a serpent which immediately disappeared. The sportsman, glad to get rid of his pursuers at any price, threw pearl after pearl to them, and in every case it had the desired effect. At last, only one serpent remained, but for her (a fairy in that shape?) he found no pearl; and urged on by fear, he hastened to his village, Tarsing, which is at the very foot of the Nanga Parbat. On entering his house, he found it in great agitation; bread was being distributed to the poor as they do at funerals, for his family had given him up as lost. The serpent still followed and stopped at the door. In despair, the man threw the corn-sack at her, when lo! a pearl glided out. It was eagerly swallowed by the serpent, which immediately disappeared. However, the man was not the same being as before. He was ill for days, and in about a fortnight after the events narrated, died, for fairies never forgive a man who has surprised their secrets.

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### 8.—The Fairy who Punished her Human Lover.

It is not believed in Astor that fairies ever marry human beings, but in Gilgit there is a legend to that effect. A famous sportsman, Kibá Lorí, who never returned empty-handed from any excursion, kept company with a fairy to whom he was deeply attached. Once in the hot weather the fairy said to him not to go out shooting during "the seven days of the summer," "Coniculars," which are called "Barda," and are supposed to be the hottest days in Dardistan. "I am," said she, "obliged to leave you for that period, and, mind, you do not follow me." The sportsman promised obedience and the fairy vanished, saying that he would certainly die if he attempted to follow her. Our love-intoxicated Nimrod, however, could not endure her absence. On the fourth day he shouldered his gun and went out with the hope of meeting her. Crossing a range, he came upon a plain, where he saw an immense gathering of game of all sorts and his beloved fairy milking a "Kill" (markhor) and gathering the milk into a silver vessel. The noise which Kibá Lorí made caused the animal to start and to strike out with his legs, which upset the silver vessel. The fairy looked up, and to her anger beheld the disobedient lover. She went up to him and, after reproaching him, struck him in the face. But she had scarcely done so when despair mastered her heart, and she cried out in the deepest anguish that "he now must die within four days." "However," she said, "do shoot one of these animals, so that people may not say that you have returned empty-handed." The poor man returned crestfallen to his home, lay down, and died on the fourth day.

### C.—Dardu Wizards and Witches.

The gift of second sight, or rather the intercourse with fairies, is confined to a few families in which it is hereditary. The wizard is made to inhale the fumes of a fire which is lit with the wood of the *tokú*[*] (Panjabi = Vadam), a kind

[*] Elsewhere called *tóki*.

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791 of fir-wood which gives much smoke. Into the fire the
797 milk of a white sheep or goat is poured. The wizard inhales the smoke till he apparently becomes insensible. He is then taken on the lap of one of the spectators, who sings a song which restores him to his senses. In the meanwhile, a goat is slaughtered, and the moment the fortune-teller jumps up, its bleeding neck is presented to him, which he sucks as long as a drop remains. The assembled musicians then strike up a great noise, and the wizard rushes about in the circle which is formed round him and talks unintelligibly. The fairy then appears at some distance and sings, which, however, only the wizard hears. He then communicates her sayings in a song to one of the musicians, who explains its meaning to the people. The wizard is called upon to foretell events and to give advice in cases of illness, etc. The people believe that in ancient times these Doyalls invariably spoke correctly, but that now scarcely one saying in a hundred turns out to be true. Wizards do not now make a livelihood by their talent, which is considered its own reward.

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173 There are few legends so exquisite as the one which chronicles the origin, or rather the rise, of Gilgit. The traditions regarding Alexander the Great, which Vigne and others have imagined to exist among the people of Dardistan, are unknown to, at any rate, the Shina race, excepting in so far as any Mussulmi accompanying the Maharajah's troops may, perhaps, accidentally have referred to them in conversation with a Shin. Any such information would have been derived from the Sikandarnama of Nizami, and would, therefore, possess no original value. There exist no ruins, so far as I have gone, to point to an occupation of Dardistan by the soldiers of Alexander. The following legend, however, which not only lives in the memories of all the Shin people, whether they be Chilasis, Astoris, Gilgitis, or Brokpas (the latter, as I discovered, living actually side by side with the Baltis in Little Tibet), but which also an annual festival commemorates, is not devoid of interest from either a historical or a purely literary point of view.

[See text and category 539, pp. 9-14. — Ed.]

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D.—Historical Legend of the Origin of Gilgit.

"Once upon a time there lived a race at Gilgit, whose 537
origin is uncertain. Whether they sprang from the soil, or had immigrated from a distant region, is doubtful; so much is believed, that they were Gayupí = spontaneous, aborigines, unknown. Over them ruled a monarch who was a descendant of the evil spirits, the Yatsh, that terrorized over the world. His name was Shirthadatt, and he resided at a castle, in front of which there was a course for the performance of the manly game of Polo. (See my Hunza Nagyr Handbook.) His tastes were capricious, and in every one of his actions his fiendish origin could be discerned. The natives bore his rule with resignation, for what could they effect against a monarch at whose command even magic aids were placed? However, the country was rendered fertile, and round the capital bloomed attractive gardens.

"The heavens, or rather the virtuous Peris, at last grew tired of his tyranny, for he had crowned his iniquities by indulging in a propensity for cannibalism. This taste had been developed by an accident: One day his cook brought him some mutton broth, the like of which he had never tasted. After much inquiry as to the nature of the food on which the sheep had been brought up, it was eventually traced to an old woman, its first owner. She stated that her child and the sheep were born on the same day, and losing the former, she had consoled herself by suckling the latter. This was a revelation to the tyrant. He had discovered the secret of the palatability of the broth, and was determined to have a never-ending supply of it. So he ordered that his kitchen should be regularly provided with children of tender age, whose flesh, when converted into broth, would remind him of the exquisite dish he had once so much relished. This cruel order was carried out. The people of the country were dismayed at such a state of things, and sought slightly to improve it by sacrificing, in the first place, all orphans and children of neighbouring tribes! The tyrant, however, was insatiable, and soon was his cruelty felt by many families at Gilgit, who were compelled to give up their children to slaughter.

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539 "Relief came at last. At the top of the mountain Ko, which it takes a day to ascend, and which overlooks the village of Doyur, below Gilgit, on the side of the river, appeared three figures. They looked like men, but much more strong and handsome. In their arms they carried bows and arrows, and turning their eyes in the direction of Doyur, they perceived innumerable flocks of sheep and cattle grazing on a prairie between that village and the foot of the mountain. The strangers were fairies, and had come (perhaps from Nagyr ?) to this region with the view of ridding Gilgit of the monster that ruled over it. However, this intention was confined to the two elder ones. The three strangers were brothers, and none of them had been born at the same time. It was their intention to make Azru Shemsher, the youngest, Rajah of Gilgit, and, in order to achieve their purpose, they hit upon the following plan.

"On the already-noticed plain, which is called Didingé, a sportive calf was gambolling towards and away from its mother. It was the pride of its owner, and its brilliant red colour could be seen from a distance. 'Let us see who is the best marksman,' exclaimed the eldest, and saying this, he shot an arrow in the direction of the calf, but missed his aim. The second brother also tried to hit it, but also failed. At last, Azru Shemsher, who took a deep interest in the sport, shot his arrow, which pierced the poor animal from side to side and killed it. The brothers, whilst descending, congratulated Azru on his sportsmanship, and on arriving at the spot where the calf was lying, proceeded to cut its throat, and to take out from its body *the tidbits, namely the kidneys and the liver.*

"They then roasted these delicacies, and invited Azru to partake of them first. He respectfully declined, on the ground of his youth; but they urged him to do so, 'in order,' they said, 'to reward you for such an excellent shot.' Scarcely had the meat touched the lips of Azru, than the brothers got up, and vanishing into the air, called out, 'Brother! you have touched impure food, which Peris never should eat, and we have made use of your ignorance

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of this law, because we want to make you a human 539
being,* who shall rule over Gilgit; remain therefore at Doyur.'

"Azru in deep grief at the separation, cried, 'Why remain at Doyur, unless it be to grind corn?' 'Then,' said the brothers, 'go to Gilgit.' 'Why,' was the reply, 'go to Gilgit, unless it be to work in the gardens?' 'No, no,' was the last and consoling rejoinder; 'you will assuredly become the king of this country, and deliver it from its merciless oppressor.'

"No more was heard of the departing fairies, and Azru remained by himself, endeavouring to gather consolation from the great mission which had been bestowed on him. A villager met him, and, struck by his appearance, offered him shelter in his house. Next morning he went on the roof of his host's house, and calling out to him to come up, pointed to the Ko mountain, on which, he said, he plainly discerned a wild goat. The incredulous villager began to fear he had harboured a maniac, if no worse character; but Azru shot off his arrow, and accompanied by the villager (who had assembled some friends for protection, as he was afraid his young guest might be an associate of robbers, and lead him into a trap), went in the direction of the mountain. There, to be sure, at the very spot that had been pointed out, though many miles distant, was lying the wild goat, with Azru's arrow transfixing its body. The astonished peasants at once hailed him as their leader, but he exacted an oath of secrecy from them, for he had come to deliver them from their tyrant, and would keep his incognito till such time as his plans for the destruction of the monster were matured.

"He then took leave of the hospitable people of Doyur, and went to Gilgit. On reaching the place, which is scarcely four miles distant from Doyur, he amused himself by prowling about in the gardens adjoining the royal residence. There he met one of the female companions of Shirbudatt's daughter (*guli* in Hill Punjabi, *Shadrèy* in Gilgiti) fetching water for the princess, a lady both

* Eating meat was the process of incarnation.

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539 remarkably handsome, and of a sweet disposition. The companion rushed back, and told the young lady to look from over the ramparts of the castle at a wonderfully handsome young man whom she had just met. The princess placed herself in a spot from which she could observe any one approaching the fort. Her maid then returned, and induced Azru to come with her on the Polo ground, the "Shavaran," in front of the castle; the princess was smitten with his beauty and at once fell in love with him. She then sent word to the young prince to come and see her. When he was admitted into her presence, he for a long time denied being anything else than a common labourer. At last, he confessed to being a fairy's child, and the overjoyed princess offered him her heart and hand. It may be mentioned here that the tyrant Shiribadatt had a wonderful horse, which could cross a mile at every jump, and which its rider had accustomed to jump both into and out of the fort, over its walls. So regular were the leaps which that famous animal could take, that he invariably alighted at a distance of a mile from the fort and at the same place.

"On that very day on which the princess had admitted young Azru into the fort, King Shiribadatt was out hunting, of which he was desperately fond, and to which he used sometimes to devote a week or two at a time. We must now return to Azru, whom we left conversing with the princess. Azru remained silent when the lady confessed her love. Urged to declare his sentiments, he said that he would not marry her unless she bound herself to him by the most stringent oath; this she did, and *they became in the sight of God as if they were wedded man and wife.*[1] He then announced that he had come to destroy her father, and asked her to kill him herself. This she refused; but as she had sworn to aid him in every way she could, he finally induced her to promise that she would ask her father *where his soul was.* 'Refuse food,' said Azru, 'for three or four days, and your father, who is devotedly fond

[1] The story of the famous horse, the love-making between Azru and the Princess, the manner of their marriage and other incidents connected with the expulsion of the tyrant deserve attention.

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of you will ask for the reason of your strange conduct; 539
then say, "Father, you are often staying away from me for several days at a time, and I am getting distressed lest something should happen to you; do reassure me by letting me know where your soul is, and let me feel certain that your life is safe."' This the princess promised to do, and when her father returned refused food for several days. The anxious Shiribadatt made inquiries, to which she replied by making the already-named request. The tyrant was for a few moments thrown into mute astonishment, and finally refused compliance with her preposterous demand. The love-smitten lady went on starving herself, till at last her father, fearful for his daughter's life, told her not to fret herself about him, as *his soul was [of snow?] in the snows*, and that he could only perish by fire. The princess communicated this information to her lover. Azru went back to Doyur and the villages around, and assembled his faithful peasants. Them he asked to take twigs of the fir-tree or *tshi*, bind them together and light them—then to proceed in a body with the torches to the castle in a circle, keep close together, and surround it on every side. He then went and dug out a very deep hole, as deep as a well, in the place where Shiribadatt's horse used to alight, and covered it with green boughs. The next day he received information that the torches (*tallu* in Gilgiti and *Lowe* in Astori) were ready. He at once ordered the villagers gradually to draw near the fort in the manner which he had already indicated.

"King Shiribadatt was then sitting in his castle; near him his treacherous daughter, who was so soon to lose her parent. All at once he exclaimed, 'I feel very close; go out, dearest, and see what has happened.' The girl went out, and saw torches approaching from a distance; but fancying it to be something connected with the plans of her husband, she went back, and said it was nothing. The torches came nearer and nearer, and the tyrant became exceedingly restless. 'Air, air,' he cried, 'I feel very, very ill; do see, daughter, what is the matter.' The dutiful

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539 lady went, and returned with the same answer as before. At last, the torch-bearers had fairly surrounded the fort, and Shiribadatt, with a presentiment of impending danger, rushed out of the room, saying 'that he felt he was dying.' He then ran to the stables and mounted his favourite charger, and with one blow of the whip made him jump over the wall of the castle. Faithful to its habit, the noble animal alighted at the same place, but alas! only to find itself engulfed in a treacherous pit. Before the king had time to extricate himself, the villagers had run up with their torches. 'Throw them upon him,' cried Azru. With one accord all the blazing wood was thrown upon Shiribadatt, who miserably perished. Azru was then most enthusiastically proclaimed king, celebrated his nuptials with the fair traitor, *and, as sole tribute, exacted the offering of one sheep, instead of that of a human child, annually from every*
527 *one of the natives.*[*] This custom has prevailed down to the present day, and the people of Shin, wherever they be, celebrate their delivery from the rule of a monster, and the inauguration of a more humane government, in the month preceding the beginning of winter—a month which they call Davakió or Daykió—after the full moon is over and the new moon has set in. The day of this national celebration is called 'nás tshill,' 'the feast of fire.' The day generally follows four or five days after the meat provision for the winter has been laid in to dry. A few days of rejoicing precede the special festivity, which takes place at night. Then all the men of the villages go forth, having torches in their hands, which, at the sound of music, they swing round their heads, and throw in the direction of Gilgit, if they are at any distance from that place; whilst the people of Gilgit throw them indifferently about the plain in which that town, if town it may be called, is situated. When the throwing away of the brands is over, every man

[*] Possibly this legend is one of the causes of the unfounded reputation of cannibalism which was given by Kashmiris and others to the Dards before 1866, and of which one Dards tribe accuses another, with which, even if it should reside in a neighbouring valley, it may have no intercourse. I refer elsewhere to the custom of drinking a portion of the blood of an enemy, to which my two Kafirs confessed.—("Dardistan," Part III.)

½ [Cf. Category 116, pp. 8-14 -- Analyst]

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returns to his house, where a curious custom is observed. He finds the door locked. The wife then asks: 'Where have you been all night? I won't let you come in now.' Then her husband entreats her and says, 'I have brought you property, and children, and happiness, and everything you desire.' Then, after some further parley, the door is opened, and the husband walks in. He is, however, stopped by a beam which goes across the room, whilst all the females of the family rush into an inner apartment to the eldest lady of the place. The man then assumes sulkiness and refuses to advance, when the repenting wife launches into the following song:—

ORIGINAL:—

*Ai̯ô tsûi shâthilo, wô rajô tsîyâ.*
I of thee glad am, oh Rajah's presented with tobáhs!
*Ai̯ô tsûi shâthilo, wô ashpa pasu.*
I of thee glad am, oh steed's rider.
*Ai̯ô tsûi shâthilo, wô bandûk gîsu.*
I of thee glad am, oh gun-wearer. [Evidently a modern interpolation.]
*Ai̯ô tsûi shâthilo, wô kanyâr gîsu.*
I of thee glad am, oh sword-wearer.
*Ai̯ô tsûi shâthilo, wô tshuqhun kesu.*
I of thee glad am, oh mantle-wearer.
*Ai̯ô tsûi shâthilo, shô mul di gîsum.*
I of thee glad am, pleasure's price giving I will buy.
*Ai̯ô tsûi shâthilo, wô yûsy tshisu.*
I of thee glad am, oh corn-heap!
*Shâthilo shô mul di gîsum.*
Rejoicing pleasure's price giving I will buy.
*Ai̯ô tsûi shâthilo, wô ghîy kûs.*
I of thee glad am, oh ghee-ball.
*Shâthilo shô mul di gîsum.*
Rejoicing pleasure's price giving I will buy.

TRANSLATION:—

Thou hast made me glad! thou favourite of the Rajah!
Thou hast rejoiced me, oh bold horseman!
I am pleased with thee who so well usest gun and sword!
Thou hast delighted me, oh thou who art dressed with a mantle of honour!
Oh great happiness! I will buy it all by giving pleasure's price.
Oh thou [nourishment to us] a heap of corn and a store of ghee!
Delighted will I buy it all by giving pleasure's price!

Then the husband relents and steps over the partition beam. They all sit down, dine together, and thus end the festivities of the 'Nôs.' The little domestic scene is not observed at Gilgit; but it is thought to be an essen-

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537 tial element in the celebration of the day by people whose
1:4 ancestors may have been retainers of the Gilgit Raja Azru Shemsher, and by whom they may have been dismissed to their homes with costly presents.

"The song itself is, however, well known at Gilgit.

539 "When Azru had safely ascended the throne, he ordered the tyrant's palace to be levelled to the ground. The willing peasants, manufacturing spades of iron, 'Killi,' flocked to accomplish a grateful task, and sang whilst demolishing his castle:

ORIGINAL:—

*Kúre thyte Shiri-ga Budát dji kurè*
[I am] hard said Shiri and Budan!' why hard?
*Dewan Singty Khotè kúre*
Dem Sing's Khoté [is] hard
*Na tshomdre killi thy rúke phala thàw*
[With] this iron spade thy palace level I do
*Tykaki! tàto Shatshi Malika Dewan Singty*
Behold! thou Shatshi Malika Dem Singh's
*Khotè kurè na tshomare killiyi*
Khoté hard; [with] this iron spade
*Thy rukega phalatàw, tykaki*
Thy palace very I level, behold!

TRANSLATION:—

"'My nature is of a hard metal,' said Shiri and Budan. 'Why hard? I Khoto, the son of the peasant Dem Singh, am above hardy; with this iron spade I raze to the ground thy kingly house. Behold now, although thou art of race accursed, of Shatshi Malika, I, Dem Singh's son, am of hard metal; for with this iron spade I level thy very palace; look out! look out!'"

537 During the Nauroz [evidently because it is not a
539 national festival] and the Eed, none of these national Shin songs are sung. Eggs are dyed in different colours and people go about amusing themselves by trying which eggs are hardest by striking the end of one against the end of another. The possessor of the hard egg wins the broken one. The women, however, amuse themselves on those days by tying ropes to trees and swinging themselves about on them.

[1] Elsewhere called "Shirlhadat" in one name.

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## *BUJONI=RIDDLES, PROVERBS AND FABLES.*

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### A. RIDDLES.

THE NAVEL.

1. *Tishkórrya nishkórey kalil.*

"The perpendicular mountain's sparrow's nest.
The body's sparrow's hole."

A STICK.

2. *Méy sazik kéyu, shéro pariyu, kás darro*
my sister is at day [*she*] walks, at night door
*alá; kújo.**
behind; listen!

"Now listen! My sister walks in the day-time and at night stands behind the door." As "Sas" "Sazik" also means a stick, ordinarily called "Kunali" in Astori, the riddle means: "I have a stick which assists me in walking by day and which I put behind the door at night."

3. The Gilgitis say "méy kóke tré pay; dashtea"=my brother has three feet; explain now. This means a man's two legs and a stick.

A RADISH.

4. *Attóri mói dádo dimow dátwo-lák; dáyu sarpo-lák, kujo.*
My grandfather's body [is] in Hades; his beard [is it] this world, [now] explain!

This riddle is explained by "radish" whose body is in the earth and whose sprouts, compared to a beard, are above the ground. Remarkable above all, however, is that the unknown future state, referred to in this riddle, should be called, whether blessed or cursed, "Dawalók" [the place of Gods] by these nominal Muhammadans. This world is called "Sarpalók,"=the world of serpents. "Sarpe" is also the name for man. "Lók" is "place," but the name by itself is not at present understood by the Shins.

* Words inviting attention, such as "listen," "explain," etc., etc., are generally put at the end of riddles.

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A HOOKA.

539 5. *G. mây* DADI *shishddji agâr, lûpenu*
my father's mother on her head fire is burning.

The top of the Hooka is the *dadi's* or grandmother's head.

A SWORD.

6. *Tutâng gutljo rûi nikai*

"Darkness from the house the female demon is coming out," viz., "out of the dark sheath the beautiful, but destructive, steel issues." It is remarkable that the female Yatsh should be called "Rûi."

RED PEPPER.

7. *Llilo bakurô shé tshâ lâ hâ—bûja!*

In the red sheep's pen white young ones many are—attend!

This refers to the Redpepper husk in which there are many white seeds.

B. PROVERBS.

DOTAGE.

To an old man people say:

8. *Tû djarro mâto shûdung* { "You are old and have thou and old brains delivered, { got rid of your senses."

[518] Old women are very much dreaded and are accused of creating mischief wherever they go.

DUTIES TO THE AGED.

9. (*G.**) *Djaouvie kenerru digenus, djarvelo letshawus*
In youth's time I gave, in old age I demand

"When young I gave away, now that I am old you should support me."

A BURNT CHILD, ETC., ETC.

10. *Ek dawm agêru dûddo dugêni shang thé!*

Once in fire you have been burnt, a second-time take care!

EVIL COMMUNICATIONS, ETC., ETC.

11. *Ek khatsh lâtsheh bûjo bûdo dowate she.*

One bad sheep if there be, to the whole flock is an insult = One rotten sheep spoils the whole flock.

12. *Ek khatsho manûjo budûte she* = one bad man is to all an insult.

* The abbreviations "G." and "A." stand respectively for "in the Gilgit dialect" and "in the Astori dialect."

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ADVICE TO KEEP GOOD COMPANY.

13. A. *Mishto manujo—hatshi bhyto, to mishto nitshi* 539
*Katsho manujo—hatshi bhyto, to hatsho nitsho*

When you [who are bad?] are sitting near a good man you learn good things.

When you [who are bad?] are sitting near a bad man you learn bad things.

This proverb is not very intelligible, if literally translated.

DIMMI CON CHI TU PRATTICHI, ETC., ETC.

14. *Tús mdiz rá: mey zhughalo ví kun, mas tuiz rám: tu ko kanu* = "Tell me: my friend is such and such a one, I will tell you who *you* are."

DISAPPOINTMENT.

15. *Shdhará kérw gé zking shtin thí—kanu tshind tey tshind tíyand.*

"Into the city he went horns to place (acquire), but ears he cut thus he did. He went to acquire horns and got his ears cut off."

HOW TO TREAT AN ENEMY.

*Dí dí, putrá khá* = "give the daughter and eat the son," is a Gilgit proverb with regard to how one ought to treat an enemy. The recommendation given is: "marry your daughter to your foe and then kill him," [by which you get a male's head which is more valuable than that of a female.] The Dards have sometimes acted on this maxim in order to lull the suspicions of their Kashmir enemies.*

C. FABLES.

THE WOMAN AND THE HEN.

16. *Eyá tshókeyn kokki ek asílli; atw ténz thúl* (*kanu*) *dílli; satshdy-ta kokkíla nanmá líto wíli; Twíl dú díy*
(food, grain) eggs two giving
*thí; tá thanu lang bilí; kokki dlo pdy, mdy.*
does; this one rid got; the hen's stomach bursting, died.

MORAL.—*Antzey manat ani kanu* = the meaning of this is this:

*Líto antzu thí dtsejo lang bilí.*
Much to gain the little lost becomes.

* Not very many years ago the Afridies robbers in attacking shepherds used to consider themselves victorious if they had robbed more sheep than they had lost men.

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*Translation.*

§ 39 A woman had a hen; it used to lay one golden egg: the woman thought that if she gave much food it would lay two eggs; but she lost even the one, for the hen died, its stomach bursting.

MORAL.—People often lose the little they have by aspiring to more.

17. THE SPARROW AND THE MOUNTAIN.

"A sparrow who tried to kick the mountain himself toppled over."

*Shawáter-se tokiske—sáti pájja dem thé wáre gé.*
The sparrow with the mountain kicked fall went.

18. THE BAT SUPPORTING THE FIRMAMENT.

The bat is in the habit of sleeping on its back. It is believed to be very proud. It is supposed to say as it lies down and stretches its legs towards heaven, "This I do so that when the heavens fall down I may be able to support them."

*Tililé ráte sóte—te pay hánte angdi—ward*
A bat at night sleeping its legs upwards heaven—ward
*thewa; angdi sutti—te pây—gi samarem thewa.*
does; the heavens when falling with my feet uphold I will.

19. "NEVER WALK BEHIND A HORSE OR BEFORE A KING" as you will get kicked in either case.

*aspe pasawi ni hí; rajá mastkawi ni hí.*
horse behind not walk; raja in front not walk.

20. UNION IS STRENGTH.

"A kettle cannot balance itself on one stone; on three, however, it does."

*Ey pátuk! hí gutur-yá dik ni gurúyein; tré* gátúrey á*
Oh son! one stone on a kettle not stops; three stones on
*dik gurúye.*
a kettle stop.

The Gilgitis instead of "ya"="upon" say "dja."

"Gutur" is, I believe, used for a stone [ordinarily "hútt"] only in the above proverb.

* "Tré"="three" is pronounced like "tehé."

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### 21. THE FROG IN A DILEMMA.

"If I speak, the water will rush against my mouth, and if I keep silent I will die bursting with rage." 539

This was said by a frog who was in the water and angry at something that occurred. If he croaked, he would be drowned by the water rushing down his throat, and if he did not croak he would burst with suppressed rage. This saying is often referred to by women when they are angry with their husbands, who may, perhaps, beat them if they say anything. A frog is called "manok."

*Tīz thīm—t' dat—jya* uty tejī: ai them*
Voice I do—if mouth in water will come; not do,
*thēpy mūrō.*
then bursting I will die.

### 22. THE FOX AND THE UNIVERSE.

When a man threatens a lot of people with impossible menaces, the reply often is "Don't act like the fox 'Löyn' who was carried away by the water." A fox one day fell into a river; as he swept past the shore he cried out, "The water is carrying off the universe." The people on the banks of the river said, "We can only see a fox whom the river is drifting down."

### 23. THE FOX AND THE POMEGRANATE.

*Löyn dawā ai atshāttu somun tshāmm*
The fox the pomegranate not reached on account sour,
*thū: tshārtu dawā.*
spitting, sour it is.

"The fox wanted to eat pomegranates: as he could not reach them, he went to a distance and *biting his lips* [as "tshāmm" was explained by an Astori although Gilgitis call it "tshappé,"] spat on the ground, saying, they are too sour." I venture to consider the conduct of this fox more cunning than the one of "sour grapes" memory. His biting his lips and, in consequence, spitting on the ground, would make his disappointed face really look as if he had tasted something sour.

* As—(*Gilgiti*) mouth; ase—in the mouth; asejo—against the mouth.
*Aas*—(*Astori*) mouth; *aasa*—in the mouth; *aasjo*—against the mouth.

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Chiefs of Native tribes from Benin, Yoruba, and Kaffir land

[facing p. 22: A]

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A LISTENING TO MUSICIANS FROM CHITRAL AND BADAKHSHAN.

[facing p. 22 :D]

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## *SONGS.*

### THE GILGIT QUEEN AND THE MOGULS.

1. GILGITI SONG.

539 Once upon a time a Mogul army came down and surrounded the fort of Gilgit. At that time Gilgit was governed by a woman, Mirzéy Juwāri* by name. She was the widow of a Rajah supposed to have been of Balti descent. The Lady seeing herself surrounded by enemies sang:

I. Mirzéy Juwārí = Oh [daughter of] Mirza, Juwāri!
Shakerév piál; darú = [Thou art a] sugar cup; in the
Dunyá sang taréye = world [thy] light has shone

II. Abi Khānn† djālo = Abi Khān [my son] was born
Lamâyi tey! latshār tāro = [I thy mother] am thy sacrifice; the morning star
Nikāto = has risen

The meaning of this, according to my Gilgiti informant, is: Juwāri laments that "I, the daughter of a brave King, am only a woman, a cup of pleasures, exposed to dangers from any one who wishes to sip from it. To my misfortune, my prominent position has brought me enemies. Oh, my dear son, for whom I would sacrifice myself, I have sacrificed you! Instead of preserving the Government for you, the morning-star which shines on its destruction has now risen on you."

### SONG OF DEFIANCE.

2. GILGITI WAR SONG.

In ancient times there was a war between the Rajahs of Hunza and Nagyr. Muko and Báko were their respective Wazeers. Muko was killed and Báko sang:

*Gilgiti.*

Ala, mardāney, Báko-se: má shos they!
Múko-se: má shos they!
Báko-ga dīn sajjéy
Múko mayáro they

* [Her father was a Mirza and she was, therefore, called Mirzéy.]

† Khān is pronounced Khann for the sake of the metre.

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*English.*

Hurrah! warriors, Bako [says]: *I* will do well
Muko [also says] *I* will do well
And Bako turned out to be the lion
[Whilst] Muko was [its prey], a [mere] Markhôr [the wild "snake-eating" goat]

## LAMENT FOR THE ABSENT WARRIOR BY HIS MOTHER.

### 3. ANOTHER GILGITI WAR SONG.

*Biyashtéyu náng Kashíru*
A Paradise [is the lot of whoever is struck by] the bullet of Kashiru?

*Gón nélli,* áje Sahibe Khann*
He has gone, my child, mother of Sahibe Khann [to the wars].

*Suréggu karé wey jill bey?*
And the sun when coming will it shining become?
(When will his return cause the sun again to shine for me?)

*Mutshútshul shong putéye*
Of Mutshutshul† the ravine he has conquered

*Hiyokto bijéy, lamayi*
*Yet* my soul is in fear, oh my beloved child. [literally: oh my sacrifice]

*Ardàm Dol, ja yujéy*
To snatch [conquer] Doloja‡ is [yet necessary = has yet to be done].

*Translation.*

"The bullet of Kashiru sends many to Paradise. He has gone to the wars, oh my child and mother of Sahib Khan! Will the sun ever shine for me by his returning? It is true that he has taken by assault the ravine of Mutshutshul, but yet, oh beloved child, my soul *is* in fear for his fate, as the danger has *not* passed, since the village Doloja yet remains to be conquered."

* Term of familiarity used in calling a daughter.
† Mutshutshul is a narrow pass leading from Gakuth to Yasen.
‡ Doloja is a village ahead of Mutshutshul.

### 6. THE SHIN SHAMMI SHAH.

539 OLD NATIONAL SHINA SONG.

*Shammi Shah Shaltingdy saltyo.*
Shammi Shah Shalting, from his courtyard.

| | | | |
|---|---|---|---|
| *Djalle* | *tshdye* | *dilne* | *dl'o.* |
| The green fields' | birds | promenade | they give. |
| *N'yé* | *tsirdye* | *tshayede* | *kty kjéy.* |
| They (near) | twitter | birds | who fears?* |
| *Tómi tom* | | *shindilde* | *dl'o* |
| From tree to tree | | a whistle | they give. |
| *Alldátcy* | *pitsheyo* | *saltyo.* | |
| Alldát's | grandson's | from the courtyard. | |
| *Djalle* | *tshaye* | *dilne* | *dlo.* |
| The green fields | birds | promenade | give. |
| *N'yé* | *tsirdye* | *tshayede* | *kty kjéy.* |
| They | twitter | birds | who fears?* |
| *Tómi tom : .* | | *shindilde* | *dlo.* |
| From tree to tree : : | | a whistling | they give. |

Shammi Shah Shalthing was one of the founders of the Shin rule. His wife, although she sees her husband surrounded by women anxious to gain his good graces, rests secure in the knowledge of his affections belonging to her and of her being the mother of his children. She, therefore, ridicules the pretensions of her rivals, who, she fancies, will, at the utmost, only have a temporary success. In the above still preserved song she says, with a serene confidence, not shared by *Indian* wives.

*Translation.*

"In the very courtyard of Shammi Sha Shalting.

"The little birds of the field flutter gaily about.

"Hear how they twitter; yet, who would fear little birds,

"That fly from tree to tree giving [instead of lasting love] a gay whistle?

"In the very courtyards of Alldat's grandson these birds flutter gaily about, yet who would fear them?

"Hear how they twitter, etc., etc., etc.

* [To fear is construed with the Dative.]

## 5. A WOMAN'S SONG (GULGUTT).

[THE DESERTED WIFE AND THE FAITHLESS HUSBAND.]

*The Wife:*

*Mey kukúri Pathán geyta hóyo djíló áso?*
My kukuri Pathán going he sat what am I to do?

*Pípi hattsíse gardo dílo; medur tsíldak.*
Aunt! from the family he absence has given; I cocoon.

*Gá síddim gatí bring hálso dílo;*
And coloured silk spinning animal bind do=could.

*Mí duddú tsíldi ó hílí!*
My milk-sweet late has become!

*The Husband:*

*Aní Azari rey**
That Azari, [is] a Deodar cedar [?]

*Rajáy, ná ámmo? aní Azarro rélá hílle.*
Kingly, is it not so [my] love! That Azari illness I have.

*Aní Wastreyn shayi gaz-mall, na ammo!*
This Waziri's child princess, not [so] love?

*Hálli dapájo gí bow; aní pár*
Then from my waist (girdle) taking I'll sit; this beyond

*tshíshcyn*
the mountains.

*Súri war tshíshcyn djondjít tode bijíle.*
Sun this side's mountain birch tree (?) to you both.

*Somm tshímim; aná shú gudreyn kíni — gu*
Alike I love; This white hawk black and

*Tshikki†; mey bagá hálá; hálli pashíjo*
fragrant bag mine being sit; Then on my turban

*gí beyim.*
wearing I will sit.

* More probably "rey" is the pine called the Picea Webbiana.

† Part II., page 16, gives the following for "Birch." "Birch?= Djónji (the white bark of which is used for paper) in Kashmir where it is called the bonk-tree "Burus kull" lit: Burus = the book; kúll = plant, tree."

‡ "Tshikki" is a black fragrant matter said to be gathered under the wing pits of the hawk; djónji is to me an unknown tree but I can picture it to be the birch tree. "Gaz" is a princess and "mal" is added for emphasis.

*Translation of "A Woman's Song."*

*The deserted wife sings*:—My Pathan! oh kukári, far away from me has he made a home; but, aunt, what am I to do, since he has left his own! The silk that I have been weaving during his absence would be sufficient to bind all the animals of the field. Oh, how my darling is delaying his return!

*The faithless husband sings*:—[My new love] Azari is like a royal Deodar; is it not so, my love? for Azari I am sick with desire. She is a Wazeer's princess; is it not so, my love? Let me put you in my waist. The sun on yonder mountain, and the tree on this nigh mountain, ye both I love dearly. I will recline when this white [illegible] and her black fragrant tresses become mine; encircling with them my head I will recline [in happiness.]

### 6. THE JILTED LOVER'S DREAM.

[IN THE ASTORI DIALECT.]

*Tshuwoi nazdik mulayi.**
(Oh) Little delicate [maid] woman.
*Bardyo bdro, na.*
The husband old is, [is he not?]
*Hapttok thyayé gé.*
With a bear done it going. [you have "been and gone and done it."]
*Sinuni rdtijo Sinuni shakajo Mey nish*
In the sleep of night The sleep from the arm. My sleep
*kasayé gé. Maskáy phiri phát*
awake has gone. Turning round again opening hastily
*taliste Mey lakity ptribuow tshitsho kiuw. Datshtuo*
I saw. My darling waistband variegated was. Right

---

ooo wing-pits of the hawk; "djinji" is, to me, an unknown tree, but I conjecture it to be the birch tree. "Gas" is a princess and "mai" is added for euphony.

[574] * ["Mulayi" for woman is not very respectful; women are generally addressed as "kaki" sister, or "dhi" daughter.]

*No?* is it? is it not so? *no* seems generally to be a mere exclamation.

*kata-jé aina gini, Tikaktoje wazun. Nu kubbe*
hand-from mirror taking, Looking she came. This left 531
*kata-jé surmá gini, Puktoje wazun.*
hand-from antimony taking, Applying she came.

The above describes the dream of a lover whose sweetheart has married one older than herself; he says:

*Translation.*

"That dear delicate little woman has a frightful old husband.

"Thou hast married a bear! In the dead of night, resting on my arm,

"My sleep became like waking. Hastily I turned and with a quick glance saw

"That my darling's waistband shone with many colours.

"That she advanced towards me holding in her right a mirror into which she looked,

"That she came near me applying with her left the antimony to her eyes."

### 3. MODERN ASTORI SONG.

This Song was composed by Rajah Bahadur Khan, now at Astór, who fell in love with the daughter of the Rajah of Hunza to whom he was affianced. When the war between Kashmir and Hunza broke out, the Astoris and Hunzas were in different camps: Rajah Bahadur Khan, son of Rajah Shakul Khan, of the Shiah persuasion,* thus laments his misfortunes:

*Latshkke ashtin kin nimaz thé dawá*
Early in morning's time [usual] prayers done supplication
*thow Qubúl thé, Rakima Garibey dawar*
I make Accept, oh merciful [God] of the poor the prayer.
*Din makí—yarn dim*
[her] teeth [are] of fish bone = like ivory, [her] body
*parn—yarn tshamáya tshikí kane me armán*
[like a] reed? [her] hair musk is. My longing
*tété kane Bulbúl shakkar.*
to you is [Oh] nightingale sweet!

* The people of Astor are mostly Sunnis, and the Gilgitis mostly Shiahs; the Chilasis are all Sunnis. 52)

† A reed which grows in the Gilgit country of white or red colour.

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539 *Chorus* falls in with "*Aní, Aní, arwáte bulbúl*" = "oh, oh, the longing [for the] nightingale!"*

*Translation.*

After having discharged my usual religious duties in the early morning, I offer a prayer which, oh thou merciful God, accept from thy humble worshipper. [Then, thinking of his beloved.] Her teeth are as white as ivory, her body as graceful as a reed, her hair is like musk. My whole longing is towards you, oh sweet nightingale.

Chorus: Alas, how absorbing this longing for the nightingale.

### 8. GURAIZI SONGS.

184 This district used to be under Ahmad Shah of Skardo, and has since its conquest by Ghulab Singh come permanently under the Maharajah of Kashmir. Its possession used to be the apple of discord between the Nawabs of Astor and the Rajahs of Skardo. It appears never to have had a real Government of its own. The fertility of its valleys always invited invasion. Yet the people are of Shiná origin and appear much more manly than the other subjects of Kashmir. Their loyalty to that power is not much to be relied upon, but it is probable that with the great intermixture which has taken place between them and the Kashmiri Musselmans for many years past, they will become equally demoralized. The old territory of Guraiz used in former days to extend up to Kuyam or [530] Bandipur on the Wular Lake. The women are reputed to be very chaste, and Colonel Gardiner told me that the handsomest women in Kashmir came from that district. To me, however, they appeared to be tolerably plain, although rather innocent-looking, which may render them attractive, especially after one has seen the handsome, but sensual-looking, women of Kashmir. The people of Guraiz are certainly very dirty, but they are not so plain as the 184 Chilásis. At Guraiz three languages are spoken: Kash- 197 miri, Guraizi (a corruption of a Shiná dialect), and Pan-

* It is rather unusual to find the nightingale representing the beloved. She is generally "the rose" and the lover "the nightingale."

jabi—the latter on account of its occupation by the Maharajah's officials. I found some difficulty in getting a number of them together from the different villages which compose the district of Gurais, the Arcadia of Kashmir, but I gave them food and money, and after I got them into a good humour they sang:

GURAIZI HUNTING SONG.

| *Gurezi.* | *English.* |
|---|---|
| *Pire, tokalé, gazéri meyjéra* = Look beyond! what a fine | = Look beyond! what a fine |
| Beyond, look! a fine stag. | stag! |
| Chorus. *Pire, tokalé, djilé mazr* = Chorus. Look beyond! | |
| *dér dey.* | how gracefully he struts. |
| Beyond, look! how he struts! | |
| *Pire, tokalé, bhapéri bey béro* = Look beyond! he bears | |
| Beyond, look! shawl-wool 12 loads. | twelve loads of wool. |
| Chorus. *Pire, tokalé, djilé mazr* = Chorus. Look beyond! | |
| *dér dey.* | how gracefully he struts. |
| Beyond, look! how he does strut! | |
| *Pire, tokalé, dini shilitu* | = Look beyond! his very |
| Beyond, look! [his] teeth are of | teeth are of crystal. |
| crystal [glass] | |
| Chorus. *Pire, tokalé, djilé* = Chorus. Look beyond! | |
| *mazrdér dey.* | how gracefully he struts. |

This is apparently a hunting song, but seems also to be applied to singing the praises of a favourite.

There is another song, which was evidently given with great gusto, in praise of Sheir Shah Ali Shah, Rajah of Skardo.* That Rajah, who is said to have temporarily conquered Chitrál, which the Chilasis call Tshatshál,† made a road of steps up the Atsho mountain which overlooks Bánji, the most distant point reached before 1866 by

* Possibly Ali Sher Khan, also called Ali Shah, the father of Ahmed Shah, the successful and popular Rajah of Skardo in the Sikh days—or else the great Ali Sher Khan, the founder of the race or caste of the Mahpon Rajahs of Skardo. He built a great stone aqueduct from the Satpur stream which also banked up a quantity of useful soil against inundations.

† Murad was, I believe, the first Skardo Rajah who conquered Gilgit, Nagyr, Hunza and Chitrál. He built a bridge near the Chitrál fort. Traces of invasion from Little Tibet exist in Dardistan. A number of historical events, occurring at different periods, seem to be mixed up in this song.

travellers on the Great Trigonometrical Survey. From the Astho mountain Vigne returned, "the suspicious Rajah of Gilgit suddenly giving orders for burning the bridge over the Indus." It is, however, more probable that his Astori companions fabricated the story in order to prevent him from entering an unfriendly territory in which Mr. Vigne's life might have been in danger, for had he reached Bânji he might have known that the Indus never was spanned by a bridge at that or any neighbouring point. The miserable Kashmiri coolies and boatmen who were forced to go up-country with the troops in 1866 were, some of them, employed, in rowing people across, and that is how I got over the Indus at Bânji; however to return from this digression to the *Gurezi Song*:

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9. PRAISE OF THE CONQUEROR SHEIR SHAH ALI SHAH.

| *Gurezi.* | *English.* |
|---|---|
| Sheir Shah Ali Shah | = Sheir Shah Ali Shah. |
| Nômega djong | = I wind myself round his name.* |
| Ká kólo shing phusé | = He conquering the crooked Low-lands |
| Djar sintsho tarîga | = Made them quite straight. |
| Kâne Makponé | = The great Khan, the Makpon. |
| Kâno nom mega djong | = I wind myself round the Khan's name. |
| Kó Tshamûgar blish phusé | = He conquered bridging over [the Gilgit river] below Tshamûgar. |
| Sar† sintsho tarîga | = And made all quite straight. |

I believe there was much more of this historical song, but unfortunately the paper on which the rest was written down by me as it was delivered, has been lost together with other papers.

"Tshamûgar," to which reference is made in the song, is a village on the other side of the Gilgit river on the Nagyr side. It is right opposite to where I stayed for two nights

* The veneration for the name is, of course, also partly due to the fact that it means "the lion of Ali," Muhammad's son-in-law, to whose memory the Shiah Musulmans are so devotedly attached. The Little Tibetans are almost all Shiahs.

† "Sar" is Astori for Gilgiti "Djor."

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under a huge spur which projects from the base of the Niladdr range on the Gilgit side.

There were formerly seven forts at Tshamtgar. A convention had been made between the Rajah of Gilgit and the Rajah of Skardo, by which Tshamtgar was divided by the two according to the natural division which a stream that comes down from the Bashir mountain made in that territory. The people of Tshamtgar, impatient of the Skardo rule, became all of them subjects to the Gilgit Rajah, on which Sher Shah Ali Shah, the ruler of Skardo, collected an army, and crossing the Makpon-i-shagaram* at the foot of the Haramûsh mountain, came upon Tshamtgar and diverted the water which ran through that district into another direction. This was the reason of the once fertile Tshamtgar becoming deserted; the forts were razed to the ground. There are evidently traces of a river having formerly run through Tshamtgar. The people say that the Skardo Rajah stopped the flow of the water by throwing quicksilver into it. This is probably a legend arising from the reputation which Ahmad Shah, the most recent Skardo ruler whom the Guraisis can remember, had of dabbling in medicine and sorcery.†

### CHILASI SONGS.

[The Chilasis have a curious way of snapping their fingers, with which practice they accompany their songs, the thumb running up and down the fingers as on a musical instrument.]

10. CHILASI.

Tù hùn Gitshere bódje sòmmo dimń bamèm
Mèy shahinni pashalóto dewà salâm djiste
Rás; Aje góje bómto méy dùddi aje nush
Harginn Zúe dèy mo bejómos
Samat Khánay sóni mó bánhémm tutàk
Mùugà deyto; mó dabtar dèm

* The defile of the Makpon-i-Shang-Rong, where the Indus river makes a sudden turn southward and below which it receives the Gilgit river.

† The Shiah Rajahs of Skardo believed themselves to be under the special protection of Ali.

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539 11. A. Tshekin thiien; tikki wéy nush, oh Berader
Adbo: thto: madéy nush: ey Berader
B. Hamirey tohtûki, pûki thâe, pahtoo
Ni ráery lô ne bêy, oh Berader!

[538] The last word in each sentence, as is usual with all Shin songs, is repeated at the beginning of the next line. I may also remark that I have accentuated the words *as pronounced in the songs* and not as put down in my Vocabulary.

*Translation.*

MESSAGE TO A SWEETHEART BY A FRIEND.

You are going up to Gitshe, oh my dearest friend,
Give my compliment and salute when you see my hawk.
Speak to her. I must now go into my house; my mother
is no more
And I fear the sting of that dragon,* my step-mother—
Oh noble daughter of Samat Khan: I will play the flute
And give its price and keep it in my bosom.

The second song describes a quarrel between two brothers who are resting after a march on some hill far away from any water or food wherewith to refresh themselves.

*Younger brother.*—Am I to eat now, what am I to say, there is, oh my brother, neither bread nor water.

Am I to fetch some [water], what am I to say, there is no masak [a water-skin], oh my brother!

*Elder brother.*—The lying nonsense of Hamir (the younger brother) wounds me deeply (tears off the skin of my heart).

There will be no day to this long night, oh my brother!

12. THE TRANSITORINESS OF THIS WORLD.

*K'âka, mosè djô rdum* | *Méy dâsigo nè bêy* | *Tâbâm*
Brother! I what am to say? | My choice it is not | In the
*aresà dâro* | *Mâdjo lâskgo nè bêy* | *Dajâla*
whole of the present time | To me shame is not | The next
*âlo jilto* | *Jâko sdâstoe kaw*
world near has come | People despairing will be

* The "Hargiee," a fabulous animal mentioned elsewhere.

*and Verse.*

| | | | |
|---|---|---|---|
| *Watáu dáro tár* | *Tu mashhúre hilli* | *Ash* | 537 |
| In my country famous | You famous have become | To-day | |
| *bajási dígi háwi mungári* | *Zari mája* | | |
| to get you prepared on a great journey | Openly me | | |
| *lai langtáli = ga* | *Dilli mey hawalli* | *Sta gattda* | |
| much pains | My soul is in your keeping | The river | |
| *gáina* | *Sadá chgarang* | | |
| is flowing, the large flower | Of silver colour.* | | |

### A PRAYER OF THE BASHGELI KAFIRS.

*[In the Kalásha dialect.]*

The ideas and many of the words in this prayer were evidently acquired by my two Kafirs on their way through Kashmir:

"Khudá, tandrusni dé, prushkári rasi de, abanti kári, dewáist mon. Tu ghóna asan, tuhik istara, tuhik tu faidá káy asan. Sat asmán ri, Stro suri mastruk mástuhe dé."

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## *MANNERS AND CUSTOMS.*

### A. AMUSEMENTS.

The Chaughan Bazi or Hockey on horseback, so popular everywhere north of Kashmir, and which is called Polo by the Baltis and Ladakis, who both play it to perfection and in a manner which I shall describe elsewhere, is also well known to the Ghilgiti and Astori subdivisions of the Shina people. On great general holidays as well as on any special occasion of rejoicing, the people meet on those grounds which are mostly near the larger villages, and pursue the game with great excitement and at the risk of casualties. The first day I was at Astor, I had the greatest difficulty in restoring to his senses a youth of the name of 526

* The beautiful songs of "My little darling ornaments will wear," "Corn is being distributed," "I will give pleasure's price," "My metal is hard," "Come out, oh daughter of the hawk," will be found on pages 2, 4, 10, 11, and 37, of this pamphlet respectively and need not therefore be quoted in this place.

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D 526 Kussem Ali who, like a famous player of the same name at Mardo, was passionately fond of the game, and had been thrown from his horse. The place of meeting near Astor is called the Eedgah. The game is called Tore in Astor, and the grounds for playing it are called Shajaran. At [D 177] Gilgit the game is called Bulla, and the place Shawaran. The latter names are evidently of Tibetan origin.

[B 526] D 224 The people are also very fond of target practice, shooting with bows, which they use dexterously but in which they do not excel the people of Nagyr and Hunza. Game is much stalked during the winter. At Astor any game shot on the three principal hills—*Tikkamal*, a high hill opposite the fort, *Demtikil'o* and *Tikhlobut*—belong to the Nawab of Astor—the sportsman receiving only the head, legs and a haunch—or to his representative, then the Tahsildar Munshi Rozi Khan. At Gilgit everybody claims what he may have shot, but it is customary for the Nawab to receive some share of it. Men are especially appointed to watch and track game, and when they discover their whereabouts notice is sent to the villages from which parties issue, accompanied by musicians, and surround the game. Early in the morning, when the "Löbe" dawns, the musicians begin to play and a great noise is made which frightens the game into the several directions where the sportsmen are placed.

D 411 B 411 The guns are matchlocks and are called in Gilgiti "*turmák*" and in Astór "tumák." At Gilgit they manufacture the guns themselves or receive them from Badakhshan. The balls have only a slight coating of lead, the inside generally being a little stone. The people of Hunza and Nagyr invariably place their guns on little wooden pegs which are permanently fixed to the gun and are called "Dugazá." The guns are much lighter than those manufactured elsewhere, much shorter and carry much smaller bullets than the matchlock of the Maharajah's troops. They carry very much farther than any native Indian gun and are fired with almost unerring accuracy. For "small shot"

little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balóoh Batt," which is found in Hunza, Nagyr, Skardo, and near the "Demúrbídjo" hill already noticed, at a village called Pereshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balóoh" Kettle, "Batt" stone, "Balóoh Batt." The stone is cut out with a chisel and hammer; the former is called "Gótt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshóng" and in Gilgiti "sam-dena." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "Taxx" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite mountains.

* "Powder" is called "Jehuti" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantail. Saltpetre = Shór in Astori, and Shorá in Gilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

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[facing p. 36: A]

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[facing p. 36: B]

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the opposite Hunza. The language of Nagyr and Hunza is the Non-Aryan Khajuná and no affinity between that language and any other has yet been traced. The Nagyris are mostly Shiahs. They are short and stout and fairer than the people of Hunza [the Kanjútis] who are described* as "tall skeletons" and who are desperate robbers. The Nagyris understand Tibetan, Persian and Hindustani. Badakhshan merchants were the only ones who could travel with perfect safety through Yasen, Chitral and Hunza.

### DANCES†

D 535 8 [535]

Fall into two main divisions: "slow" or "Bûti Harip" =Slow Instrument" and Quick "Danni Harip."=Quick Instrument. The Yasen, Nagyr and Hunza people dance quickest; then come the Gilgitis; then the Astóris; then the Baltis, and slowest of all are the Ladakis.

When all join in the dance, cheer or sing with gesticulations, the dance or recitative is called "thapnatt" in Gilgiti, and "Burró" in Astóri.

When there is a solo dance it is called "nátt" in Gilgiti, and "nott" in Astóri.

"Cheering" is called "Halamush" in Ghilgiti, and "Halamûsh" in Astóri. Clapping of hands is called "tza." Cries of "Ýá. Yú dea; tza thea. Hid Hid dea; Halamush thea; shabâsh" accompany the performances.

There are several kinds of Dances. The PRASULKI NATE. is danced by ten or twelve people ranging themselves behind the bride as soon as she reaches the bridegroom's house. This custom is observed at Astor. In this dance men swing above sticks or whatever they may happen to hold in their hands.

The BURO' NATT is a dance performed on the Nao holiday, in which both men and women engage—the women forming a ring round the central group of dancers, which is composed of men. This dance is called THAPPNATT at

* By the people of Gilgit.

† A few remarks made under this head and that of music have been taken from Part II, pages 32 and 21, of my "Dardistan," in order to render the accounts more intelligible.

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535 Gilgit. In Daeyl there is a dance in which the dancers wield swords and engage in a mimic fight. This dance Gilgitis and Astoris call the *Daredi nat*, but what it is called by the Daeylis themselves I do not know.

The mantle dance is called "Goja nat." In this popular dance the dancer throws his cloth over his extended arm.

When I sent a man round with a drum inviting all the Dards that were to be found at Gilgit to a festival, a large number of men appeared, much to the surprise of the invading Dogras, who thought that they had all run to the hills. A few sheep were roasted for their benefit; bread and fruit were also given them, and when I thought they were getting into a good humour, I proposed that they should sing. Musicians had been procured with great difficulty, and after some demur, the Gilgitis sing and danced. At first, only one at a time danced, taking his sleeves well over his arm so as to let it fall over, and then moving it up and down according to the cadence of the music. The movements were, at first, slow, one hand hanging down, the other being extended with a commanding gesture. The left foot appeared to be principally engaged in moving or rather jerking the body forward. All sorts of "pas seuls" were danced; sometimes a rude imitation of the Indian Nâtsh; the by-standers clapping their hands and crying out "Shabâsh"; one man, a sort of Master of Ceremonies, used to run in and out amongst them, brandishing a stick, with which, in spite of his very violent gestures, he only lightly touched the bystanders, and exciting them to cheering by repeated calls, which the rest then took up, of "Hiû, Hiû." The most extraordinary dance, however, was when about twelve men arose to dance, of whom six went on one side and six on the other. both sides then, moving forward, jerked out their arms so as to look as if they had all crossed swords, then receded and let their arms drop. This was a war dance, and I was told that properly it ought to have been danced with swords, which, however, out of suspicion of the Dogras,

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did not seem to be forthcoming. They then formed a circle, again separated, the movements becoming more and more violent till almost all the bystanders joined in the dance, shouting like fiends and literally *kicking* up a frightful amount of dust, which, after I had nearly become choked with it, compelled me to retire.* I may also notice that before a song is sung the rhythm and melody of it are given in "solo" by some one, for instance

Dānā dāng dānō dāngdā
nādañg dānō, etc., etc., etc.

## B. BEVERAGES.

### BEER.

273 Fine corn (about five or six *seers* in weight) is put into a kettle with water and boiled till it gets soft, but not pulpy. It is then strained through a cloth, and the grain retained and put into a vessel. Then it is mixed with a drug that comes from Ladak which is called "Pappa," and has a salty taste, but in my opinion is nothing more than hardened dough with which some kind of drug is mixed. It is necessary that "the marks of four fingers" be impressed upon the "Pappa." The mark of "four fingers" make one stick, 2 fingers' mark ½ a stick, and so forth. This is scraped and mixed with the corn. The whole is then put into an earthen jar with a narrow neck, after it has received an infusion of an amount of water equal to the proportion of corn. The jar is put out into the sun—if summer—for twelve days, or under the fireplace—if in winter—[where a separate vault is made for it] —for the same period. The orifice is almost hermetically closed with a skin. After twelve days the jar is opened and contains a drink possessing intoxicating qualities. The first infusion is much prized, but the corn receives a second and sometimes even a third supply of water, to be put out again in a similar manner and to provide a kind of Beer for the consumer. This Beer is called "Mō," and is much

[113] * The drawing and description of this scene were given in the *Illustrated London News* of the 12th February, 1870, under the heading of 'A Dance at Gilgit."

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drunk by the Astóris and Chilasis [the latter are rather stricter Mussulmans than the other Shiná people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

### WINE.*

The Gilgitis are great wine-drinkers, though not so much as the people of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Daryl (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tahilgôzas (edible pine). In Astor (and in Chilâs?) the custom is to put a number of Ghi (clarified butter) cakes before the Mulla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the store of another. I passed several of them on my road from Tahakerkôt onward, but they appeared to have been destroyed. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as in "beer" by the Astoris, viz., "Mâ." The wine press is called "Môe Khor." The reservoir into which it flows is called "Môe Sûn."

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251 their houses, and of which they alone have any knowledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Astor it is the custom to lay up [514] provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the [262] young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

196 The chalk used for cementing the stones is called "San Bätt." Grapes are called "Djatsh," and are said, together with wine, to have been the principal food of Ghazanfar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first European in Astor (probably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the European was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that stretched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

273 The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mughulli—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Máto."

* These are the strange sect of the Maliks about whom more in my "Handbook of Hunza, Nagyr and a part of Yasin."

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## C. BIRTH CEREMONIES.

As soon as the child is born the father or the Mulla repeats the "Bâng" in his ear "Allah Akbar" (which an Astóri, of the name of Mirza Khan, said was never again repeated in one's life!). Three days after the reading of the "Bâng" or "Namáz" in Gilgit and seven days after that ceremony in Astor, a large company assembles in which the father or grandfather of the newborn gives him a name or the Mulla fixes on a name by putting his hand on some word in the Koran, which may serve the purpose or by getting somebody else to fix his hand at random on a passage or word in the Koran. Men and women assemble at that meeting. There appears to be no pardah whatsoever in Dardu land, and the women are remarkably chaste.* The little imitation of pardah amongst the Yanis of Gilgit was a mere fashion imported from elsewhere. Till the child receives a name the woman is declared impure for the seven days previous to the ceremony. In Gilgit 27 days are allowed to elapse till the woman is declared pure. Then the bed and clothes are washed and the woman is restored to the company of her husband and the visits of her friends. Men and women eat together everywhere in Dardu land. In Astór, raw milk alone cannot be drunk together with a woman unless thereby it is intended that she should be a sister by faith and come within the prohibited degrees of relationship. When men drink of the same raw milk they thereby swear each other eternal friendship. In Gilgit this custom does not exist, but it will at once be perceived that much of what has been noted above belongs to Mussulman custom generally. When a son is born great rejoicings take place, and in Gilgit a musket is fired off by the father whilst the "Bâng" is being read.

* This is said to be no longer the case, except in those Dard republics, where foreigners have not yet interfered. In monarchical Yasin, and, above all, in Hunza, sexual laxity has ever been great. Where Sunni rulers have substituted dancing-boys for the dancing of men (formerly both men and women danced together), a worse evil has been introduced. A most sacred relationship is the one created by the foster-mother. The linguistic portion of "The Hunza-Nagyr Handbook," as also of Parts I. and II. of "Dardistan" solves the questions of whether and where polygamy, endogamy, etc., existed among the Dards, who, in appearance and sentiment as regards women, as also in legendary love, are very "European," but whom invasion will convert into strict Mohammedans and haters of the "Firenghi."

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## D. MARRIAGE.

584 In Gilgit it appears to be a more simple ceremony than in Chilâs and Astór. The father of the boy goes to the father of the girl and presents him with a knife about 1½ feet long, 4 yards of cloth and a pumpkin filled with wine. If
585 the father accepts the present the betrothal is arranged. It is generally the fashion that after the betrothal, which is named: "*Skêir qatar wiye, balli piye*, = 4 yards of cloth and a knife he has given, the pumpkin he has drunk," the marriage takes place. A betrothal is inviolable, and is only dissolved by death so far as the woman is concerned. The young man is at liberty to dissolve the contract. When the marriage day arrives the men and women who are acquainted with the parties range themselves in rows at the house of the bride, the bridegroom with her at his left sitting together at the end of the row. The Mulla then reads the prayers, the ceremony is completed and the play-
[583] ing, dancing and drinking begin. It is considered the proper thing for the bridegroom's father, if he belongs to the true Shín race, to pay 12 tolas of gold of the value [at Gilgit] of 15 Rupees Nanakshahi (10 annas each) to the bride's father, who, however, generally, returns it with the bride, in kind—dresses, ornaments, &c., &c. The 12 tolas are not always, or even generally, taken in gold, but oftener in kind—clothes, provisions and ornaments. At Astór the ceremony seems to be a little more complicated. There the arrangements are managed by third parties; an agent being appointed on either side. The father of the young man sends a present of a needle and three real (red) "múngs" called "lújum" in Chilâsi, which, if accepted, establishes the betrothal of the parties. Then the father of the bride demands *pro formâ* 12 tolas [which in Astór and Chilâs are worth 24 Rupees of the value of ten annas each.]

All real "Shín" people must pay this dowry for their wives in money, provisions or in the clothes which the bride's father may require. The marriage takes place when

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The marriage takes place when the girl reaches puberty, or perhaps rather the age when she is considered fit to be married. It may be mentioned here in general terms that those features in the ceremony which remind one of Indian customs are undoubtedly of Indian origin introduced into the country since the occupation of Astór by the Maharaja's troops. Gilgit which is further off is less subject to such influences, and whatever it may have of civilization is indigenous or more so than is the case at Astór, the roughness of whose manners is truly Chilâsi, whilst its apparent refinement in some things is a foreign importation.

When the marriage ceremony commences the young man, accompanied by twelve of his friends and by musicians, sits in front of the girl's house. The mother of the girl brings out bread and Ghi-cakes on plates, which she places before the bridegroom, round whom she goes three times, caressing him and finally kissing his hand. The bridegroom then sends her back with a present of a few rupees or tolas in the emptied plates. Then, after some time, as the evening draws on, the agent of the father of the boy sends to say that it is time that the ceremony should commence. The mother of the bride then stands in the doorway of her house with a few other platefuls of cakes and bread, and the young man accompanied by his bridesman ["Shunèrr" in Astóri and "Shamaderr" in Gilgiti,] enters the house. At his approach, the girl, who also has her particular friend, the "Shaneróy" in Astóri, and "Shamaderoy" in Gilgiti, rises. The boy is seated at her right, but both in Astór and in Gilgit it is considered indecent for the boy to turn round and look at her. Then a particular friend, the "Dharm-bhai"* of the girl's

* The "brother in the faith" with whom raw milk has been drunk, *Vide* page 41.

| | | | |
|---|---|---|---|
| Betrothal, | = balli = pumpkin in Gilgiti, Soél—Astóri. | | |
| Bridegroom, | = hileléo, Gil. | | hiláleo. Astóri. |
| Bride, | = hilal | | |
| Bridegroom's MEN, | = garóni, Gil. | | hilalée, Astóri. |
| Marriage شادي | = garr, Gil. | | Kâsh Astóri |
| Dowry, | = "dab," Gil. and Astóri | | |

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585 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

584 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the

831 fields at their work or at festive gatherings. Love declara-

[584] tions often take place on these occasions, but if any evil

[834] intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objec-

582 tion to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and

582 become an adopted son. A "Shin" of true race at Astor

628 may live in concubinage with a girl of lower caste, but the

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[608] (the grain, ghee and sheep that may accompany the betrothal-present is called by the Astóris "sakáro.")

| | | | | |
|---|---|---|---|---|
| Husband, | = baráo, | Gil. | baréyo, | Astóri. |
| Wife, | = Greyn, | Gil. | gréyn, | Astóri. |

Wedding dinner "garéy tíki" in Gilgiti. "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread, "bai" is a chippati, kyas = food].

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relatives of the girl if they discover the intrigue revenge the insult by murdering the paramour, who, however, does not lose caste by the alliance.

The bridegroom dances as well as his twelve companions. The girl ought not to be older than 15 years; but at 12 girls are generally engaged.*

The Balti custom of having merely a *claim to dowry* on the part of the woman—the prosecution of which claim so often depends on her satisfaction with her husband or the rapacity of her relatives—is in spite of the intercourse of the Baltis with the Shîn people never observed by the latter; not even by the Shîn colonists of little Tibet who are called "Brokhpá."

When the bridegroom has to go for his bride to a distant village he is furnished with a bow. On arriving at his native place he crosses the breast of his bride with an arrow and then shoots it off. He generally shoots three arrows off in the direction of his home.

At Astór the custom is sometimes to fire guns as a sign of rejoicing. This is not done at Gilgit.

When the bridegroom fetches his bride on the second day to his own home, the girl is crying with the women of her household and the young man catches hold of her dress in front (at Gilgit by the hand) and leads her to the door. If the girl cannot get over embracing her people and crying with them quickly, the twelve men who have come along with the bridegroom (who in Astóri are called "hilalée" = bridegrooms and "garóni" in Gilgiti) sing the following song:—

INVITATION TO THE BRIDE.

| | | |
|---|---|---|
| *Nikàstalì* | *quáray kusúni* | ("*astali*" *is added to the fem. Imp*). |
| Come out | hawk's daughter. | |
| *Nikastali* | *ke karantlè* | ("*balanîle*," in Gilgiti). |
| Come out | why delayest thou! | |
| *Nikastali* | *máleyn* | *gutljo.* |
| Come out | (from) thy father's | tent. |

* The Turks say "a girl of 15 years of age should be either married or buried.

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585 *Nikastali ke karanílie.*
539 Come out why delayest thou.
*Né ro tsharéyn baráye.*
Do not weep waterfall's fairy.
*Né ro teyn róng boje.*
Do not weep thy colour will go.
*Né ro jaro shidati.*
Do not weep brethren's beloved.
*Né ro téy róng boje.*
Do not weep thy colour will go.
*Né ro maleyn shidati.*
Do not weep father's beloved.
*Né ro téy róng boje.*
Do not weep thy colour will go.

*Translation.*

Come out, O daughter of the hawk!
Come out, why dost thou delay?
Come forth from thy father's tent,
Come out and do not delay.
Weep not! O fairy of the waterfall!
Weep not! thy colour will fade;
Weep not! thou art the beloved of us all who are thy brethren,
Weep not! thy colour will fade.
O Weep not! thou beloved of fathers, [or "thy father's darling."]
For if thou weepest, thy face will grow pale.

Then the young man catches hold of her dress, or in Gilgit of her arm, puts her on horseback, and rides off with her, heedless of her tears and of those of her companions.

## E. FUNERALS.

764 Funerals are conducted in a very simple manner. The custom of eating grapes at funerals I have already touched upon in my allusion to Dureyl in the chapter on "Wine." Bread is commonly distributed together with Ghi, etc., three days after the funeral, to people in general, a custom which is called "Nashí" by the Astóris, and "Khatm" by the

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Gilgitis. When a person is dead, the Mulla, assisted 764
generally by a near friend of the deceased, washes the body which is then placed in a shroud. Women assemble, weep and relate the virtues of the deceased. The body is conveyed to the grave the very day of the decease. In Astor there is something in the shape of a bier for conveying the dead. At Gilgit two poles, across which little bits of wood are placed sideways and then fastened, serve for the same purpose. The persons who carry the body think it a meritorious act. The women accompany the body for some fifty yards and then return to the house to weep. The body is then placed in the earth which has been dug up to admit of its interment. Sometimes the grave is well-cemented and a kind of small vault is made over it with pieces of wood closely jammed together. A Pir or saint [778]
receives a hewn stone standing as a sign-post from the tomb. I have seen no inscriptions anywhere. The tomb of one of their famous saints at Gilgit has none. I have heard people there say that he was killed at that place in order to provide the country with a shrine. My Gilgiti who, like all his countrymen, was very patriotic, denied it, but I heard it at Gilgit from several persons, among whom was one of the descendants of the saint. As the Saint was a Kashmiri, the veracity of his descendant may be doubted. To return to the funeral. The body is conveyed to the cemetery, which is generally at some distance from the village, accompanied by friends. When they reach the spot the Mulla reads the prayers standing as in the "Djenazá"—any genuflexion, "ruku" ركوع and prostration are, of course, inadmissible. After the body has been interred the Mulla recites the Fatiha, [opening prayer of the Koran] all people standing up and holding out their hands as if they were reading a book. The Mulla prays that the deceased may be preserved from the fire of hell as he was a good man, etc. Then after a short benediction 765
the people separate. For three days at Gilgit and seven days at Astor the near relatives of the deceased do not eat

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765 meat. After that period the grave is again visited by the deceased's friends, who, on reaching the grave, eat some ghí and bread, offer up prayers, and, on returning, slaughter a sheep, whose kidney is roasted and divided in small bits amongst those present. Bread is distributed amongst those present and a little feast is indulged in, in memory of the
771 deceased. I doubt, however, whether the Gilgitis are
[761] very exact in their religious exercises. The mention of death was always received with shouts of laughter by them, and one of them told me that a dead person deserved only to be kicked. He possibly only joked and there can be little doubt that the Gilgit people are not very communicative about their better feelings. It would be ridiculous, however, to deny them the possession of natural feelings, although I certainly believe that they are not over-burdened
[177] with sentiment. In Astór the influence of Kashmir has made the people attend a little more to the ceremonies of the Mussulman religion.

In Chilâs rigour is observed in the maintenance of religious practices, but elsewhere there exists the greatest
212 laxity. In fact, so rude are the people that they have no written character of their own, and till very recently the art of writing (Persian) was confined to, perhaps, the Rajas of these countries or rather to their Munshis, whenever they had any. Some of them may be able to read the Koran. Even this I doubt, as of hundreds of people I saw only one who could read at Gilgit, and he was a Kashmiri who had travelled far and wide and had at last settled in that country.

### F. HOLIDAYS.

796 The great holiday of the Shín people happened in 1867, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shinó náo," "the new day of the Shín people." The Gilgitis call the day "Shinó bazóno," "the spring of the Shín people." [The year, it will be remembered, is divided into bazono = spring; walo = summer; shero = autumn;

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yono=winter.] The snow is now becoming a little softer and out-of-door life is more possible The festivities are kept up for twelve days. Visits take place and man and wife are invited out to dinner during that period. Formerly when the Shins had a Raja or Nawab of their own, it used to be the custom for women to dance during those twelve days. Now the advent of the Sepoys and the ridiculous pseudo-morality of the Kashmir rule have introduced a kind of Pardah and the chaste Shin women do not like to expose themselves to the strangers. Then there is the Naurôz, which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The I'd of Ramazân.
The Shinó-N.o.
The Naurôz.
Kurbani I'd.
The Kùy Náo,* } Astóri.
Dúmnikú, } Gilgiti.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their old customs have died out, and the separation of the sexes is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 16).

## G. THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush and Kaghán—have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Muhammadans. In Chilâs, where the Sunni form of that faith prevails, there is little to relieve the austerity of that creed. The rest of the Muhammadan Dards are Shiahs, and that belief is more elastic and seems to be more suited to a quick-witted race, than the orthodox form of Islam. Sunniism, however, is

* Is celebrated in Autumn when the fruit and corn have become ripe. For a detailed account of this and other festivals see "Hunza-Nagyr Handbook," and Parts II. and III. of the "Languages and Races of Dardistan."

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178 advancing in Dardistan and will, no doubt, sweep away
779 many of the existing traditions. The progress, too, of the
[797] present invasion by Kashmir, which, although governed by Hindus, is chiefly Sunni, will familiarize the Dards with the notions of orthodox Muhammadans and will tend to substitute a monotonous worship for a multiform superstition. I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmir to gather into the fold those races and creeds which, merely because they are not Muhammadan, are
000 induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature-worship which is being encroached upon by Hindu myths, not because they are altogether congenial but because they constitute the religion of the enemies of Muhammadans, their own bitter foes who kidnap the pretty Kafir girls and to kill whom establishes a claim among Kafirs to consideration. In the same way there is a revival of Hinduism in the Buddhist countries of Ladak and Zanskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, but any one can become a Muhammadan, Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by amalga-
779 mation with other idolatrous creeds. To return to the
771 Mussulman Dards, it will be easy to perceive by a reference to my ethnographical vocabulary what notions are Muhammadan and what traces there remain of a more ancient belief. The "world of Gods" is not the mere اخرة which their professed religion teaches, nor is the "serpent world" a Muhammadan term for our present existence. Of course, their Maulvis may read "religious lessons" and talk to them of Paradise and Hell, but it is from a more ancient source that they derive a kindly sympathy with the evil spirits "Yatsh;" credit them with good actions, describe their worship of the sun and moon, and fill the interior of

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mountains with their palaces and songs. Again, it is not Islam that tells them of the regeneration of their country by fairies—that places these lovely beings on the top of the Himalayas and makes them visit, and ally themselves to, mankind. The fairies too are not all good, as the Yatsh are not all bad. They destroy the man who seeks to surprise their secrets, although, perhaps, they condone the offence by making him live for ever after in fairy-land. Indeed, the more we look into the national life of the Dards the less do we find it tinctured by Muhammadan distaste of compromise. Outwardly their customs may conform to that ceremonial, but when they make death an opportunity for jokes and amusement we cannot refuse attention to the circumstance by merely explaining it away on the ground that they are savages. I have noticed the prevalence of caste among them, how proud they are of their Shîn descent, how little (with the exception of the more devout Chilâsis) they draw upon Scripture for their personal names, how they honour women and how they like the dog, an animal deemed unclean by other Muhammadans. The Dards had no hesitation in eating with me, but I should not be surprised to hear that they did not do so when Mr. Hayward visited them, for the Hinduized Mussulman servants that one takes on tours might have availed themselves of their supposed superior knowledge of the faith to inform the natives that they were making an improper concession to an infidel. A good many Dards, however, have the impression that the English are Mussulmans—a belief that would not deter them from killing or robbing a European traveller in some districts, if he had anything "worth taking." Gouhar-Amán [called "Gôrmán" by the people] of Yasin used to say that as the Koran, the word of God, was sold, there could be no objection to sell an expounder of the word of God, a Mulla, who unfortunately fell into his hands. I did not meet any real Shîn who was a Mulla,* but I have no doubt that, especially in

* I have already related that a foreign Mulla had found his way to Gilgit, and that the people, desirous that so holy a man should not leave

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3


Hunza, they are using the services of Mullas in order to give a religious sanction to their predatory excursions. I have said that the Dards were generally Shiahs—perhaps I ought not to include the Shiah Hunzas among Dards as they speak a non-Aryan language unlike any other that I know*—and as a rule the Shiahs are preyed upon by Sunnis. Shiah children are kidnapped by Sunnis as an act both religious and profitable. Shiahs have to go through the markets of Bokhara denying their religion, for which deception, by the way, they have the sanction of their own priests.† Can we, therefore, wonder that the Mulâi Hunzas make the best of both worlds by preferring to kidnap Sunnis to their own co-religionists? A very curious fact is the attachment of Shiahs to their distant priesthood. We know how the Indian Shiahs look to Persia; how all expect the advent of their Messiah, the Imám Mahdi; how the appointment of Kazis (civil functionaries) is made through the Mujtehid [a kind of high priest] and is ratified by the ruling power, rather than emanate direct from the secular authorities, as is the case with Sunnis. The well-known Sayad residing at Bombay, Agha Khan, has adherents even in Dardistan, and any command that may reach them from him [generally a demand for money] is obeyed implicitly. Indeed, throughout India and Central Asia there are men, some of whom lead an apparently obscure life, whose importance for good or evil should not be underrated by the authorities. [See my "Hunza and Nagyr Handbook, 1893."]

What we know about the religion of the Siah-Posh

them and solicitous about the reputation that their country had no shrine, killed him in order to have some place for pilgrimage. Similar stories are, however, also told about shrines in Afghanistan. My Sazîni speaks of shrines in Nagyr, Chilâs and Yasin, and says that in Sunni Chilâs there are many Mullahs belonging to all the castes—two of the most eminent being Kramins of Shatiál, about 8 miles from Sazîn. About Castes, *vide* page 62.

* I refer to the Khajuná, or Burishki, a language also spoken in Nagyr and a part of Yasin, whose inhabitants are Dards.

† I refer to the practice of "Taqqiah." In the interior of Kabul Hazara, on the contrary, I have been told that Pathan Sunni merchants have to pretend to be Shiahs, in order to escape being murdered.

Lr Lehmann L-3 (1868-93) 1892 AV3 Dard AV3



Kafirs [whom I include in the term "Dards"] is very little. My informants were two Kafir lads, who lived for some weeks in my compound and whose religious notions had, no doubt, been affected on their way down through Kashmir. That they go once a year to the top of a mountain as a religious exercise and put a stone on to a cairn; that the number of Muhammadan heads hung up in front of their doors indicates their position in the tribe; that they are said to sit on benches rather than squat on the ground like other Asiatics; that they are reported to like all those who wear a curl in front; that they are fair and have blue eyes; that they drink a portion of the blood of a killed enemy—this and the few words which have been collected of their language is very nearly all we have hitherto known about them. What I have been able to ascertain regarding them, will be mentioned elsewhere.*

H. FORMS OF GOVERNMENT AMONG THE DARDS.

Chilâs, which sends a tribute every year to Kashmir for the sake of larger return-presents rather than as a sign of subjection, is said to be governed by a council of elders, in which even women are admitted.† When I visited Gilgit, in 1866, it was practically without a ruler, the invading troops of Kashmir barely holding their own within a few yards of the Gilgit Fort—a remarkable construction which, according to the report of newspapers, was blown up by accident in 1876, and of which the only record is the drawing published in the *Illustrated London News* of the 12th February 1870.‡ There is now (1877) a Thanadar of Gilgit, whose rule is probably not very different from that of his rapacious colleagues in Kashmir. The Gilgitis are kept quiet by the presence of the Kashmir army, and

* Since writing the above in 1867, a third Kafir from Katâr has entered my service, and I have derived some detailed information from him and others regarding the languages and customs of this mysterious race, which will be embodied in my next volume. [This note was written in 1872.]

† I have heard this denied by a man from Sazin, but state it on the authority of two Chilâsis who were formerly in my service.

‡ My Sazini says that only a portion of the Fort was blown up.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



by the fact that their chiefs are prisoners at Srinagar, where other representatives of once reigning houses are also under surveillance. Mansur Ali Khan, the supposed rightful Raja of Gilgit is there; he is the son of Asghar Ali Khan, son of Raja Khan, son of Gurtam Khan—but legitimate descent has little weight in countries that are constantly disturbed by violence, except in Hunza, where the supreme right to rob is hereditary.* The Gilgitis, who are a little more settled than their neighbours to the West, North and South, and who possess the most refined Dardu dialect and traditions, were constantly exposed to marauding parties, and the late ruler of Yasin, Gouhar-Amán, who had conquered Gilgit, made it a practice to sell them into slavery on the pretext that they were Shiahs and infidels. Yasin was lately ruled by Mir Wali, the supposed murderer of Mr. Hayward, and is a dependency of Chitrál, a country which is ruled by Amán-ul-mulk. The Hunza people are under Ghazan Khan, the son of Ghazanfar,† and seem to delight in plundering their Kirghiz neighbours, although all travellers through that inhospitable region, with the exception of Badakhshan merchants, are impartially attacked by these robbers, whose depredations have caused the nearest pass from Central Asia to India to be almost entirely deserted (1866). At Gilgit I saw the young Raja of Nagyr, with a servant, also a Nagyri. He was a most amiable and intelligent lad, whose articulation was very much more refined than that of his companion, who prefixed a guttural to every Khajuná word beginning with a vowel. The boy was kept a prisoner in the Gilgit Fort as a hostage to Kashmir for his father's good behaviour,

* *Vide* "History of Dardistan" for details of the contending dynasties of that region, pages 67 to 110.

† Major Montgomery remarks "the coins have the word Gujanfar on them, the name, I suppose, of some emblematic animal. I was however unable to find out its meaning." The word is غضنفر, Ghazanfar [which means in *Arabic:* lion, hero] and is the name of the former ruler of Hunza whose name is on the coins. In Hunza itself, coined money is unknown. [For changes since 1866, see "Hunza and Nagyr Handbook, 1893."]

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and it was with some difficulty that he was allowed to see me and answer certain linguistic questions which I put to him. If he has not been sent back to his country, it would be a good opportunity for our Government to get him to the Panjab in the cold weather with the view of our obtaining more detailed information than we now possess regarding the Khajuná, that extraordinary language to which I have several times alluded. [This was done on my second official mission to Kashmír in 1886.]

The name of *Rá, Rásh, Raja*, applied to Muhammadans, may sound singular to those accustomed to connect them with Hindu rulers. but it is the ancient name for "King" at Gilgit (for which "Nawab" seems a modern substitute in that country)—whilst Shah Kathor* in Chitrál, Tham in Hunza and Nagyr, Mitérr (Mihtar) and Bakhté in Yasin and Trakhné in Gilgit offer food for speculation. The Hunza people say that the King's race is Mogholote (or Mogul?); they call the King *Sawwash* and affirm that he is Aishea (this probably means that he is descended from Ayesha, the wife of Muhammad).† Under the king or chief, for the time being, the most daring or intriguing hold office and a new element of disturbance has now been introduced into Dardistan by the Kashmir faction at every court [or rather robber's nest] which seeks to advance the interests or

* This was the *name* of the grandfather of Amán-ul-Mulk, the present ruler of Chitrál (1877). Cunningham says that the *title* of "Kathor" has been held for 2000 years. I may incidentally mention that natives of India who had visited Chitrái did not know it by any other name than "Kashkar" the name of the principal town, whilst Chitrál was called "a Kafir village surrounded by mountains" by Neyk Muhammad, a Lughmáni Nimtsha (or half) Mussulman in 1866.

† This is the plausible Gilgit story, which will, perhaps, be adopted in Hunza when it becomes truly Muhammadan. In the meanwhile, my endeavour in 1866 to find traces of Alexander the Great's invasion in Dardistan, has led to the adoption of the myth of descent from that Conqueror by the Chinese Governor or the ancient hereditary "Thàm" of Hunza, who really is "*ayeshó*," or "heaven-born," owing to the miraculous conception of a female ancestor. "Mogholot" is the direct ancestor of the kindred Nagyr line, "Girkis," his twin-brother and deadly foe, being the ancestor of the Hunza dynasty. (See Genealogy on pages 69 and 111.)

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ulterior plans of conquest of the Maharaja, our feudatory. Whilst the name of Wazir is now comm or a "minister," we find the names of the subordinate offices of Trangpá, Yarfá, Zeytú, Gopá, etc., etc., which point to the reminiscences of Tibetan Government and a reference to the "Official Designations" in Part II. of my "Dardistan" will direct speculation on other matters connected with the subject.

I need scarcely add that under a Government, like that of Chitrál, which used to derive a large portion of its revenue from kidnapping, the position of the official slave-dealer (Diwánbigi)* was a high one. Shortly before I visited Gilgit, a man used to sell for a good hunting dog (of which animal the Dards are very fond), two men for a pony and three men for a large piece of pattú (a kind of woollen stuff). Women and weak men received the preference, it being difficult for them to escape once they have reached their destination. Practically, all the hillmen are republicans. The name for servant is identical with that of "companion;" it is only the prisoner of another tribe who is a "slave." The progress of Kashmir will certainly have the effect of stopping, at any rate nominally, the trade in *male* slaves, but it will reduce all subjects to the same dead level of slavery and extinguish that spirit of freedom, and with it many of the traditions, that have preserved the Dard races from the degeneracy which has been the fate of the Aryans who reached Kashmir and India. The indigenous Government is one whose occasional tyranny is often relieved by rebellion. I think the Dard Legends and Songs show that the Dards are a superior people to the Dogras, who wish to take their country in defiance of treaty obligations,† and I, for one, would almost prefer the continuance of present anarchy which may end in a national solution or in a *direct alliance* with the British, to the *épicier* policy of Kashmir which, without shedding blood,‡ has drained the

* This designation is really that of the Minister of Finances.

† This was written in 1866.

‡ I refer only to the present rule of Kashmir itself and not to the massacres by Kashmir troops in Dardistan, of which details are given elsewhere.

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resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

## I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort—are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ládak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* *Vide* my comparison between Dardu buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilás and the neighbouring independent Districts. Morality is, perhaps, not quite so stern at Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

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Dardistan are of the meanest description—the mosque of Gilgit, in which I slept one night whilst the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a beam which goes right across. My vocabulary will show all the implements, material, etc., used in building, etc. Water-mills and windmills are to be found [402]

Cradles were an unknown commodity till lately. I have already referred to the wine and treasury cellars excavated in the mountains, and which provided the Dards with food during the war in 1866, whilst the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls: in fact, they are mere sheltered douche-baths. There is no pavement except so far as stones are placed in order to show where there are *no* roads. The rooms have a fire-place, which at Astor (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, etc.

## J. DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 37° N. and long. 73° E. to lat. 35° N., long. 74° 30′ E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shináki, detailed further on, but I include under that designation not only the Chilâsis, Astóris, Gilgitis, Dareylis, etc., but also the people of Hunza, Nagyr, Yasin, Chitrál and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above, I have discovered that the people of Kandiá—an unsuspected race and country lying between Swat and the Indus—are Dards and speak a Dialect of Shiná, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandia river is called by its neighbours "Dard."

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wise that inhabits a different valley by a different name. This will be seen in subjoined Extract from my Ethnographical Vocabulary. The name "Dard" itself was not claimed by any of the race that I met. If asked whether they were "Dards" they said "certainly," thinking I mispronounced the word "dâde" of the Hill Panjabi which means "wild" "independent," and is a name given them by foreigners as well as "yaghi," = rebellious [the country is indifferently known as Yaghistan, Kohistan and, since my visit in 1866 as "Dardistan," a name which I see Mr. Hayward has adopted]. I hope the name of Dard will be retained, for, besides being the designation of, at least, *one* tribe, it connects the country with a range known in Hindu mythology and history. However, I must leave this and other disputed points for the present, and confine myself now to quoting a page of Part II. of my "Dardistán" for the service of those whom the philological portion of that work has deterred from looking at the descriptive part.

"SHIN are all the people of Chilâs, Astór, Dareyl or *Darèll*, Gór, Ghilghit* or *Gilit*. All these tribes do not acknowledge the 'Guraizis,' a people inhabiting the Guraiz valley between Chilâs and Kashmir, as *Shîn*, although the Guraizis themselves think so. The Guraizi dialect, however, is undoubtedly Shiná, much mixed with Kashmiri.

"The Shins† call themselves 'Shin, Shiná lôk, Shinâki,' and are very proud of the appellation, and in addition to the above-named races include in it the people of Tôrr, Hárben, Sazin, [districts of, or rather near, Chilâs]; Tanyire [Tangir] belonging to Darèll; also the people of Kholi-Palus whose origin is Shin, but who are mixed with Afghans. Some do not consider the people of Kholi-Palus as Shin.‡

* The word ought to be transliterated "Gilgit"—*GH* and pronounced as it would be in German, but this might expose it to being pronounced as "Jiljit" by some English readers, so I have spelt it here as "Ghilghit."

† In a restricted sense "Shin" is the name of the highest caste of the Shin race. "Rôno" is the highest official caste next to the ruling families.

‡ My Sazini says that they are really Shins, Yashkuns, Dôms and Kramins, but pretend to be Afghans. *Vide* List of Castes, page 60. Kholi-Palus are *two* Districts, Kholi and Palus, whose inhabitants are

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101 They speak both Shiná and Pukhtu [pronounced by the [197] Shin people 'Postó.'] The Baltis, or Little Tibetans, call the Shin and also the Nagyr people 'Brokhpá,' or, as a term of respect, 'Brokhpá bábo.'* Offshoots of the 'Shin' people live in Little Tibet and even the district of Dras, near the Zojilá pass on the Ladák road towards Kashmir, [167] was once Shin and was called by them *Hamtis*. I was the first traveller who discovered that there were Shin colonies in Little Tibet, viz.: the villages of Shingótsh, Sáspur, Brashbrialdo, Bashó, Danàl djúncle, Tátshin, Dorót (inhabited by pure Shins), Zungót, Tortzé (in the direction of Rongdu) and Durò, one day's march from Skardo."†

The Chilásis call themselves *Botí*.‡

" " " their fellow-countrymen of Takk = "*Kant*" or *Takke-Kant*.

[the *Matiáshi* are now an extinct race, at all events in Dardistan proper.]

The Chilásis call Gilgitis = *Gilíti*.

" " " Astóris = *Astortjo*.

" " " Góes = *Gorjo*.

" " " Dureylis = *Dardo*.

" " " Baltis = *Poltye*. Gil. = *Polito*.

" " " Ladáki = *Boti*. Pl. of Bót.

" " " Kashmiris = *Kashíre*.

" " " Dogras = *Sikki* [Sikhs] now "Dógrey."

" " " Afghans = *Patáni*.

" " " Nagyris = *Khadjuni*.

" " " Hunzas = *Hunzijo*.

" " " Yasinis = *Pori*.

" " " Punyalis = *Punyó*.

" " " Kirghiz = *Kirgáiz*.

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generally fighting with each other. Shepherds from there often bring their flocks for sale to Gilgit. I met a few.

* This name is also and properly given by the Baltis to their Dard fellow-countrymen. Indeed the Little Tibetans look more like Dards than Ladákis.

† *Plus ça change!* For six years I believed myself "the discoverer" of this fact, but I find that, as regards Kartshchun in Little Tibet, I have been nearly anticipated by Mrs. Harvey, who calls the inhabitants "Dards," "Dárads" (or "Dardoos.")

‡ My Sazini calls the people of his own place = *Bigó*; those of Tóre = *Monshi*, and those of Harkana = *Jiro*.

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Note.—The Kieghiz are described by the Chilâsis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton. 181

The Chilâsis call the people between Hunza and the Pamêr [our Pamir] on the Yarkand road = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chilâsis call the Siah Pôsh Kâfirs = Bashgalí (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilâsis were originally four tribes; viz.: 619

The Bagoté of Buner.
The Kané of Takk.
The Boté of the Chilâs fort.
The Matshuké of the Matshukó fort.

The Boté and the Matshuké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "ósho."

Fellow-countrymen are called "malêki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilâsis with the 142 [177] [291] 142 144

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXX., page CCCLXII. "The ruler of Chitrál is in the habit of enslaving all persons from the tribes of Kalásh, Dangini and Bashghali, idolaters living in the Chitrál territory." [567]

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142 Kaghanis and Astóris—the Astóris and Gilgitis with the
144 Tibetans, and the Guraizis with the Tibetans on the one hand and the Kashmiris on the other. The consequence is that their sharp and comparatively clear complexion (where it is not under a crust of dirt) approaches, in some Districts, a Tatar or Moghal appearance. Again, the Nagyris are shorter than the people of Hunza to whom I have already referred. Just before I reached the Gilgit fort, I met a Nagyri, whose yellow moustache and general appearance almost made me believe that I had come across a Russian in disguise. I have little hesitation in stating that the pure Shin looks more like a European than any high-caste Brahmin of India. Measurements were taken by Dr. Neil of the Lahore Medical College, but have, unfortunately, been lost, of the two Shins who accompanied me to the Panjab, where they stayed in my house for a few months, together with other representatives of the various
564 races whom I had brought down with me.* The prevalence of caste among the Shins also deserves attention. We have not the Muhammadan Sayad, Sheykh, Moghal, and Pathan (which, no doubt, will be substituted in future for the existing caste designations), nor the Kashmiri Muhammadan equivalents of what are generally mere names for occupations. The following List of Dard Castes may be quoted appropriately from Part II. of my "Dardistan":—

K. CASTES.

"Raja (highest on account of position).

"Wazir (of SHIN race, and also the official caste of 'Róno').

"SHIN the highest caste; the Shiná people of pure origin, whether they be Astóris, Gilgitis, Chilâsis, etc., etc.*

They say that it is the same race as the 'Mognals' of India. Probably this name only suggested itself to them when coming in contact with Mussulmans from Kashmir or

* Both my Gilgiti follower, Ghulam Muhammad, and the Astóri retainer, Mirza Khan, claimed to be pure Shins. The former returned to my service some years afterwards and was measured together with other Dards. (See Appendix V.)

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the Panjab. The following castes are named in their order of rank (for exact details, see "Hunza Handbook

"*Yáshkunn* [the great land-owning race found in possession by the invading Shins.] = a caste formed by the intermixture (?) between the Shin and a lower [aboriginal ?] race. A Shin may marry a Yáshkunn woman [called 'Yáshkûni;'] but no Yáshkunn can marry a Shinóy = Shin woman.

"*Tatshön* = caste of carpenters.

"*Tshâjjá* = weavers. The Gilgitis call this caste: '*Byêtshoi.*'

"*Akár* = ironmonger.

"*Kûlál* = potter.

"*Dôm** = musician
"*Kramìn* = tanner? } (the lowest castes).

"*N.B.*—The *Brokhpâ* are a mixed race of Dardu-Tibetans, as indeed are the Astoris [the latter of whom, however, consider themselves very pure Shins]; the *Guráïzis* are probably Dardu-Kashmiris; but I presume that the above division of caste is known, if not upheld, by every section of the Shiná people. The castes most prevalent in Guraiz are evidently Kashmiri as:

"Bhat. Lôn. Dâr. Wây. Râter. Thôkr. Bagâ."

* My Sazini says that the Dôms are below the Kramìns and that there are only 4 original castes: Shìn, Yáshkunn, Kramìn [or "Kamìnn"] and Dôm, who, to quote his words, occupy the following relative ranks: "The Shìn is the right hand, the Yáshkunn the left; the Kramìn the right foot, the Dôm the left foot." "The other castes are mere names for occupations." "A Shìn or Yáshkunn can trade, cultivate land or be a shepherd without loss of dignity — Kramìns are weavers, carpenters, etc., but not musicians—as for leather, it is not prepared in the country. Kramìns who cultivate land consider themselves equal to Shìns. Dôms can follow *any* employment, but, if a Dôm becomes a Mullá, he is respected. Members of the several castes who misbehave are called Mîn, Pashgun, Mamìn and Môm respectively. "A man of good caste will espouse sides and fight to the last even against his own brother." Revenge is a duty, as among Afghans, but is not transmitted from generation to generation, if the first murderer is killed. A man who has killed another, by mistake, in a fight or otherwise, seeks a frank forgiveness by bringing a rope, shroud and a buffalo to the relatives of the deceased. The upper castes can, if there are no Kramìns in their villages, do ironmonger's and carpenter's work, without disgrace; but must wait for Kramìns or Dôms for weaver's work. The women spin. The "Dôms" are the "Rôms" of Gipsy lore.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



## *LEGENDS RELATING TO ANIMALS.**

### 1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling their dens with grass and that they eat a plant, called "ajall," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which he disinterred. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den, where he set her upright against a stone and fashioning a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "mû-mû-mû" to encourage the woman to spin. He also brought her some nuts and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the playful habits of the bear.

### 2.—A BEAR MOURNS A GIRL.

Another curious story is related of a bear. Two women, a mother and her little daughter, were one night watching their field of Indian corn "makai," against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his tours, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and gradually dwindled down to mere misshapen stumps. The girl eventually died in childbirth, and the poor bear after vain efforts to restore her to life roamed disconsolately about the fields.

### 3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills in order to avoid his creditors.†

### 4.—THE BEAR AND THE ONE-EYED MAN.

The following story was related by a man of the name of Ghalib Shah residing at a village near Astór, called Parishing. He was one night looking out whether any bear had come into his "tromba" field.‡ He

* These legends should be compared with the Chitrál Fables published by Mihtar Nizám-ul-Mulk in the *Asiatic Quarterly Review* of January, 1891, namely: "the vindictive fowl," "the golden mouse," "the mouse and the frog," "the quail and the fox." See Appendix III. as also Legends in "The Hunza-Nagyr Handbook."

† The scrupulousness of the Gipsies in discharging such obligations, when contracted with a member of the same race, used to be notorious. The Dôms or Rôms of the Shins are the "Romany" of Europe and our "Zingari" is a corruption of "Sinkari" or inhabitants on the borders of the River or Sin = the (Upper) Indus.

‡ Tromba, to be made eatable, must be ground into flour, then boiled in water and placed in the "tshamúl" [in Astori] or "popúah". [Ghilgiti], a receptacle under the hearth, and has to be kept in this place for one night, after which it is fit for use after being roasted or put on a tawa [pan] like a Chupatti [a thin cake of unleavened bread].

"barśo" or tshiti barśo = sour barśo [móro barśo = sweet barśo].

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saw that a bear was there and that he with his forepaws alternately took a pawful of "tromba," blew the chaff away and ate hastily. The man was one-eyed [shéo = blind; my Ghilgiti used "Kyor," which he said was a Persian word, but which is evidently Turkish] and ran to his hut to get his gun. He came out and pointed it at the bear. The animal who saw this ran round the blind side of the man's face, snatched the gun out of his hand and threw it away. The bear and the man then wrestled for a time, but afterwards both gave up the struggle and retired. The man, after he had recovered himself went to look for the gun, the stock of which he found broken. The match-string by which the stock had been tied to the barrel had gone on burning all night and had been the cause of the gun being destroyed. The son of that man still lives at the village and tells this story, which the people affect to believe.

### 5.—WEDDING FESTIVAL AMONG BEARS.

A Mulla, of the name of Lal Mohammad, said that when he was taken a prisoner into Chilás,* he and his escort passed one day through one of the dreariest portions of the mountains of that inhospitable region. There they heard a noise, and quietly approaching to ascertain its cause they saw a company of bears tearing up the grass and making bundles of it which they hugged. Other bears again wrapped their heads in grass, and some stood on their hind-paws, holding a stick in their forepaws and dancing to the sound of the howls of the others. They then ranged themselves in rows, at each end of which was a young bear; on one side a male, on the other a female. These were supposed to celebrate their marriage on the occasion in question. My informant swore to the story and my Ghilgiti corroborated the truth of the first portion of the account, which he said described a practice believed to be common to bears.

### 6.—THE FLYING PORCUPINE.

There is a curious superstition with regard to an animal called "Harginn," which appears to be more like a porcupine than anything else. It is covered with bristles; its back is of a red-brownish and its belly of a yellowish colour. That animal is supposed to be very dangerous, and to contain poison in its bristles. At the approach of any man or animal it is said to gather itself up for a terrific jump into the air, from which it descends unto the head of the intended victim. It is said to be generally about half a yard long and a span broad. Our friend Lal Mohammad, a saintly Akhunzada, but a regular Münchhausen, affirmed to have once met with a curious incident with regard to that animal. He was out shooting one day when he saw a stag which seemed intently to look in one direction.

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* Almost every third man I met had, at some time or other, been kidnapped and dragged off either to Chilás, Chitrál, Badakhshán or Bukhárá. The surveillance, however, which is exercised over prisoners, as they are being moved by goat-paths over mountains, cannot be a very effective one and, therefore, many of them escape. Some of the Kashmir Maharajah's Sepoys, who had invaded Dardistan, had been captured and had escaped. They narrated many stories of the ferocity of these mountaineers; *e.g.*, that they used their captives as fireworks, etc., etc., in order to enliven public gatherings. Even if this be true, there can be no doubt that the Sepoys retaliated in the fiercest manner whenever they had an opportunity, and the only acts of barbarism that came under my observation, during the war with the tribes in 1866, were committed by the Kashmir invaders.

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DR. LEITNER'S TIBET DOG "CHANG."

[facing p 66]

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He fired off his gun, which however did not divert the attention of the stag. At last he found out what it was that the stag was looking at. It turned out to be a huge "Harginn," which had swallowed a large Markhor with the exception of his horns! There was the porcupine out of whose mouth protruded the head and horns of the Markhor!! My Ghilgiti, on the contrary, said that the Harginn was a great snake "like a big fish called Nang." Perhaps, Harginn means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astór.

## 2.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Kô."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in herds of ten or twenty and track game which they bring down, one herd or one Kô, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and sucked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and game.

* This is undoubtedly the *canis rutilans*, a species of wild dog, which hunts in packs after the wild goat, so numerously found in the high mountains round Gilgit. The snow-ounce also persues it. Dardistan, specially Hunza, is the paradise of the ibex, the wild sheep, including the *ovis poli*, and the red bear.

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The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (sometimes like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Afghans, Kashmiris, and others. The beautifully-knit stockings are also a Dard art and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Celtic brass brooches of the women, and the family axes of the Hunza-Nagyris denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white giant vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the main volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 47 folio pages.

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# GENEALOGIES AND HISTORY OF DARDISTAN.

173 I do not propose to do more in this place than give the roughest outline of this subject, as sketched in 1866 and 1872, and now rapidly brought up to date. My reason is to prevent those falsifications of History which are inevitable when a conqueror annexes a new country and the vilest in it naturally becomes his first friends, and fabricate their family tree. Therefore, with all its errors, which subsequent enquiries have corrected, there is an element of actuality in the following accounts gathered from Dards in 1856, the value of which will become apparent when I write the history of the events that are drawing Dardistan into the devastating range of European influences and politics:

## *GENEALOGY OF THE GILGIT, YASIN, CHITRAL, NAGYR, HUNZA, AND OTHER DYNASTIES SINCE 1800.*

I.—GILGIT ... ... ... Gurtam Khan (1800), hereditary ruler of Gilgit, whose dynasty can be traced to the daughter of Shiribadatt, the last, almost mythical, pre-Muhammadan Raja of Gilgit. Killed in 1810 by Suleyman Shah of Yasin.

- Raja Khan (?) died 1814.
- Muhammad Khan reigns till 1826 and is killed by Suleyman Shah of Yasin.
- Abbas Ali, killed in 1815 by Suleiman Shah.

Asghar Ali killed on his flight to Nagyr by Suleyman Shah.

Mansur Ali Khan,
(the rightful Raja of Gilgit, probably still a prisoner in Srinagar).

1827.—Azad Shah, Raja of Gakutsh, appointed ruler of Gilgit by Suleyman Shah whom he kills in 1829.

Tahir Shah of Nagyr conquers Gilgit in 1834 and kills Azad.

- Sakandar Khan, killed by Gaunar Aman of Yasin, in 1844.
- Kerim Khan, (Raja of Gôr), (calls in Kashmir troops under Nathe Shah in 1844) was killed in 1848 in Hunza.
- Suleyman Khan.

- Muhammad Khan died in 1859 when on a visit to Srinagar.
  - Alidád Khan (son of Muhammad Khan's sister).
- Suleyman Khan.
- Sultan Muhammad.
- Rustam Khan.
  - Ghulam Hayder.

II.—YASIN DYNASTY. It is said that both the Yasin and the Chitral dynasties are descended from a common ancestor "Kathôr." The Gilgitis call the Yasinis "Poryalé" and the Chitralis "Katoré."

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173 *Khushwakt* (?) died 1800 (?) from whom the present dynasty derives the name of "Khushwaktia." [A Raja of that name and dignity often met me at Srinagar in 1886.]

He had two sons, *Suleyman Shah and Malik Amán Shah.* The former died about 1829 and left four sons and a daughter whom he married to Ghazanfar, the Rajah of Hunza. The names of the sons are Azmat Shah, the eldest, Ahmad Shah, Rahîm Khan and Zarmast Khan.

*Malik Amán Shah* was the father of seven or, as some say, of ten sons, the most famous of whom was GAUHAR AMAN, surnamed "Adam farosh" (the man-seller) the third son. The names of the sons are: Khuda Amán, Duda Amán, Gauhar Amán, Khalîl Amán, Akbar Amán (who was killed by his nephew Malik Amán, eldest son of his brother Gauhar-Amán); ISA BAHADUR (son of Malik Amán Shah by a concubine), Gulsher, Mahter Sakhi, Bahadur Khan (who was murdered) and Mir Amán (?) of Mistuch (?).

*Gauhar Amán* left seven sons: MALIK AMÁN (also called Mîr Kammu? now in Tangîr?) Bahadur Amán, murdered by Lochan Singh, MIR VALI (who killed Hayward), Mir Gházi, PAHLWAN (who killed Mir Vali), Khan Daurán and Shajáyat Khan. [The Khushwaktia Dynasty has since been dispossessed by the kindred dynasty of Chitrál in 1884.]

## III.—CHITRAL OR "SHAH KATHORIA" DYNASTY.

SHAH KATHOR, the son of Shah Afzal, (who died about 1800) was a soldier of fortune who dispossessed the former ruler, whose grandson, Vigne saw in the service of Ahmad Shah, the independent ruler of Little Tibet in 1835. Cunningham considers that the name of Kathôr is a title that has been borne by the rulers of Chitrál for 2,000 years.

*Shah Kathor* had a brother, Sarbaland Khan, whose descendants do not concern us, and four sons and a daughter married to Gauhar Amán of Yasin. The names of the sons were: *Shah Afzal* (who died in 1858), Tajammul Shah who was killed in 1865 by his nephew Adam-khor—or man-eater—(so called from his murderous disposition; his real name was Muhtarim Shah), Ghazab Shah (who died a natural death) and Afrasiab (who was killed). The murdered Tajammul Shah left two sons namely Malik Shah (who revenged his father's death by killing Adam Khôr), and Sayad Ali Shah.

*Shah Afzal* left AMÁN-UL-MULK, his eldest son, the present ruler of Chitrál [1872] Adam-khôr (who usurped the rule for a time); Kohkán Beg, ruler of Drus; a daughter whom he married to Rahmat-ulla-Khan, chief of Dîr; Muhammad Ali Beg; Yadgar Beg; Bahadur Khan; and another daughter whom Gauhar-Amán married as well as Shah Afzal's sister and had Pahlwan by her.

Amán-ul-Mulk married a daughter of the late Ghazan Khan, chief of Dîr, by whom he had Sardar (his eldest son), also called Nizam-ul-Mulk. Amán-ul-Mulk's other sons are Murad and others whose names will be found elsewhere. One of his daughters is married to Jehandar Shah, the former ruler of Badakhshán and the other to the son of the present Chief, Mîr Mahmud Shah. [Full details are given elsewhere of the Yasin-Chitrál house.]

IV.—The names of the principal chiefs of the Chilâsis and of the Yaghistanis (the independent Hill tribes of Darêl, Hôdûr, Tangîr, etc.

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have already been given in my "history" of their "Wars with Kashmir.' Just as in Chilâs and Kandiá, the administration is in the hands of a Board of Elders. The Maharaja of Kashmir only obtains tribute from three villages in Chilaz, *viz.*, the villages of Chilás, Takk and Bundar.

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V.—NAGYR,* [is tributary to Ahmad Shah of Little Tibet about the beginning of this century, but soon throws off this allegiance to Ahmad Shah under Alif Khan.] (?) ... ... ...

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[See "Historical Legend of the Origin of Gilgit," pages 9 to 16. The Nagyr-Hunza Rajas or Thams similarly claim a divine origin and account for it through the two fairy-brothers who disappeared at Gilgit. See note on page 111.]

Alif Khan. 1800 (?)

Raja Za'far Khan Záhid (the present Raja of Nagyr).

Son (a hostage for his father's adhesion to Kashmir, whom I saw at Gilgit in 1866). The names of his maternal uncles are Shah Iskandar and Raja Kerim Khan (?) the elder brother. (The full genealogy of Hunza-Nagyr is given elsewhere.)

["Nagyr," which Col. Biddulph very properly writes "Nager" (like "Pamèr") is now spelt "Nagar," so as to confound it with the Indian "Nagar" for "town," from which it is quite different.]

VI.—HUNZA ... ... ... Ghazanfar, died 1865.

Ghazan Khan, present ruler.† (1866)

VII.—BADAKHSHAN ... ... *Sultán Shah.*

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- Rejeb Shah.
  - Ahmad Shah.
    - Rahmat Shah.
    - Shah Ibrahim Khan.
    - MAHMUD SHAH [1872] (present ruler of Badakhshan under Kabul) stayed a long time with his maternal uncle, the ruler of Kunduz, whence he has often been miscalled "a Sayad from Kunduz."
- Mirza Kalán.
  - NIZAM-UD-DIN (surnamed MIR SHAH).
  - Yusuf Ali Khan.
    - Shajá-ul Mulk.
    - JEHANDAR SHAH, the former ruler, independent of Kabul (now (1872) a fugitive; infests the Kolab road).
    - Suleyman Shah.
    - Shahzada Hasan.
    - Abdulla Khan (by a concubine).
  - Saad-ulla Khan.

Yusuf Ali Khan had seven sons: Mirza Kalán, surnamed Mir Jan; Hazrat Ján; Ismail Khan; Akbar Khan; Umr Khan, Sultan Shah; Abdurrahim Khan (by a concubine).

Saad-ulla Khan had two sons: Baba Khan and Mahmud Khán (by a concubine).

* Only so much has been mentioned of the Genealogies of the rulers of Nagyr, Hunza, and Dir, as belongs to this portion of my account of Dardistan.

† Full details of the son and successor of Ghazan Khan, Safdar Ali Khan, to the present vassal of the Kashmir (Anglo-Indian) Government, Muhammad Názim Khan, the fugitive Safdar Ali Khan's half-brother, are given elsewhere.

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VIII.—Dir ... ... ... Ghazan Khan (a very powerful ruler. Chitrál is said to have once been tributary to him).

Rahmat-ulla Khan and other eight sons (dispersed or killed in struggles for the Chiefship).

The connection of Little Tibet with the Dard countries had ceased before 1800.

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## *ROUGH CHRONOLOGICAL SKETCH OF THE HISTORY OF DARDISTAN SINCE* 1800.

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1890.—Gurtam Khan, hereditary ruler of the now dispossessed Gilgit Dynasty, rules 10 years in peace; is killed in an engagement with Suleyman Khan, Khushwaktia, great uncle of the famous Gauhar Amán (or Gormán) of Yasin.

1811.—Muhammad Khan, the son of Gurtam Khan, defeats Suleyman Khan, rules Gilgit for 15 years in peace and perfect independence whilst—

1814.—(Sirdar Muhammad Azim Khan, Barakzai, is ruler of Kashmir).

1819.—Ranjit Singh annexes Kashmir.

1826.—Suleyman Khan of Yasin again attacks Gilgit and kills Muhammad Khan and his brother, Abbas Ali. Muhammad Khan's son, Asghar Ali, is also killed on his flight to Nagyr.

1827.—Suleyman Shah appoints Azad Khan (?), petty Raja of Gakutsh, over Gilgit as far as Bunji; Azad Khan ingratiates himself with the people and rebels against Suleyman Shah whom he kills (?) in 1829.

1829.—Suleyman Shah, head of the Khushwaktia family of Yasin, dies.

1833.—Gauhar Amán turns his uncle, Azmat Shah, out of Yasin.

1834.—Azad Khan is attacked by Tahir Shah of Nagyr and killed. Tahir Shah, a Shiah, treats his subjects well. Dies 1839. Vigne visits Astór in 1835, but Tahir Shah will not allow him to cross over to Gilgit. At that time the Sikhs had not conquered any Dard country. Ahmad Shah was independent ruler of Little Tibet (Baltistan) and under him was Jabar Khan, chief of Astór (whose descendants,* like those of Ahmad Shah himself and of the Ladak rulers are now petty pensioners under Kashmir surveillance). (The Little Tibet dynasty had once, under Shah Murad, about 1660, conquered Hunza, Nagyr, Gilgit and Chitrál, where that ruler built a bridge near the fort.) Zorawar Singh conquers Little Tibet in 1840, but no interference in Dard affairs takes place till 1841 when the Sikhs are called in as temporary allies by the Gilgit ruler against Gauhar Amán of Yasin.

1840.—Sakandar Khan, son of Tahir Shah, succeeds to the throne of Gilgit and rules the country—with his brothers, Kerim Khan and Suleyman Khan.

* Abbas Khan (?) now at Srinagur and Bahadur Khan (?).

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1841.—Gauhar Amán of Yasin conquers Gilgit. Its ruler, Sikandar Khan, asks Sheikh Ghulam Muhi-ud-din, Governor of Kashmir on behalf of the Sikhs, for help. 175

1842.—1,000 Kashmir troops sent under Nathe Shah, a Panjabi.

1843.—Sikandar Khan is murdered at Bakrôt at the instigation of Gauhar Amán.

1844.—Gauhar Amán of Yasin re-conquers the whole country, selling many of its inhabitants into slavery.

Nathe Shah, joined by Kerim Khan, younger brother of Sikandar Khan and 4,000 reinforcements, takes Numal Fort, but his subordinate Mathra Das is met at Sher Kila (20 miles from Gilgit) by Gauhar Amán and defeated.

1845.—Karim Khan succeeds his brother as ruler (called "Raja," although a Muhammadan) of Gilgit and pays a small sum for the retention of some Kashmir troops in the Gilgit Fort under Nathe Shah. The Rajas of Hunza, Nagyr and Yasin [Gauhar Amán sending his brother Khalil Amán to Sheikh Iman-ud-din] now seek to be on good terms with Kashmir, especially as its representatives, the tyrannical Nathe Shah and his equally unpopular successor, Atar Singh, are removed by its Muhammadan Governor.

1846.—Karim Khan, Raja of Gor, another son of Tahir Shah, calls in Nathe Shah and defeats Gauhar Amán at Basin, close to Gilgit. A succession of officers of Ghulab Singh then administer the country in connexion with the Raja of Gilgit (Wazir Singh, Ranjit Rai, Bakhshu, Ali Bakhsh and Ahmad Ali Shah, brother or cousin of Nathe Shah). By Treaty (see page 110):

"KASHMIR AND ITS DEPENDENCIES EASTWARD OF THE INDUS" are made over by the British to the Hindu Ghulab Singh. Gilgit, which lies to the *westward* of the Indus, is thus excluded from the dominions of that Maharaja. Gilgit was also, strictly speaking, not a dependency of Kashmir, nor was Chilás.

1847.—The Maharaja restores Nathe Shah, whilst confirming his cousin Nazar Ali Shah as Military Commandant of Gilgit. Raja Kerim Khan sends his brother Suleyman Khan on a friendly mission to Srinagar, where he dies. Vans Agnew arrives at Chalt on the Gilgit frontier towards Nagyr and makes friends with the people, who at first thought that he came accompanied by troops.

1848.—Isa Bahadur, the half-brother of Gauhar Amán by a concubine of Malik Amán Shah, is expelled from Sher Kila, a Fort belonging to Punyal, a dependency of Yasin, and finds refuge with the Maharaja, who refuses to give him up. Gauhar Amán accordingly sends troops under his brother Akbar Amán and captures the Bargu and Shukayôt Forts in Gilgit territory. The Rajas of Hunza and Nagyr combine with Gauhar Amán and assisted by the Gilgit people, with whom Kerim Khan was unpopular because of his friendship for Kashmir, defeat and kill Nathe Shah and Kerim Khan. Gauhar Amán captures the Gilgit and Chaprôt Forts. The Kashmir troops re-invade the country and at the beginning of

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1849.—Wrest all the forts in Gilgit territory from Gauhar Amán, and make over the rule of that country to Raja Muhammad Khan, son of Kerim Khan, assisted by the Kashmir representative, Aman Ali Shah as Thanadar, soon removed for oppression.

1850.—The raids of the Chilâsis on Astór is made the occasion for invading the country of Chilâs, which, *not* being a dependency of Kashmir, is *not* included in the Treaty of 1846. (See page 110.) The Maharaja gives out that he is acting under orders of the British Government. Great consternation among petty chiefs about Muzaffarabad, regarding ulterior plans of the Maharaja. The Sikhs send a large army, which is defeated before the Fort of Chilâs.

1851.—Bakhshi Hari Singh and Dewan Hari Chand are sent with 10,000 men against Chilâs and succeed in destroying the fort and scattering the hostile hill tribes which assisted the Chilâsis.

1852.—The Maharaja's head officers, Santu Singh and Ramdhan, are murdered by the people of Gilgit whom they oppressed. The people again assist Gauhar A[illegible] who defeats and kills Bhup Singh and Ruknuddin (for details *vide* Appendix), and drives the Kashmir troops across the Indus to Astór.

1853.—The Maharaja now confines himself to the frontier, assigned to him by nature as well as the treaty, at Bunji, on the east of the Indus, but sends agents to sow discord in the family of Gauhar Amán. In addition to Isa Bahadur, he gained over two other brothers, Khalil Amán and Akbar Amán, but failed with Mahtar Sakhi, although an exile. He also attracted to his side Azmat Shah, Gauhar Amán's uncle.

1854.—The Maharaja instigated Shah Afzal of Chitrál to attack Gauhar Amán, and accordingly in

1855.—Adam Khor, son of Shah Afzal of Chitrál, drove Gauhar Amán from the possession of Mistuch and Yasin and restricted him to Punyal and Gilgit.

1856.—The Maharaja sends a force across the Indus under Wazir Zoraweru and Atar Singh assisted by Raja Zahid Jafar of Nagyr,* and Gauhar Amán thus attacked in front and flank, retreats from Gilgit and dispossesses Adam Khor from Yasin and Mistuch.

1857.—Gauhar Amán again conquers Gilgit and drives out Isa Bahadur, officiating Thanadar of that place. Gauhar Amán and the Maharaja intrigue against each other in Chitrál, Nagyr, Hunza, etc.

1858.—Shah Afzal of the Shah Kathor branch, ruler of Chitrál, dies.

Intrigues in Gilgit against Gauhar Amán, by Muhammad Khan, son of Raja Karim Khan, assisted by Kashmir. Muhammad Khan is conciliated by marrying the daughter of Gauhar Amán. The Sai District of Gilgit beyond the Niludar range is still held by the Sikhs.

* I believe that Raja Záhid Za'far's wife was a sister of Rajas Kerím Khan and Sakandar Khan of Gilgit (also of Nagyr descent). *Vide* page 67 and Heading V. on page 69. This connexion might account for Za'far helping the Dogras, who had reinstated Kerím Khan in Gilgit.

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1859.—Mir Shah of Badakhshan and Raja Ghazanfar of Hunza assist Gauhar Amán in attacking Nagyr, which is under the friendly Raja Zahid Jafar, and in trying to turn out the Sikhs from Sai and even Bunji. Azmat Shah, uncle of Gauhar Amán, is expelled from Chitrál where he had sought refuge.

Aman-ul-Mulk, King of Chitrál, dispossesses his younger brother, Adam Khor, who had usurped the throne, from the rule of Chitrál and joins Gauhar Amán against Kashmir.

1860.—The Maharaja instigates Adam Khor and Azmat Shah, who were in the country of Dir with Ghazan Khan, a friendly chief to Kashmir, to fight Gauhar Amán—Adam Khor was to have Yasin. Azmat Shah was to take Mistuch and Sher Kila (Payal) was to be given to Isa Bahadur, the Maharaja to have Gilgit. Intrigues of the Maharaja with the Chiefs of Dir, Badakhshan, etc.

Gauhar Amán dies, which is the signal for an attack by the Maharaja co-operating with the sons of Raja Kerim Khan of Gilgit. Gilgit falls easily to Lochan Singh, who murders Bahadur Khan, brother of Gauhar Amán, who was sent with presents from Malik Amán, also called Mulk Amán, son of Gauhar Amán. The Sikhs, under Colonels Devi Singh and Hushiara and Radha Kishen, march to Yasin expelling Mulk Amán from that country (which is made over to Azmat Shah) as also from Mistuch. Isa Bahadur is reinstated as ruler of Payal, but Mulk Amán returns and drives him and Azmat Shah out. The Kashmir troops fail in their counter-attacks on Yasin, but capture some prisoners, including Mulk Amán's wife.

1861.—Malik Amán murders his uncle, Akbar Amán, a partisan of Kashmir.

Badakhshan, Chitrál and Dir ask the Maharaja to assist them against the dreaded invasion of the Kabul Amirs, Afzal Khan and Azim Khan. Amán-ul-Mulk tries to get up a religious war (Jehád) among all the Muhammadan Chiefs. Hunza and Nagyr make friends. Both Adam Khor and Amán-ul-Mulk, who have again become reconciled, send conciliatory messages to the Maharaja, who frustrates their designs, as they are secretly conspiring against him.

Even Mulk Amán makes overtures, but unsuccessfully.

1862.—Kashmir troops take the Fort of Roshan. A combination is made against Mulk Amán, whose uncle Gulsher and brother Mir Ghazi go over to the Maharaja.

1863.—Mulk Amán advancing on Gilgit is defeated in a very bloody battle at the Yasin Fort of Shamir. Massacre of women and children by the Kashmir troops at Yasin.

1864.—Mir Vali and his Vazir Rahmat become partisans of the Maharaja.

1865.—Ghazanfar, the Raja of Hunza and father-in-law of Mulk-Amán, dies, which causes Mirza Bahadur of the rival Nagyr to combine for an attack on Hunza with Kashmir. Adam Khor murders his uncle, Tajammul Shah, whose son, Malik Shah, murders

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



175 1866.—Adam Khor (some say at the instigation of his elder brother, Amán-ul-Mulk). Malik Shah seeks refuge with the Maharaja who will not give him up to Amán-ul-Mulk. Amán-ul-Mulk then sprung the mine he had long prepared, and when the long contemplated campaign against Hunza took place in 1866, all the Mussulman Chiefs who had been adherents of the Maharaja, including Mir Vali, fell away. The Kashmir troops which had advanced on Nummal were betrayed, and defeated by the Hunza people (now ruled by Ghazan Khan, son of Ghazanfar).

All the hill tribes combine against Kashmir and reduce the Dogras to the bare possession of Gilgit, which however held out successfully against more than 20,000 of the allied Dards, headed by Amán-ul-Mulk, Ghazan Khan and Mir Vali. Very large reinforcements were sent by Kashmir,* at whose approach the besiegers retreated, leaving, however, skirmishers all over the country.

Wazir Zoraweru followed up the advantage gained by invading Dareyl. Whilst the place was yet partially invested, Dr. Leitner made his way to the Gilgit Fort and frustrated two attempts made against him by the employés of the Maharaja, who ostensibly were friends.

1867.—Jehandár Shah of Badakhshan is expelled from his country by the Governor of Balkh and seeks refuge in Kabul, where he is restored a year afterwards to his ancestral throne by the influence of Abdurrahman Khan, son of the Amir Afzal Khan and by his popularity. His rival, Mahmud Shah, leaves without a struggle.

Mir Vali, joining Mulk Amán, made an unsuccessful attack on Isa Bahadur and Azmat Shah, who beat them off with the help of Kashmir troops from Gilgit. The consequence was general disappointment among the Muhammadan Chiefs and the Hill tribe of Dareyl (which had been subdued in the meantime) and all opened friendly relations with Kashmir, especially.

1868.—Mir Vali rules Yasin with Pahlwan.† Mulk Amán flees to Chitrál.

1869.—Mulk Amán takes service with Kashmir and is appointed on a salary, but under surveillance, at Gilgit.

1870.—Mr. Hayward visits Yasin in March; is well received by the Chief, Mir Vali, but returns, as he finds the passes on to the Pamir closed by snow—visits the country a second time in July, after exposing the conduct and breach of treaty of the Kashmir authorities, and is murdered, apparently without any object, at Darkôt in Yasin, one stage on to Wakhan, by some men in the

* Jewahir Singh went by Shigar with 13,000 Baltis (Little Tibetans), 2,000 light infantry came *vid* Jagloth under Sirdar Mahmud Khan. The general of all the "Khulle" Regiments was Bakhshi Radha Kishn. Colonel Hoshiára went by the Nomal road to Nagyr, and after destroying 3,000 head of sheep and many villages returned.

Wazir Zoraweru went to Darél with Colonel Devi Singh and 10,000 men (?). Bija Singh was at Gor (?) and Hussani Ali was in command of the Artillery.

† Mir Vali and Pahlwan are brothers by different mothers. Mulk Amán and Nura Guzá (Mîr Ghazi?) are brothers by the same mother—so one of my men says. Pahlwan is Amán-ul-Mulk's sister's son (*vide* "History of Wars with Kashmir").

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burushe AV7

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service of his former friend, Mir Vali, who, however, soon flies the country in the direction of Badakhshan, then seeks refuge with the Akhund of Swat, and finally returns to Yasin, where he is reported to have been well received by Pahlwan. Whilst in Chitrál, he was seen by Major Montgomerie's Havildar and was on good terms with Amán-ul-Mulk, who is supposed, chiefly on the authority of a doubtful seal, to be the instigator of a murder which was not, apparently, to his interests and which did not enrich him or Mir Vali with any booty, excepting a gun and a few other trifles. Much of the property of Mr. Hayward was recovered by the Kashmir authorities, and a monument was erected by them to his memory at Gilgit, where there is already a shrine, which is referred to on pages 47 and 51.

1871.—Jehandár Shah, son of Mir Shah, who had again been turned out of the rule of Badakhshan in October 1869 by Mir Mahmud Shah with the help of the Afghan troops of Amir Sher Ali, finds an asylum in Chitrál with Amán-ul-Mulk (whose daughter had been married to his son) after having for some time shared the fortunes of his friend, the fugitive Abdurrahman Khan of Kabul. (Chitrál pays an annual tribute to the Chief of Badakhshan in slaves, which it raises either by kidnapping travellers or independent Kafirs or by enslaving some of its own Shiah and Kafir subjects—the ruler being of the Sunni persuasion.)

1872.—Late accounts are confused, but the influence of Amir Sher Ali seems to be pressing through Badakhshán on Chitrál and through Bajaur on Swat on the one hand and on the Kafir races on the other. The Maharaja of Kashmir on the one side and the Amir of Kabul on the other seem to endeavour to approach their frontiers at the expense of the intervening Dard and other tribes. Jehandár Shah infests the Kolab road and would be hailed by the people of Badakhshan as a deliverer from the oppressive rule of Mahmud Shah, as soon as the Kabul troops were to withdraw.

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So far my "Dardistan," in which a detailed "History of the Wars with Kashmir" will be found. The events since 1872 need only to be indicated here in rough outline, and, unfortunately, confirm my worst anticipations as to the destruction of the independence of the Dardu tribes, of their legendary lore, and, above all, of the purity of their languages, including the prehistoric Khajuná or "Burishki" spoken in Hunza-Nagyr, and a part of Yasin. What are the admitted encroachments of our Ally, the Maharaja of Kashmir, have been utilized in our supposed interests, and we have stepped in to profit, as we foolishly think, by his sins, whilst he is tricked out of their reward. Falsely alleging that Hunza-Nagyr were rebellious vassals of Kashmir, when Hunza at all events was under Chinese protectorate, we have reduced their patriotic defenders to practical servitude, and, by to-day's *Times* (21st November, 1892), are starting, along with 250 rifles and two guns, some 100 men of a Hunza levy to Chitrál to put down a trouble which our ill-judged interference has created in another independent principality, where we have put aside the rightful heir, Nizám-ul-Mulk, for his

Lr Leitner L-3 (1868-83) 18937 AV3 Dark AV3 Av 7
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A STUDENT FROM TANGIER.

A HAUSA PEASANT.

A DARFULI HERDSMAN.
[*notice fine head and ample forehead.*]

(*Already published.*)
A WELL-KNOWN HUNZA FIGHTER, BROUGHT TO ENGLAND BY DR. LEITNER IN 1887.

[facing p. 76]

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Gurusho AV7



175 younger brother, Afzul-ul-Mulk, on the pretext that the former was intriguing with the Russians. I believe this allegation to be absolutely false, for I know him to be most friendly to British interests. In 1886 he offered to send a thousand men from Warshigum over the passes to the relief of Colonel (now General Sir) W. Lockhart, then a temporary prisoner at Panjah Fort in Affghan hands. As Padishah of Turikoh, Nizam-ul-Mulk was, in his father's life-time, the *acknowledged* heir to the Chitrál throne, and he was made by his father Raja of Yasin in succession to Afzul, who had taken it in 1884 from Mir Amán, the maternal uncle of Pehliwán, who was ruler of Yasin in 1880, when Colonel Biddulph wrote his "Tribes of the Hindukush," and with whom the Khushwaqtia dynasty, as such, came to an end. This Pehliwan killed Mir Wali, the murderer of Hayward, but Pehliwan made the mistake of attacking Biddulph in 1880, and was ousted by Mir Amán. With Nizam-ul-Mulk, therefore, begins the rule over Yasin by the Kathoria Dynasty of Chitrál. He is now a fugitive at Gilgit; had he been intriguing with Russia he would certainly not have sought refuge from his brother in the British lion's mouth at Gilgit. All I can say is that in 1886 he did not even know the name of Russia, and that when he wrote to me in 1887 he referred to the advent of the French explorers Capus, Pepin and Bonvalot, as follows: "they call themselves sometimes French, and at other times Russians." In the "Asiatic Quarterly Review" of January, 1891, there is a paper from Raja Nizim-ul-Mulk on "the Legends of Chitrál." He is thus the first Central Asian prince whose literary effusion has appeared in the pages of a British, or indeed of any other, Review. His first letters, sent in the hollow of a twig, like his latter ones sent through British officers, all breathe a spirit of what might be called the sincerest loyalty to the Queen-Empress, were he not an absolutely independent ruler. There will be an evil day of reckoning when the "meddling and muddling," which has created the Russian Frankenstein, will be followed by the exasperation of princes and people, within and beyond our legitimate frontier. To revert to Hunza and Nagyr, Mr. F. Drew, an Assistant Master of Eton College, who was *in the service of the Maharaja of Kashmir*, wrote in 1877 in his "Northern Barrier of India"—which, alas! our practical annexation of Kashmir, and our interference with the Hindukush tribes are breaking down—as follows: "Hunza and Nagyr are two small INDEPENDENT RAJASHIPS. Nagyr has generally shown a desire to be on friendly terms with the Dogras at Gilgit, while Hunza has been a thorn in their side." There is not a word here of these States being tributaries of Kashmir, whilst Colonel Biddulph, who was our Resident at Gilgit, shows that the last Hunza raid was committed in 1807, and that slavery and kidnapping were unknown in inoffensive, if not "timid," Nagyr. My article in the "Asiatic Quarterly Review" of January, 1892, shows that raiding and slavery had been recently revived in consequence of alike Russian and English advances, and that the fussiness and ambition of our officials have alone *indicated* and *paved* "the nearest way to India."

*Woking, 21st November*, 1892.

000 P.S.—In correcting this proof of a paper on the Fairy-land that adjoins "the Roof of the World," which our imprudence has drawn within the range of practical politics, I never anticipated that I should have to refer to my "rough sketch of the History of Dardistan" brought down to 1872 as a refutation of the history written to order by some of our leading journals which, to suit the policy of the moment, would make the Amir of Affghanistan responsible for Badakhshan, and yet blame him for interfering with Chitrál, as is hinted in a telegram in to-day's *Times*. I shall deal with this matter elsewhere. (See also Appendix II.)

*Woking, 23rd November*, 1892.

A BALTI CHIEFTAIN (Lower Indus)
(The Rubbings used as Studies by the Students' Academy)



RASHWID SOLDIER (HIGHLANDER)
(Wearing a Cross Lama's Hat)

[See p. 77]

1: Leitner L-8 (1866-93) 10937 AV3 Dard AV3



# *HISTORY OF THE DARD WARS WITH KASHMIR*

## In 5 Chapters—(Chapter I. Chilás)

*(Committed to writing from the statements of a Sunni Dard who took part in many of the engagements).*

### Introduction. (July, 1893.)

000 Chilás has already been referred to in my "rough Chronological Sketch of the History of Dardistan from 1800 to 1891."* I now propose to republish "the History of the Wars of the Dard tribes with Kashmir" beginning with the account given to me by a Sunni Dard in 1866 of the first war with the Chilásis.† Its importance at the present moment, consists in the fact that these wars with the Dards were almost all provoked by Kashmir, as they, practically, now are by ourselves. The attack on peaceful and pious Nagyr was excused by the usual calumnies that precede and justify annexation, till their exposure comes too late either to prevent aggression or to punish their authors, who, if soldiers, obtain honours, and if writers, an evanescent popularity. Now that the manuscripts of the Hunza Library have been sold by auction, that its fairies have been silenced, that its ancient weapons have been destroyed, that its language and religion have been assimilated to those of its neighbours, a living chapter has disappeared of the most ancient traditions of mankind safe in their mountain recesses for ages, till English and Russian subalterns wanted promotion at the expense of the safety of their respective Asiatic Empires. In 1866, I already pointed out that the Legends and Customs of the Dards were gradually vanishing before the incidental inroads of Orthodox Sunni Muhammedanism and that their preservation was a duty of the civilised world. Now we have simply killed them outright as also a number of interesting Aryan republics, like Chilás and other picturesque and peaceful autonomies. In 1875, Mr. Drew reported that the abhorrence of the Shin race to the cow, which probably marked the almost pre-historical separation of the Dárdus, the lowest of the twice-born, from the Brahmins of Kashmir, was ceasing, and in 1886 I saw a son of the excellent Raja of Nagyr in European garb all except the head-dress. Now that his country is practically annexed, its Chief is called "patriarchal," just as the Chilásis

* *Extract:* "1850. The raids of the Chilásis is made the occasion for invading the country of Chilás, which not being a dependency of Kashmir, is not included in the Treaty of 1846. The Maharaja gives out that he is acting under orders of the British Government. Great consternation among petty chiefs about. Munificential regarding ulterior plans of the Maharaja. The Sikhs send a large army, which is dislocated before the Fort of Chilás. 1851.—Rishkhór Hari Singh and Diwan Hari Chand are sent with 10,000 men against Chilás, and succeed in destroying the fort and scattering the hostile hill tribes which assisted the Chilásis."

[113] † Extract from Drew's "Northern Barriers of India," 1877: "Until about 1830 they used to make occasional expeditions for plunder, coming round the flanks of the mountain into this Astor Valley. It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilás. This he did in 1851 or 1852. The Dográs at last took the chief stronghold of the Chilásis, a fort two or three miles from the Indus River, and reduced these people to some degree of obedience; and *there has been no raid since.*"

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



000 are now patted on the back "as brave and by no means quarrelsome" by journals which a few months ago termed them "raiders," "kidnappers," "robbers" and "slave-dealers," etc., forgetting that there exist the annual reports of our Deputy Commissioners of Abbottabad speaking of them since 1856 as a peaceable people. No doubt *before* that date, the Sunni Chilásis raided Shiah Astor, just as the Astoris raided what they could.*

The following account, it will be seen, and my own notes, do not, in the least, palliate the shortcomings of the Dards, but I maintain that there were *no* raids since 1856, and that in 1866 *six* Kashmir Seapoys, (not 6,000, as alleged by a recent writer) kept the Astor-Bunji road in a state of perfect safety; there were, no doubt, small detachments of troops at these places themselves, *not* to protect the road against the puritanical peasantry of Chilás, but as Depôts for the *then* War with all the united Dard tribes *except Chilás*. Yet we are told by a recent writer, ignorant of Dard Languages and History, that we took Chilás in order to protect Kashmir from raids (which had ceased for 42 years), that we spend less on the safety of the frontier than Kashmir, that the Nagyr Raja was a slave-dealer, etc., etc. Fortunately, we have official and other reports written before the passions of the moment obscured historical truth, and these Reports will long bear witness against the vandalism and folly by which our Northern Barrier of India was broken down and a military road was constructed for an invader to the heart of the Panjab. This road is the one from Abbottabad to Hunza, of which I obtained the particulars in 1866 (when I was sent on a linguistic Mission by the Panjab Government to Kashmir and Chilás), but which, for obvious reasons, I did not publish. Now that the Indian papers constantly urge and discuss its construction, I have no hesitation in giving the details of this, as I have of other roads and as *now* ought to be done of the various means of communication throughout what was once called, and what should, and could, for ever have remained, the "neutral zone" between the British and the Russian spheres of influence or interference. The first part of the projected road is to Chilás, and extends, roughly speaking, for 125 miles, namely Abbottabad to Mansehra 16 miles; Mansehra to Juba 10 miles; thence to Balakôt 12 miles; Kawaie 12, Jared 12, Kaghan 12, Naran 14, Batakundi 6, Burawaie 6, Sehri 5, Lulusar (where there is a fine lake 11,000 feet over the sea level) 5, Chilás 15. (For details see elsewhere.) Of this 15 miles are on independent territory, so that there was no occasion for the precipitate subjugation of an inoffensive population, whose sense of security is so great that they abandon their houses entirely unprotected during the hottest part of the summer when they leave with their families

* "The Astor people used formerly to do the same thing," and on page 459 of Drew's "Jummoo and Kashmir Territories," the author, who was a high official in the Kashmir service, says: "The Sikhs sent an expedition to Chilás under one Sujah Singh, but it was repulsed. . . . This was about the year 1843 . . . The good effects (of the expedition in 1850 or 1851) . . . have already been spoken of. Since that time the Chilásis . . . pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; *otherwise they are free.*" Since then Major Ommaney in 1868 reports that ever since the advent of British neighbourhood they have never committed any offences: "The people are inoffensive." Mr. Scott calls them "a quiet, peace-loving people," and all the Panjab Administration Reports give them the same reputation.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



for the cooler surrounding hills. In another Dard republic, full of Arabic Scholars, Kandiá, there are no forts, and weapons may not be carried. Major Abbott, from whom Abbottabad so deservedly takes its name, reporting to the Lahore Board of Administration in July 1855, when the Maharaja of Kashmir had misinformed him of the successful conclusion of his campaign against Chilás and had asked the British Government, "whether he was to hold it with garrison, or to punish the people by burning their villages and then to retreat," gave as his opinion that the latter course would exasperate the Chilásis into renewing their incursions, and that on the other hand "the possession of Chilás by Jummoo would altogether destroy the hopes of the Syuds of Kaghan. And as the odium of this very unpopular expedition has been carefully attributed to the British Government by the Maharaja's Ministers, so much of advantage may possibly be derived from it." I must now allow my Sazíni and other Dards to give an account of Wars which not only include the struggles for the conquest of Chilás, but detail the expeditions to Hunza-Nagyr, the massacre of women and children at Yasin, the Dareyl and other conflicts, all interspersed with characteristic anecdotes and the names of men and places that have, or may yet, come to the front.

## Routes to Chilás.

The manners, tribal sub-divisions, and occupations of the Chilásis and the names of the mountains, streams, products, etc., of the country, as also the road from Takk to Kashmir by the Kanagamunn pass, Diúng, Shiril, Koja, Ujatt, etc., are detailed in my "Dardistan," where a Chilási vocabulary, dialogues, songs, etc., will also be found. There are also roads from Abbottabad to Chilás through Agrôr, of Black Mountain fame, practicable for camels. Another road, fit for ponies, goes by Muzafarabad by Sharidi and the lovely Kishenganga and Sargan Rivers in Kashmir, by the Kamakduri Galli, to Niát in Chilás. As already mentioned, the easiest road to our last conquest is by Kaghan through the Takk valley. There is also the long and dangerous road on the banks of the Indus to Bunji, which skirts, as its occupation would irritate, the Kohistani tribes who are Pathans, not Dards, including the rival traders with Gilgit of Koli-Palus. Thence, on that route, comes Jalkot and the road that branches off into learned Kandiá, which I have described at length in the *A.Q.R.* of July 1892. The road, such as it is, constantly crosses and recrosses the Indus (by rafts), and at the Lahtar river is reached the boundary between the true Kohistan and the Dard country, which is there called Shináki, because it is inhabited by the ruling Shiná race. We then come to pretty Sazín, from which my Sazíní informant. Opposite to it runs the Tangir valley and country, whence there is a road to Yasin to which Tangir owed a sort of loose bond. We then continue by the right bank of the Indus opposite Sazín, passing Shatiál and on to the Dareyl stream, which comes from the Dareyl country that eventually joins on to Gilgit. Crossing the Dareyl stream, we pass Harban on the left bank and a few miles further on, the Tor village, and arrive at the Hôdur village, whence we go on to Chilás, after as bad a road of about 200 miles as it is possible to conceive.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

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TWO CHILASIS.

A GILGITI.

[facing p. 80]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



000 Besides, if we touch the independence of these various republics *en route*, we shall constantly be in a hornets' nest, and provoke the coalition of the Dard with the Pathan or Afghan irreconcilable tribes, whereas, by keeping to the Kashmir route or, at least, confining ourselves to the Kaghan-Chilás road, and prohibiting our men from going to the right or to the left of it, we may yet resume friendly relations with the harmless and religious Chilásis and keep the road open for the eventual advance of Russian troops! In the meanwhile, let us not destroy villages inhabited by hereditary genealogists, who, before our advent, were the living historians of an irrecoverable portion of, perhaps, the earliest Aryan settlements.

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## I.—STRUGGLES FOR THE CONQUEST OF CHILAS.

173 "About twenty-three years ago there was a very strong fort at Chilás. Two years before the outbreak of the wars, a man named Lassu came [on the part of Kashmír?] to the frontier of Chilás. This man's ancestors had been in the service of the Dogras and for ninety years had possessed property and the Sirdarship at Goré (?) (probably Guraïz) in the family. It is not known why or whether he was dismissed the Kashmir service, but he came with his family in 1847 to Chilás and became the cause of all the subsequent disturbances. This man had been renowned for bravery in his youth, but when he came was old and feeble, though full of intrigue. In the valley of Marungá is a place called Neyátt, where he established himself with about twenty families of Kashmiris and others, who had followed him from Guraiz. His two brothers were also with him. Where he fixed his residence there is—at some distance below—a village of the name of Gôsher, inhabited by the people of Takk. The valley is called Karúngá at its exit. In these two years he cultivated his fields and the friendship of the Chilásis. Purchasing also cattle and horses he became a great chief, to whom the Chilásis used to pay visits of ceremony. He also used constantly to visit them, and when he had acquired a decisive influence, he assembled all the Lumberdars of Chilás and said, "What a pity that Astór being so near, whose inhabitants are all Shiahs, you should not attack them according to the Shera' [religious Law]." The ignorant Chilásis then began to go on plundering excursions in the direction of Astor, which were often successful. When the Governor of Astór became unable to resist these attacks, he requested the assistance of the Maharaja of Kashmír, who refused it to him, but himself advanced direct on Chilás with an army. (In this war I was present for about a month.) One day a battle began in the early morning and lasted till the evening. The Maharaja's army drove us right into the Chilás Fort. We sent off men at once in all directions for help. For two days there was no other engagement. On the 3rd day came allies of the valley of Gîne, from Darêl, Jalkôt, Takk and Torr, Harbànn, Shatiál, Sazín, Hudúr, Kóli, and 200 Tanglris (we were in all about 20 "thousand" men, women and children, in that great fort*). They poured in all day, and by evening the struggle was renewed in which, as I saw myself, women took part. As the Sikhs were pressing on to the walls, the

* The word "Thousand" may only stand for 400, as explained elsewhere.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



173 women threw bedsteads and planks on their heads; stones and kitchen-utensils were also used. The result was not decisive. A stream was flowing into the fort in which we had four reservoirs kept filled in case of need. Hêmur, a brave man, whose son Sadur is now a Chief, a Yashkunn,* sat there giving a pumpkin full of water (about half a pint) to a man during the day and a pint at night, as it was more quiet then. There was a row of men stationed handing the gourd in and out and taking care that nobody got more than his share. Often we went without food for two days. The Chilási women cooked and cast bullets—the other women chiefly fought. The besiegers diverted the stream from the fort into the valley. We then drank the water of the reservoirs. This lasted for a month. We only lost in killed about three or four a day, as we fought behind cover. The enemy lost from 80 to 120 a day as they were in the open plain. When their provisions failed and supplies did not reach them, they retired with the loss of a third of their army, their treasury and goods. (300 women were appointed for the purpose of working and casting bullets all day.) In the day time we used to exchange shots—at night we would attack their camp, when they were tired or asleep. The walls were loopholed for the guns, and altogether the management of the affair was very good. We looted 100 mule-loads of powder: as much of lead, 40 tents—100 beds (charpoys), 2 boxes filled with money (Chilkis†)—50 sound muskets and 150 injured muskets,—120 brass kettles—50 brass jugs—200 sheets and 400 brass gharras (pitchers)—100 shawls, good and bad—200 Chaplis (sandals)—20 chairs—5 loads of sticks—200 lances—200 bayonets—a heap of 100 swords—20 daggers—20 iron hammers, 130 tent pegs of iron and 800 of wood—2 big guns—3 field guns, and miscellaneous property too numerous and various to detail. Two days after the flight of the Dogras the people assembled and began to divide the spoil. We began by giving 10 Chilkis to each man, but it did not last for all; so, whoever got no money, took a gun, lance, tent, etc. The big guns were put into the fort. I was shot in the leg in that siege. We used to bury our dead in their clothes within two or three days of their death. The Sikhs also used to burn, and the besieging Muslims in their service to bury, the dead for some time. When, however, the casualties increased, the besiegers gave up attending to the dead. It was in the midst of summer; so the stench was very great and disease also spread in the Sikh camp. Seven days after the flight of the enemy, the tribes who had come to help left for their own places. The following is the list of the Sirdars killed in the siege: Deyûri Khan, a Shîn, one-eyed, Sirdar of Chilás; Hashm Shah, a Shîn, of Chilás; Nasr Ali Khan, a Yashkunn, of Chilás; Malik Faulád, a Yashkunn, of Harbenn. The following Sirdars survived: Rahmat Ulla, Shîn, Chilási; Akbari, Shîn, Lamberdar of Takk; Murad Shah, Yashkunn of Tòrr; Adam Shah, Yashkunn of Tòrr; Bahádur (Baghdúr) Shîn of Harbánn; Naik Numa, a Kamin, Harbann; Faizulla Khan, Shîn, Harbann; Mard Shah, Kamin of Shatiál; Shah Jehán, Kamin of Shatiál; Malek

* For divisions of Dard castes see pages 62, 63.

† Of the value of ten annas each, then 1s. 3d.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



173 Nazr-ud-din, Shin of Sazin; Hajem Khan, Shin of Sazin; Lala Khan, Yashkkunn of Dareyl; Jeldár, Yashkkunn of Dareyl; Izzat, Shin of Phúgotsh (Dareyl); Rahmi, Shin of Samagiál in Dareyl; Matshar Khan (a great Sirdár) Shin, Samagial; Losin, Shin of Barzin; Mirza Khan, Shin, Barzin; Shah Merdán, Shin of Hudúr; Kazilbik, Yashkunn of Búder.

After a year had passed, the Chilasis and the Yaghistánis* assembled at Chilás with the intention of plundering Astór, whose Governors then was Jabr Khan and Wazir Gurbúnd, subjects of Kashmir and of the Shiah faith, and therefore fit objects for the attack of orthodox Mussulmans [802] (Sunnis). We were in all about 108,000 Yaghistanis (the ideas of number are very vague in those countries[1] though not so vague as in Lughmáni where there is not a separate name for a number above 400, and the foreign appellation of *hazár* = 1,000 is the equivalent for 400. *Vide* Lughmáni and Kandiá Vocabularies in which numeration is by twenties). The Astóris were only 6,000, but we went in large numbers, as we counted on having to meet the Dogras of Kashmir.

The following is the List of the confederate Yaghistanis: From Koli, 1,000; Palus, 4,000; Jalkót, 3,000; Sazin, 500; Shatiál, 500; Harbann, 1,000; Takk, 1,000; Chilas, 3,000; Torr, 1,000; Tangir, 4,000; Dareyl, 10,000; Gôrdjan, 5,000 (probably Gôr); Gine, 100; Bûder, 100; Gormáni, 2,000 (probably auxiliaries from Gauhar-Amán, ruler of Yasin, popularly called Gôrmán); Gilgit, 5,000; Sai, 5,000.

(This only brings the allied Dard forces up to 48,200, perhaps only 19,000, as already explained. Since then the Dards have been more than decimated, and the destruction of Gilgit with all its traditions, etc., is one of the saddest results of the Kashmir frontier war. There are, however, Gilgit emigrants to be found in Sazin and other places.) We marched on to the mountains of Astor and Gauhar-Amán with 2,000 men stopped at Jalkôt (j as in French) in the Sái territory, 6 koss far. He told us that when the Dogras came up to assist Astor, he would at once advance with more troops to that place. When we came near Astor, the Governor was informed of our approach. Most of the Astoris fled, many leaving their property behind. The 6,000 fighting men remained; they had, however, sent most of their property away. The people of the Astor village, Dashkin, had not heard of our arrival; so we surprised it about midnight, killed 2 men and wounded 9—100 were captured (men and women). We took 80 cows, 500 goats, clothes to the value of 400 Rupees, 40 hatchets, 100 swords, and 100 muskets. Out of the house of the Wazir Gorbúnd we got 8 kettles. There are many Yashkunns at Astor, three-fourths being of that race and the remainder being half Shins and the other half Kamíns.† Our arrival at Astor was announced by a man whom with his companion we surprised seated at the bridge of Sugarkôt. A man of Shatiál killed the companion by throwing a stone at him; the other effected his escape and enabled the Astoris to get away with their property. The reason why we killed so few was because we wanted to make the people our slaves, either

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* "Yaghistáni" means inhabitant of the "wild" or "independent" country.

† For Divisions of Dard Castes, see pages 62, 63.

1 [Of the Dard area -- Analyst]

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to keep or sell; being Kafirs their lives are forfeited to the Mussulmans, but it is harder on them to be slaves than die and therefore we prefer to enslave them. Besides it is more profitable. In the morning a rumour of the approach of the Maharajah's troops reached us. We were greatly surprised at this and retired on to Hashu Gher (probably the Atsho pir, a very high mountain which overlooks Bunji, on the Kashmir side of the Indus) by the Burderikôt road—a very difficult one—on the way to Chilás, which we reached only the 6th day after our retreat. We then divided the spoil. Some sold their slaves in Chilás. Most took them to their homes. We did not lose any one in killed or wounded on this excursion. Jabar Khan of Astor then went to the Maharaja as a suppliant—saying he and his people were children and subjects of Kashmir and implored help against the marauders, who he urged, should themselves be attacked and punished. The Maharaja advised him to be quiet for a year, as he would then bring a large army. This was satisfactory for Jabar Khan, who was intent on revenge. In fact, 14 months later, when he and his minister with 60 men again presented themselves at Srinagar, in order to urge the fulfilment of the promise, 50,000 men (!!) were sent to Chilás. I was then at Minôr in the Gilgit territory, but my father and brother went into the war and it is from them that I have heard the following particulars. When the Sikh General (whose name I forget) reached the Kashmir river [the Kishnganga (?)] he divided the Army into two parts—one to go by way of Guraiz, the other by the Darau valley which goes straight to Chilas and actually reached Takk. [From Takk there are 2 valleys—the one of Babuserr; the other of Marungâ.] The reason of the division of the forces was that the Kashmir troops feared to trust their whole body into mountainous country where they might all be cut up. Two days before the enemy came, we were at Sihil, below Takk, 1,000 strong. The Yaghistanis were collecting at Chilás, but most were still on the roads or starting from their homes. The news of the approach of the Maharajah's troops had also frightened away most of the tribes. Indeed there were only 500 besides the force at Sihil. The following came: 100 from Sazin, 200 from Harbàn, 40 from Chitrál, 60 from Dareyl, 40 from Jalkôt, 100 from Tangir, 200 from Tórr, 40 from Hudúr, 200 from Takk, 100 from Bûder. 800 had collected in Gôr, but never came up, but were at Talpènn on the other side of the Indus, 4 kôs from Chilas. The following Chiefs came: Nazar Khan, Kasim and Masta Khan of Sazin. The 2 former were Shins, the other a Yashkunn. Ravin, a Yashkunn of Shatial; Der Jihan, Kamin, of Shatial; Alangir, Kamin, of Harbann; Tapa Khan, Kamin, of Harbann; Jeldar Mama and Sheithing of Dareyl, Shins; Ameti, Yashkunn, Jalkôt; Keremo, Shin, Khairulla, Yashkunn, Tangir; Marat Shah Mama, Adam Shah, Great Sirdars of Torr, Shins; Shahmard Kaka and his brother of Hudûr, Shins; Akbari and Azád, Kamins, of Takk; Kizilbik of Búder, Yashkúnn; Sadar Khan, Yashkúnn, Gôr; Wazir Khan, Yashkúnn, Gôr: Ramanni, Yashkúnn, Gôr; Rahmat ulla Khan, Nasir Ali, and Hasham Shah, Yashkúnns, Chilás.

When the Sikh troops came to the bridge of Sihil, it was 6 A.M. (before dawn). We were in ambush and rushed upon them sword in hand. There

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173 was great fighting till the evening—such as had never been before in Yaghistan. When night broke in, we were beaten and fled back into the mountains. Then two Sirdars, Ameti Khan and Ser Endáz Khan of Jalkót, rushed in alone on the army of the infidels and after killing some were cut down. Ameti's body fell into the water below the bridge and came up again after one month at Jalkót on the river side, where Jalkót is. A boatman of the name of Mehr Gul, came to the place but did not recognise the body. He told the villagers, who went out with Mira Khan, the uncle of Ameti, who had not gone to the wars as he was very old. Ameti's wife too went to the bank. Nobody recognised the corpse, when the wife knew him from his pijámas. He was buried and a shrine was built over his body, which is known by the name of the "shrine of the martyr." Ameti had said when about to charge the Sikhs that "if he should be killed his body would still get to Jalkôt and be buried there." Many Sirdars testify to this. During the night, the enemy sleeping from fatigue, Mulla Shemshêr, and Mulla Khandád and the Pir Padishah Mia, a great Sayad, rallied the Yaghistanis and told them of the advantage of assaulting the infidels at night, which was accounted as a twofold righteousness in this and the next world. When the Yaghis heard this Fatwa (authoritative manifesto) their courage increased and they attacked the enemy's camp in a body. Our men went on slashing at their heads and other limbs. It was winter and the blood clotted our hands and fixed them to the sword hilts. Rustam and Afrasiab's wars would be forgotten as trifles, if I could describe the terrors of that night. The slaughter lasted all night. As the day approached and showed the smallness of our numbers we were again defeated and fled from Sihil to Chilás which is at the distance of 6 kôs (or about 9 miles). We were followed by the enemy. Whenever they came up to a suitable place, the fight was renewed and hundreds were killed. At Dasur, Matshuko-Jal and in the valley of Chilás, there being an open space, a stand was made, especially at the last place, which we reached at noon and kept our ground fighting till far into the night (10 o'clock). We were again defeated and fled into the fort, which was surrounded by the Maharajah's army. The following days and nights were occupied in constant fighting. The enemy again cut off the stream. Then the Yaghis again appointed Hemur to undertake the distribution of water from the reservoirs and made the women cook and cast bullets for them, as during the first siege. This siege, however, was greatly protracted —the water became scarce and whilst formerly a man would get three gourdsful (two during the night and one in the day) now only one gourdful was distributed during the whole twenty-four hours. This lasted for three months. At night assaults were made and shots were exchanged during the day through the loopholes. When the enemy approached under the walls, stones, etc., etc., were thrown on him. We did all we could but were still beaten—the reason God alone knows. Oh God! when the water became scarce, the enemy also put poison into the reservoirs; so some died from thirst and many from poison. When the enemy saw this, he had recourse to another *ruse*. They tied stems of trees together with ropes and using them as ladders, tried to mount on the fort, firing all the

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day. We had not seen this before and in our surprise lost more men than perhaps was necessary in defending ourselves. Neither water nor an escape was destined for us; so the remainder consulted about evacuating the place and getting into the hills. At midnight two-thirds of the men, taking the women and children with them, left the Fort and began to fly. The voices of the children roused the blood-thirsty enemy, who, like a wolf, came after the lambs. Some of the Sikhs entered the Fort and killed those they found; when they became exhausted with murdering, they took about 680 men, women and children as prisoners for the Sikh General and 120 were destined for the revenge of Jabar Khan and taken away with their property. The fort was at once set on fire and burnt down. Such property as they could take they did take. As for the fugitives, it was a running slaughter till sunrise, when we reached Kitshóri. Here we rallied and renewed the fight. Kitshóri is 2 kôs below Chilas and is a village on the Indus. Our men fought, hungry and tired though they were, till noon and were considerably thinned in numbers. It seemed now useless to us to continue the fight, for we said that we should all be at last overpowered and cut down to a man. We must therefore flee. We, therefore, retraced our march in the direction of the mountains and were not followed up, as the enemy did not perhaps, think it worth while, our numbers being so reduced. The pursuers returned to the Chilás fort. When they got there they agreed to return to Kashmir. As they reached the place where the two roads branch off, [one for Astor, the other for Kashmîr] the Sikh General gave leave to Jabar Khan, who took his prisoners with him. All were in great joy. The following is the list of the Sirdárs who escaped the slaughter: Alengir, Habba Khan, and Mîr Matta, of Harbenn; Rahmi, of Darêl.

Aladdin of Shatial and Ahmeti and Sir Andaz of Jalkôt were killed; also Azur, and Alahmun of Sazîn. Mard Shah Baba of Torr got away. Azad of Takk was killed. Nasr Ali, Hashm Shah, Paulad and Anwarí of Chilas were all killed. They were all Yashkunns. Serrkushu of Tangir was killed. M..... of Somer, a Shîn, my cousin, was killed by a bullet going through his mouth. 500 were killed and 800 taken prisoners—200 escaped. Among the prisoners was Sirdar Rahmat Ulla Khan, who was sent to Jammu. When he was captured, a Sikh went into the fort after his daughter, who threw herself off the walls in order to escape disgrace and was dashed to pieces on a stone. There is no doubt that we were the first to be in fault, as we attacked Astor without provocation and at the instigation of Lassu seven times before the Maharaja went to war with us. I never joined these plundering excursions but my cousin, M....., went every time and also S....., my brother, who is still alive. Once they brought back a man and 6 women to Minôr—the whole razzia having secured 60 prisoners, 800 goats, etc. Thinking it was "halál" or lawfully acquired property, they divided it with great glee and they ate the goats also as "halál," as they had taken them from Shiahs.

There is a suspicion that Lassu was an agent of Kashmîr sent to foment this discord and bring about the subjection of Chilás. In former times we used to assist Astor, being our neighbour. There is also no difference in our language. That of Khapul (Khapolór) is different. It is Tibetan;

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000 they call a man "shishek" and for "go there" say "gaz yut" and "bakhmula gihrit" (there is a mistake here) and for "bury" say "sùmduk" and for "does he go or not" "yidd mitt." "Son" they call "bhúman."

517 [Some of the words are Kashmîrî.] I remember these words, having once known the language, as a woman of Khapul, called Miriam, had fallen to the lot of my brother in the division of the booty. A neighbour of mine also had a slave of the same place called Kolitsh, who used to come to see us. I was very young then and could converse with both. A year after, my brother, in consequence of his greed for money, took her to Kami, a village of Tangîr and sold her to Batret Shah, Sirdar, the son of Babar Shah, for 8 tolas of gold (each tolah of the value of 9 Rupees 5 annas). This was a good price as she was very good-looking, but she should not have been sold.

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173 When the Kashmîr troops attacked Chilas, Lassu joined us secretly and although himself old and feeble told us what to do—but his two brothers and two nephews openly fought on our side in the battle of the valley of Chilás. Indeed at Sihil, Lassu fought himself and used to send the Sirdars forward with his instructions. In short, as far as he was able, he tried to injure the Sikhs. When the Sikhs had cut the water off the fort, he had arranged about putting only one man in charge of it and fixed the rate at which it should be distributed. He was ever ready with advice. He used to allow the Sikhs to beat up supplies in villages and then would cut them up while encumbered with them. This is how we managed to be fed (the plundered supplies reaching us by a mountain road) for three months. A relative of Lassu was in the Sikh Camp and told the General about Lassú's doings. The attention of the besiegers was then directed towards capturing him, but in vain, and in both wars he escaped being taken prisoner or receiving a wound. His younger brother was shot in the palm of the hand. In short, after the conquest of Chilas, Lassu again resided with his brothers at Neyátt and kept up his visits to Chilas. When the Sirdars arranged to offer their submission to the Maharaja at Jammu, they sent for Lassu and asked him to help them to recover their friends and relatives who had been taken prisoners to Kashmir. Lassu refused on the ground that he had left the Maharajah's service and had been his bitter enemy ever since and that therefore his life was not safe if he ventured into his presence. Finally, Lassu was prevailed upon to go. The following Sirdars went to Jammu to ask for forgiveness: Hashm Shah, Sattari, Baland Khan, and Daria Khan, of Chilas, with 36 Botés (poor people); Buyedad, Daru Khan, and Mir, Shins of Bûder; Azad and Sakhi, Shins of Takk; Tatari, Kamin, and Baghdûr, Shin, also of Takk.

When the Maharaja saw the suppliants, and also noticed Lassu, it was as if an arrow had pierced him. He was greatly indignant, having heard everything from his General about Lassu often defeating his troops and being the origin of the wars and of the numerous plans by which his soldiers had been destroyed by thousands—for instance at the ambush at Sihil. Finally after a long talk, the Maharaja made the forgiveness of the Chilasis conditional on the execution of Lassu. The Chilasis said "By all means,

1 [Tibetan -- Analyst]

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if this man and his ancestors have not been your servants. You expelled him and we received him. In gratitude for this he may have given us sometimes advice, but he has never raised his hands against you. Had he not given us even advice *we* should have killed him. It was his duty to do so. Let His Highness therefore pardon him." The Maharaja refused, and ordered his General to strike off his head there and then, put the blood into a plate and give it to him to drink [this was probably meant metaphorically, as a Hindu would not drink blood, especially not that of a Muhammadan. However, the Chilasi Chiefs appear to have understood the threat literally]. The Sirdars all interposed as they could not witness his death. They offered to pay taxes, if he were spared. [This was probably the object of this comedy.] Then the Maharaja fixed an annual tribute of Rs. 2 per house, in lieu of the blood of Lassu. The Chiefs thought it too much for their poor people, so at last one Rupee per house was settled. He then dismissed them, but wanted them again to appear next year with the tribute, viz. Balang Khan, Deryá Khan, Matshar and Lassu. "When this is done, he added, I will send Lassu with a khilat* to Guraiz and re-instate him as Governor and you shall also receive presents." This was accepted and the Chiefs returned with all the people (men, women and children) who had been taken prisoners. He also sent a letter to Jabar Khan of Astor to restore the 120 prisoners whom he had taken to the Chilas Chiefs. This was done and nearly all returned, excepting the few that had died in course of nature. Thus was Chilas again re-peopled and is inhabited to the present day.

The following villages in Chilas became subject to Kashmir: Chilas, then 300 houses, now only 200, 100 having died out in consequence of disease brought on by the bad water of that place, Bûder, 120 houses, Takk, 131 houses. The rest did not submit, nor will they ever do so, as they have heard about the tyranny and oppression practised in Kashmir. We Yaghistanis have thus become even greater enemies than before, but are helpless. To revert to my story. After a year the following Sirdars went with the tribute to Srinagar, viz.: Deryá Khan, Balang Khan, Satari, Rahmat-ulla, Matshar and Lassu. The Maharaja gave each a present of 120 Rupees and made them stay a month at Jammu. Lassu was sent with much honour to Guraiz and reinstated. On the expiration of the month the Sirdars came to Srinagar and requested leave to go as the harvest-time had come near. The Maharaja received them kindly and requested that in future two Chilasis should come with the tribute and remain for a year as servants (really hostages) when they would be allowed to return and two others be appointed in their stead. The hostages were to receive some pay from the Maharaja. The Sirdars then returned each to his own village. This arrangement is still in force. (For a more chronological account of the conquest of Chilás vide Historical Sketch, page 72.)

* Robe of honor.

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## II.—WAR WITH GOUHAR AMAN FOR THE POSSESSION OF GILGIT.

173 A year later, the same Sikh General was despatched with 3,000 horse and foot to Astor and fixed a tribute of one-third of the produce on all. He also established a Thanna at Sógar, a village close to Astor. At the Thanna he laid in ammunition, etc. Next year he went down with his troops along the river of Astor to the Indus and established a Thanna at Bûnji, which is on this side of the Indus and opposite to Sai. Duru was at that time Governor of Bunji on behalf of Gouhar Aman, the ruler of Yasin and Gilgit. He also crossed the Indus at Sai and arranged for a Thanna at Jalkôt, but the Sai country was subject to Gouhar Aman who was residing at Gilgit. When he heard of the encroachments of Kashmir he sent off men to Dareyl and Tangir, asking these tribes to come down on the Sikhs by the mountain paths near Bunji, whilst he would take the road along the Indus and attack Sai. He stated that as he and they were Sunnis, a Jihád [religious war] on the Sikhs became their common duty. 5,000 young men from Dareyl and Tangir at once collected and came down to Bunji in 10 days. Gouhar Aman with 3,000 Gilgiti horse and 2,000 coolies, fell on Sái at 2 o'clock in the afternoon of the day on which the mountaineers reached in the morning. The following Yaghistani Chiefs came: From Dareyl—Kalashmir, Lala Khan Izzetti, Bira Khan, Muhammad Khan, Shaithing, Jaldár; from Tangir—Khairulla, Mansûr, Rustami, Nayûn.

The only son of Gouhar Aman who came was Mulk Aman—Gouhar Aman himself being detained at Minôr by illness. The following also came: From Nómal 200 men, from Bhagrôt 2,000 (!!), from Sakwal 100, and from Minôr 200. These men carried loads of provisions and ammunition. They reached the Niludár range on that day, one kos from the Sai District. Thence preparations were made for an attack—the Sikhs having 8,000 men—the battle began at Chakarkôt which is three kôs from the Indus. There is a field there under cultivation where the fight began. It was summer. The Sikhs had got into the Chakarkôt Fort which was surrounded by the Gilgitis. Mulk Aman dashed into it with his horsemen. The Chakarkoti villagers facilitated their entry and opened the gates for him. The fight lasted all day and night within and without the Fort. The Sikhs were defeated; most were killed fighting and some jumped off the walls and were dashed to pieces. 100 only escaped crossing the river [Indus] back to Bunji. Gouhar Aman only lost 60 horsemen and 40 Dareylis and Tangiris, also Sirdar Muhammad Khan, a Shin of Darêl. Mulk Aman did not cross over to Bunji and dismissed the mountaineers, telling them, however, to be in readiness for renewed fighting. He then returned to Gilgit. A curious circumstance occurred with two Sikhs who were taken away as prisoners by the Dareylis. In taking them over the Jámu rocks,* which on account of their difficulty, we call "ákho" (Atsho?),

[* The stones are so loosely embedded in sandy soil, that treading on or catching hold of one, often brings down an avalanche of stones. When the path is narrow and a river flows beneath, it is, generally, impossible to escape. Stones are often placed in such a way as to cause avalanches to come on the invader who steps on them.]

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one fell into the Indus and was never again seen, whilst the other slipped down and rose again to the surface—an event never known to occur with any one who falls into the Indus at that place where it is very rapid. He, however, made his way over to Bunji, and just as he was reaching it, a stone fell on his head and he was drowned. 173

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A year had scarcely elapsed after the battle of Chakarkôt, when, in the spring, about 20,000 Kashmir troops with the former General came to Astor. He sent a letter of defiance to Gauhar Aman, challenging him to do his worst, to assemble the mountaineers and to meet him on an open plain. Gauhar Aman at once told the mountaineers that they should quietly get into Jalkot (Sai District) by way of the valley of Kámberi, over the mountain Hudurga, to the village Kirinjot, and get out by the mountains of Puhût. This was done. Gauhar Aman again fell ill at Minôr. His son just got there in time to meet the Sikhs (10,000 in number) near the Niludar, the mountain ridge which is between Gilgit and Sai. It was night, and so both armies encamped; in the morning the fight began. 7,000 Dareylis and Tangîris had come under Jeldar, and Lala Khan of Gaya in Dareyl and Izzetí, Pátsha Khan of Phogutsh of Dareyl—also Matshar Khan of Samagiál—Bitori, Kalashmir of another Samagial, Kusuti of Manekyál, Arzennu of Dareyl—Rústami, Kâmi of Tangîr, Muhammad Mir, Adab Shah of Gali, Khairulla of Jagôt—Karîm, Moya Shah, Mawêshi, Matti of the Deyámur village—Merdumi of Lúrak—Akbaro of Sheikho—[2,000 came from Tangir, 5,000 from Dareyl]. Gouhar Aman's son had 3,000 infantry and 6,000 horsemen. The Sikhs were on the roads below the mountains, whilst the Yaghistanis were firing from the tops. The Sikhs necessarily wasted their shot in such an encounter, whilst the mountaineers had it all their own way. This lasted the whole day. All (10,000 ! !) were destroyed—only one sepoy escaped to Bunji to tell the news to the other half of the army. The General was not present in this as in the Chakarkôt battles, but stayed at Bunji. The Yaghis only lost 2 men, one from Phúgutsh and the other from Samagial, viz.: Shahbaz, also called "Osmin," aud Uzet Shah. The mountaineers then accompanied the victorious army back to Minôr and Gilgit, where they consulted regarding the future safety from the Sikhs. Gauhar Aman thought that the Gilgit Fort could not stand a siege and that it should therefore be strengthened and the walls made higher. This view was shared by the mountaineers who looked upon Gilgit as their centre; so they all set to work to improve the fort and raised it twenty yards in height and gave six yards of depth to the walls. Bullocks were constantly treading down the stones as the walls were being raised. The Zamindars also helped. The Mountaineers assisted and were fed during the month that it took to strengthen the place. Then all left, when Gauhar Aman fell very ill. He sent Mulk Aman, with 5,000 horsemen against Yasin to fight Mahtar and A'smat Shah, sons of Suleyman Shah, descendants of Pátsha (?), Shins. They came there on the fourth day and surrounded the place. Mahtar would not fight, and surrendered on the tenth day, saying that they all

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173 came from one stock and were subjects to Gauhar Aman. A'smat Shah fled to Swat. Mahtar paid his respects with 1,000 young men and was apparently received in a friendly manner by Mulk Aman, who said he wanted to talk to him privately. There is a hall for the princes 100 yards from the Fort, and to this he led Mahtar and after a conversation of two hours struck off his head. Then he came out and killed 20 of Mahtar's relatives and friends. The rest he put into the Fort, as they were merely Zamindars. He then asked Gauhar Aman to come to Yasin with his whole family. On the good news reaching him he assembled the Gilgitis and told them that, as his illness was sure to carry him off, he wanted to be buried in his own country where also his ancestors reposed. In reality, he wanted to marry the widow of Mahtar. When he came near Yasin, some one told him that his son had married the widow. This rendered him furious and made him think of killing his son. In this state of mind he reached Yasin, where he said nothing but ascertained that the widow had been married eight days ago. He then threw Mulk Aman into a prison which was at the top of the highest tower of the Yasin fort and ordered that he should not receive sufficient food. The woman was also placed under surveillance. He left Ghulam as Wazir of Gilgit. Gauhar Aman remained ill for a year, being unable to move and one side being shrivelled up. When he felt his death nigh, he released Mulk Aman and made the woman over to him. A few days after he died and Mulk Aman had accomplished the funeral rites, he ascended the throne. When Isa Baghdûr [Isa Bahádur] and the fugitive A'smat Shah heard this in Swat, they rejoiced as they did not think that Mulk Aman was a hero like his father. Isa Bahadur of Sher Kila' had also fled to Swat having heard of the defeat of the Sikhs and being afraid of being dispossessed by Gauhar Aman—an idea which was confirmed by Akbar Aman, the brother on the father's side of Gauhar Aman—(Isa Bahadur and Akbar were cousins, sons of two sisters) (Isa Bahadur and Gauhar Amán were tarburs ترږور, namely brothers' children). There is a road from Swat to Yasin which is much used and is near. Mulk Aman, wishing to conquer other countries, enquired who had caused Isa Bahadur's flight and offered a reward for the information. Hayátulla, a servant of Gauhar Amán, told him a month after about his uncle being the cause, as they were related on the women's side (the stronger tie; being related on the father's side is not a strong bond wherever polygamy is common). This convinced Mulk Aman, for having taken the throne from his uncle to whom it by right belonged, he always felt suspicious of him. However, he kept his own counsel, when one day he invited Akbar Aman to go out shooting with him. They went about one kôs from the Yasin fort, where a fine plain comes in view. Mulk Aman advised all retainers to get down from their horses as he wanted to rest a little and then start the game which would come in sight in that place. This they did not do, so he jumped from his horse, pretending that he saw game in different directions and ran after it. Then Akbar Aman also got down from his horse. He had scarcely moved about for a few yards, when a ball, fired by Mulk Aman, struck him dead. Mulk Aman then returned to govern in peace of mind. This news Isa Bahadur had also heard in

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Swat. What with wishing to revenge Akbar and thinking of the confusion which would be sure to follow the discord of the brothers of Mulk Aman (Mir Wali, Pahlivan, etc.) he and Asmár got ready and came back—but I don't know whether he came *viâ* Kandiá [a hitherto unexplored District, referred to elsewhere] or by what road. Anyhow he appeared at Sai with the 20 followers whom he had taken with him from Sher Kila' on his flight. There he found Sultan, the ex-Wazir of Pohordu Shah, a descendant of the Queen Johari (Jowâri—*vide* 1st Song, page 22) who in ancient times was the ruler of Sai and whose descendants had fled from Gauhar Aman into the hills. When Gauhar Aman died, all these fugitives came back and so Sultan turned up at Sai. When Isa and Asmat met him they contracted an alliance by oath and went together to Jammu by way of Astor in order to offer their services to the Maharajah. Indeed, they offered their allegiance, if he would help them with troops. The Maharajah made them swear on the Koran, because he said, "your religious bigotry may induce you to turn on me and induce you to be again friends with Mulk Aman. Besides, you all belong to one family and I alone shall be the loser." Then they all agreed and he made them swear on the Koran, after getting them to wash themselves first; "that they would never ally themselves or be subject to any one but the Maharaja and consult nobody's interests but his." The three swore most solemnly and assured H. H. that he need not be under any anxiety in future regarding his army and their own movements. They then asked leave in order to avail themselves of the dissensions of the brothers and prevent their becoming friends again. Then H. H. sent 6,000 infantry and 4 guns (mule-batteries) with Isa, Sultan and Asmat—Rs. 200 cash were given to Isa and a dress of honour; Rs. 100 and a gun to Sultan and Rs. 120 and a horse to Asmat Shah. The Maharaja recommended them always to keep the garrisons at Astor and Bunji, which were each 5,000 strong, at half their strength and to take the rest in order to prevent surprises and the loss of places which were difficult to acquire and to reduce to taxation. He thus allowed them to take 11,000 troops with them in all—*viz.* 6,000 men whom he sent direct and 5,000 from the garrisons of Astor and Bunji. Thus they started with the General and the Jitan Sahib (Adjutant ?) for Astor. There they remained a month to see whether the roads ahead were safe. They sent a Kashmiri, called Abdulla, into Yaghistan, *viâ* Sai, Minór, Gilgit, Yasin, Dareyl, Tangir, Hunza, Nagyr, etc., to enquire what the tribes were doing and going to do. He went to Gilgit and instead of fulfilling his mission himself, he sent Noróz, a Zemindar and a subject of Mulk Aman, who, of course, went to Yasin and told Mulk Aman all he had heard from Abdulla and that Isa and his allies were advancing. On his return he told Abdulla that he had seen the tribes, that they had no idea that anything was impending and that Isa might advance with safety at once. Abdulla returned to Astor, whilst Mulk Aman summoned the Darél and Tangir tribes, saying that unless they fought now they would lose their country. He also sent a messenger to Ghazanfar, Raja of Hunza and one to Shah Murad, Wazir of Nagyr (?) telling them to forget their enmity with him in the advance of a

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173 common foe to their country and religion (although the people of Hunza and Nagyr are Shiahs, necessity made Mulk Aman, a Sunni, call them Mussulmans) and asking them to meet him with their young men at Gilgit. Ghazanfar promised to come on the ninth day and asked him to go ahead. Mulk Aman, however, waited nine days and when nobody came, he advanced with the friendly hill tribes of Darél and Tangir to Gilgit. Isa Bahadur and his allies, altogether 9,500 men, started from Astor, 2,500 soldiers joined them at Bunji and they all advanced to within the distance of one kôs from the Gilgit Fort, which they surrounded. Wazir Zoravera commanded in this war on the part of the Sikhs—there were also Sirdar Muhammad Khan of Swat, the Sirdar Jitani (Adjutant) and others whose names I forget. On behalf of the tribes there were: (1) from Darrel: Lalá Khan, Jeldár Bura Khan of Gayá—with 1,000 Zemindars;—Izzeti and Muhammad Khan of Phugotsh with 700 Zemindars—Mamhar Khan and Mahman from Karini (lower) Samegial with 1,000 men—Mirza Khan and Kalashmir from Upper Samegial and 1,000 men—Kasóti from Karini Manikyal with 1,000 men—Hamza Khan and Arsenau from Upper Manikyal and 900 men—Bitori of Yasiho and 40 men—Suryó from Jutyal and 60 men—Tubyó and Syad Amir of Dudishal and 30 men—altogether 5,846 from Darrel. (2) from Tangir: Mardumi (is still alive), Talipu of Luzak and 40 men—Muza Shah and Mawesh (still alive) of Diyamar and 400 men—Khairulla and Mansur (still alive) of Julkót and 140 Zemindars—Adab Shah and Mansur (still alive), of Gali and 60 men,—Néyo and Rustam Khan of Kami (still alive) and 400 men—Multan of Korgah (still alive) and 60 men—Akbaru of Sheikho and 40 men—altogether 1,153 men and Chiefs. - With Mulk Aman there came from Yasin: his brother Mir Vali Khan, the Wazirs Rahmat and Nasir—Hayatalla, Habib—Fadisha Mia, Balhi, Syad Khan (of Swat) with 100 Pathans—Muhammad Hussain, a great Chief of Yasin and 10,000 men, horse and foot, from Yasin and friendly countries.

At the dictation of Pehliwan, son of the sister of Aman-ul-Mulk, ruler of Chitral or little Kashghár, a messenger of the name Balli—was sent to Chitrál, saying that Hunza and Nagyr had broken their promise and that, now that their father was dead, all his enemies had assembled to destroy them, 11,000 infidels, described as كفار شكار نوكره هي اعتبار, or useless unbelievers and perfidious Dogras, had already surrounded Gilgit with the help of faithless Isa, the fugitive Asmat and the traitor Sultan. "When we shall be dead, what is the use of you, a relative, striking your forehead with a stone (as a sign of grief)"? Balli taking forced marches reached Aman-ul-Mulk speedily, who, at once sent Lakhtar Khan, his nephew, son of Adam Khor (whom he had caused to be killed) with 8,000 men of sorts to Gilgit and wrote to promise further help, if Balli were sent again. Indeed it was said that Aman-ul-Mulk might come himself. So these advanced to the rescue of Gilgit the united forces of Mulk Aman and the auxiliaries from Chitrál. Mulk Aman then told the Darelis and Tangiris to lay in ambush behind Parmas and Bazin in the valley, as the Sikh troops were there. He himself at 6 o'clock in the evening went to attack these places. About 1,000 Sikhs were there, not suspecting any danger, in their

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tents. The attack was sudden and 120 were at once despatched to the lowest regions [of hell]; 100 Sikhs were captured. Then he called out to the young horsemen that having done so much they should attack the besiegers and that the infantry would follow them. He himself rode ahead, thereby inspiring his troops with courage. The enemy was attacked, but was now ready for them. A fierce struggle began and the Sikhs were forced on to the fortress with the loss of twenty youths and a loss of three Dareylis on our side, who had rashly followed the Sikhs into the fort. Then Mulk Aman halted in front of the fort and attacked it in the early morning and called out. "If you want to fight, well and good—if not, I will let you depart for Astor." Isa Bahadur replied: "We will certainly not do so till we uproot the foundations of your houses." Saying this, he fired his musket and killed Hayatulla (who had been the cause of his uncle's death). Then volleys were exchanged. So the fight lasted for a month, during the day—Mulk Aman retiring to a short distance at night—the Sikhs, however, picking off stragglers at night also. On the 27th day after the siege, the Raja of Hunza reached with 12,000 soldiers, but did not join the fight. 6,000 soldiers, in addition to the 8,000 already sent, also came from Chitrál who, at once, assisted in the siege. There was plenty of wheat which had been cut and heaped up by the Gilgit Zemindars who had fled at the approach of the Sikhs. The soldiers of Aman-ul-Mulk would take the sheaves, crush them with stones and boil them in water. Food was taken at night. Three days later, when the besiegers still held out, the Chitrál forces thought of returning. On the last day, Makhsat, a servant of Asmat Shah, renowned all over Yaghistan as an incomparable hero, came out of the fort with sword and buckler and called out. "Is there any one who will fight [me] the mountain eating lion?" Then Balli, the servant of Mulk-Aman, replied: "Come out and fight with me in the open space, for brave men do not boast." So he, snatching a sword and shield, met him. After boasts and insults on both sides, they closed; but Makhsat's sword could only find Balli's shield to strike, whilst Balli, in protecting himself always found an exposed part of Makhsat to hit. At last Balli struck a blow which not only cut through Makhsat's shield, but falling on his right shoulder caused the sword to pass out on his left side, thus dividing the body into two pieces. On seeing this, Mulk Aman considered that a sufficient victory had been gained and passed on to Yasin, accompanied by the Allies. Of the prisoners he had captured at Barmas, in order to wreak his revenge, having been disappointed in taking the Gilgit fort, he selected twenty four of the officers and ordered them to be executed at Kuffarkôt, four kôs from Gilgit near the Indus. This was accordingly done by some men in Lakhtar Khan, the Chitrál General's army. When their souls had reached the angels of Hell, Mulk Aman ordered the rest also to be killed, for, he said, these infidels have made martyrs of many of our friends and countrymen. Lakhtar Khan interposed on the ground that they were helpless, now that their officers were dead, and made a claim to carry them off himself, as a satisfaction for the losses of his army. "I want," he said, "to bring them to my country and sell them for red gold to the Tájiks. Thus I shall obtain compensation for the blood of the martyrs that has

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173 been shed and they will be punished by being sold from place to place by the Tājiks." Then Malik Aman conferred the desired present on Lakhtar Khan, but kept one (the only officer who was spared) who was called "Commandān Bahādar" and presented him to Jahān Khan of Gayā (Darēyl), as many martyrs [so called because they were Muhammadans, who had been killed in the war with the "infidel" Dogras] had fallen from that District. When the troops had gone back for another kōs (from Kuffirkōt) to a place called Serga—a very deep valley—Jahān Khan told the "Commandān" to come near him, as he was in his charge. He caught hold of his hand and led him along. He then noticed a talisman round the Sikh's neck and wanted to snatch it away, forgetting that he was exposing himself to an attack by the movement. The "Commandān" saw a sword hanging on Jahān's shoulder, so he let Jahān take his talisman and drawing the sword struck off his head. When the Darēylis saw the death of their chief, they rushed upon the swordsmen and secured him. Separating in groups to consult as to the best means of putting him to death, the people of Gayā (Jahān's village) advised his arms and legs *being tied to four horses and his body being torn to pieces by the horses* being set off at a gallop. This proposal was not favourably received by Khoshāl Khan, the brother of Jahān. The people of Sarangāl suggested that his tongue should be torn out with red-hot pincers, then to fry him alive, cover his body afterwards with salt and pepper and finally to burn him and make him over to the ruler of Jahannam [Hell]. This suggestion being favoured by Khoshāl Khan, it was ordered to be carried out. Thus the "Commandān Bahādar" died. The Darēylis then rushed on his ashes and half-burnt flesh and taking a handful, smeared it in their clothes as a reminiscence of the event. I have mentioned this affair at length, because Jahān was a very celebrated man for his hospitality, eloquence, good manners and administrative capacity. Rich and poor obeyed him, for he was wise and his death was a great advantage to the Sikhs.

Malik Aman set out for Yasin, as I have said, and dismissed the Yaghistanis. Lakhtar Khan also asked for his leave through Pahlawan, Malik Aman's brother and offered to let the army remain if he himself was allowed to go. This was permitted and the army remained with Pahlawan, his mother's brother (a sister of Adamkhor of Chitrāl was Gauhar-Aman's wife and Gauhar Aman's sister was Adamkhor's wife). The following is the list of the chiefs killed before Gilgit: [The Sikhs lost 1101 killed, wounded and prisoners.] Wazīr Nassir and Hayatullā of Yasin; Jahān Khan of Gayā (Darēyl); Tallyo of Tangīr; Bēw Khan of Gaya; Mirza Khan of Hunāni Sarangāl; Sirdar of Hunāni Sarangāl; and Pahlwān Mir of Yasin.

*Darēyl* lost 203 Zemindars; *Tangīr* 100 men; *Gahuré* [or Gahkuā] 50; *Tilāi*, 40; *Shenāl* 30; *Shukyōt* 30; *Gultārī* 22. Malik Aman lost 160 of his retainers; (altogether 376 of his subjects.) The Chitrālis lost 410, altogether 1,090 were killed on our side. [For a more chronological account of the conquest of Gilgit vide "Chronological History of Dardistan," pages 70-73.

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## III.—WAR ON VASIN AND THE MASSACRE OF ITS INHABITANTS. [1880]

When Lakhtar Khan informed the ruler of Chitrál of all that had occurred, Aman-ul-Mulk sent a messenger to the ruler of Vasin with the advice to fortify Gakuch, lest that too should be lost by him and he should be blamed for not advising him in time. He also thought that the Sikhs would not advance before they had strengthened their hold on Gilgit. Therefore he asked for his army to be sent back; next year he promised to send a larger force, so that an attack from the Sikhs might be possible. Mulk Aman delayed the messenger for ten days, but sent Sirdar Mastúj, son of General Bagar-ulla of Vasin, with the Chitrál army to Aman-ul-Mulk. They were 3,880 horse; 2,500 foot and 10 mules with ammunition. Mulk Aman then remained at Vasin, feeling quite safe and established a Thanna of five men at Gakuch, one day's march from Vasin, in order to scour the country and enquire from travellers and Zemindars about the movements of the Sikhs. He advised them to treat informants well and let him know in time, lest Aman-ul-Mulk's warning should come true. The outpost kept a good look-out, entertained travellers and daily sent in news of the *state of affairs*. Five months afterwards Wazir Zemmeen of Kashmir sent Wazir Mukhtár with twenty young men to Gakuch to surprise the Thanna at night, and establish themselves as an outpost and intercept all travellers from or to Vasin. He also sent after them Sahib, a Kashmiri, with ten Hindu Sipáhis and Amal, Kashmiri, with ten Mahomedan Sipáhis, and ordered Amal to establish himself at one parah above Gakuch and Sahib at the same distance below Gakuch and intercept the roads. Three days afterwards, Zemmeen, his Subadar, Ghulam Haydar, Mirza Wazir, Baghdur Shah, Zakrah Khan, Ameer Shah and Sirf Ali, the Commandant, with 2,000 infantry and 3,000 cavalry, advanced on Gakuch. We must now leave them on the road and see what the surprise party is doing. They came there shortly after mid-night, surrounded the Thanna and captured the five men. Mukhtár then established himself as Thannadar and Amal and Sahib took up their appointed posts and captured all travellers of whatever age and sex, sending them in to the Thanna; in all, three women, four children, two foreign youths and one Vasiri were captured. When the army came to Gakuch, Zemmeen left the Thanna as it was, and advanced the same day without stopping, so as to prevent all notice of his march reaching Vasin before he himself arrived, marching all night, and at about 4 o'clock came to Chanáigar, a village, about twenty-nine kós from Vasin. Accidentally, Mahammad Hussain, a Sayad, had gone out hunting that day. He home roaring without any apparent cause he looked round and saw clouds of dust at Chanáigar. He, at once, suspected what was taking place, galloped back to Vasin and called out before Mulk Aman's house: "Why are you sitting at your ease? the enemy is on you—now do anything if you can." Mulk Aman at once got his horses saddled and fled with his family over the mountains in the direction of Chitrál. When the army came near Vasin, Isa Bahadur, who knew the country, ordered it to be divided into three corps, one of

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173 which marched straight on Yasin—the second to go to the right of Yasin by the village of Martal and the third to go to the left of the place, so that the inhabitants should not be able to escape. When the Sikhs entered Yasin with Azmat Khan preceding them (who got all his friends and relatives out of the way) acts of oppression occurred which I have heard related by the people of Khoh and which have never been surpassed by any nation of infidels. In traditions much is told, but all is nothing compared with the following atrocities which surpass the doings of demons, jins and witches. We, say the Khoh informants, with our own sinful eyes saw these atrocities practised by Musulmans on Musulmans. That blood thirsty Kafir, Ian Bahadur, ordered the houses to be entered and all the inhabitants, without regard to sex or age, to be killed. We swear that Ian Bahadur descended from his horse and distinctly ordered the soldiers to snatch the babes from their mothers' arms and kill them, so that his heart might be set at ease.- He then put one knee on the ground, putting his hands on his knees and waiting for the babes. As they were brought to him, he put one of their small legs under his feet and tore the other off with his hand. Even the Sikh soldiery could not bear looking on this spectacle. However, this accursed infidel, (infidel, although he was a Sunni) kept on tearing them to pieces. The slaughter lasted five days and nights. The blood of the victims flowed in streams through the roads: there is not a word of exaggeration in all this. After these dreadful five days were over, Zorawars sent for Azmat Shah and enquired after his relatives, whom he had put in safety. They were brought forward and Yasin committed to their charge, but what was left of Yasin!?* Thus 2,000 men, women, and children above ten years of age and a countless number of infants and babes became martyrs at the hands of the bloody Sikhs—3,000 persons (chiefly women) a very few children as also a few old men were kept as prisoners and brought in three days to Gilgit, Zorawars being elated with excessive joy which he manifested in various ways on route. When he came to Gilgit, Ian Bahadur and Azmat Shah, selecting 1,000 of the more beautiful women, took them to Jammu with 3,000 soldiers. They were so delighted that they took double marches in order to be early with their good news. At a public assembly at Jammu, these scoundrels narrated, with much boasting and eloquence, their own achievements and those of the Sikhs and spoke with the loud tone in which victories are reported.

When they had finished, the Maharaja asked them whether their hearts were pleased with all these doings. Ian Bahadur said that all his heart's desire had not been accomplished, though he certainly had experienced a slight satisfaction in the fate of the people of Yasin, who had been his enemies in the times of Gauhar Aman. "God be praised," he said, "that I have lived to revenge myself on them." The Maharaja enquired what else there remained to afford him complete satisfaction. "Perhaps," he said, "I may be able to meet your views." Ian Bahadur replied. "Alas,

[195] * Thus my informants, himself a Sunni Musulman and always calling his rivals as religionists Kafirs, was seeing with indignation against the orthodox Sunnis, Ian and Azmat and the Sunni soldiers of Kashmir, for murdering the Shiahs of Yasin. He ascribed the atrocities of the Sikhs entirely to the nature of the co-religionists.

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Mulk Aman with all his family has escaped unhurt to Chitrál! I should have liked to have treated him as the Commandán Sahib who killed Jaldár was treated, and to have taken his wife for myself and to have killed his children, as I did the infants of Yasin and, moreover, to burn them. Then alone will my heart be at ease. However, in consequence of Your Highness's good fortune, much has been done. If your shadow only continues to protect me, I may, some day, be able to have my heart's desire on Mulk Aman." The Maharaja then bestowed on him a splendid and complete dress of honor, a horse and Rs. 500. He also gave Rs. 100, a dress and a horse to Asmat Shah. He finally placed the 3,000 soldiers whom he had brought under his command and made him Governor of Sher Kila (where he is still). Isa Bahadur, after the usual deprecatory forms of politeness used at oriental Courts, suggested that, in the midst of Yaghistan, he would not be able to hold his own even with 30,000 soldiers, unless the Maharaja placed Pahlivan, the son of the sister of Aman-ul-Mulk at the head of the Government of Yasin even without troops, as he had all the prestige of Aman-ul-Mulk on his side. At last, the Lord of Srinagar said that he agreed to it, if Isa Bahadur could manage to get Pahlivan appointed to Yasin, a matter which, naturally, was out of his own control. Isa Bahadur then asked for troops, not against Chitrál, whose interests would now be conciliated, but against the *Dareylis* and *the other hill tribes*. So the Maharaja gave him the troops, warning him at the same time to be on his guard against Pahlivan tampering with his troops and so causing a general revolt against the Maharaja's authority.

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His Highness then ordered Asmat Shah to go to Yasin in order to keep a watch on the movements of Pahlivan and to inform Wazir Zoraweru of all that was going on. Asmat Shah feared that his life would not be safe at Yasin and wished for some other employment. The Maharaja then said his salary should be Rs. 40 per mensem* and he should go with Isa Bahadur, as Thanadar of Gakútsh. Isa Bahadur, however, thought that it could not be done and that it would be better to send him to Basin. This was agreed to and the two got ready to depart. The Maharaja advised him to take the 2,000 prisoners left at Gilgit back with him to Sher Kila, so that the place might be well populated, a plan that would not only give him more income from the produce of fields but provide him with assistance against an enemy. "Leave," he added, "your first wife at Gilgit, (as a hostage, no doubt, for Isa's fidelity to the Maharaja) and take your second wife and her children with you to Shér." So they returned to Gilgit, Asmat Shah setting up with his family at Basin, where he is still and receives his pay. Isa Bahadur also settled at Shér in the manner suggested by the Maharaja. He then sent Daulat Shá, a Zemindar of Gulmuti, eight kós from Shér, to Aman-ul-Mulk of Chitrál asking him

* I met Lehna Singh, a relative of the Maharaja, in 1866 in command of the Sai forces, who had only Rs. 20 per mensem, with unlimited liberty, however, to make as much besides out of the people, as he could. Bad as this system is, the drain on the rulers and the ruled is not so great, under Oriental methods, as under a highly-paid European administration, and the mismanagement of Kashmir was far less expensive and less injurious to the Empire than the present "good" management through British officers.

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D 173 to appoint Pahlivan as Governor of Yasin, who would be quite safe there. Daulat Shù was sent because he knew the roads and had often gone to Chitrál. He reached the place in seven days. Aman-ul-Mulk replied that he could not send Pahlivan, unless Isa Bahadur also agreed to MIR VALI and Wazir Rahmat. He gave Daulat Shu a parting present of a gun, sword and horse. Daulat Shù told Isa Bahadur of the result of his mission. Isa at once set off for Gilgit to consult with Zoraweru. He represented to him that unless Aman-ul-Mulk was allowed to have his way, he himself could not hold his own at Sher Kila. Zoraweru, upon this, gave him full permission to act as he liked, taking the responsibility on his own shoulders in the event of the Maharaja asking any questions, as the only means of securing some peace. Isa then again despatched Daulat Shù in all haste, who reached Chitrál in five days, with the message that Aman-ul-Mulk should do him the favour of sending the three men he had suggested. Aman-ul-Mulk entertained Daulat Shù for twenty days, during which time he assembled 2,000 young men and sent them to Yasin with Pahlivan, Mir Vali and Rahmat. He made those three take an oath on the Koran that they would never intrigue against each other, "for, if you do, you will fall an easy prey to Isa Bahadur." When they reached Yasin, they sent on Daulat Shù to Isa Bahadur. The first thing they did was to get the *fugitive Yasinis back to their country which they ruled as in former* days. Isa Bahadur was glad at this and gave eight tolahs of gold to the messenger.*

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## IV.—WAR WITH NAGYR AND HUNZA. [1864]

It is now nine years since these wars have taken place or two years after the conclusion of the war with Yasin. The Maharaja wrote to Zoraweru that after all what he wanted to conquer were the countries of Nagyr and Hunza, as there was no profit to be gained from Gilgit and Yaghistan, whence hitherto, he said, "we have only reaped stony districts and loss of men," [in reality, Gilgit and Yasin are fertile, whilst Hunza is "stony"]. Zoraweru at once set out for Nômal, which is twelve kôs from Gilgit in the direction of Nagyr and sent Mehdin Khan of Bunair and Sultan Wazir of the Janheri descendants and Saif Ali, Commandant, with 8,000 infantry. Zoraweru himself remained at Nômal in order to facilitate communications and bring up help, if necessary. The army advanced next day to Chaprôt, Guyétsh and Hini, of which the latter is in Nagyr and the former in Hunza

* The Kholi people from whom the Sazini heard the account of the massacre were 100 merchants who had come to Gilgit, as is their custom, to sell goats, etc., and had there been arrested and taken along to Yasin by Isa Bahadur, in order to prevent their spreading the news of the impending attack. There were also eight men from Djajiál and five from Patan. The following were the Chiefs with the merchants: Káhar, Kali, Dessa, Amr, Djá—Shins of Mahrèin in Koli (four miles from Koli). Sabit Shah, Aman, Shudum Khan, Serdàn, Guldàn (Kamins); Hajetu, Lola, Shughlu Hákko, Bisat, Puz, Khushir (Yashkuns); Ashmál, Gulu, Subhán Shah, Bilál, Mahsúmu, Yadúla, Najb-ulla of Koli; Bolos Khan, anu Bula Shái, two Patan Sirdars—Wáli, Sirdar of Djajiál, a Shin, with seven Zemindars. I, adds my informant, have also heard it from Mulk Aman who was not present, but who sorrows deeply for the occurrence. (The atrocities related are fully confirmed by Mr. Hayward's account, quoted elsewhere, and by what I saw and heard myself in 1866. Mr. Hayward fixes 1863 as the date of the massacre.)

1: Leitner L-3 (1866-93) 1893? AV3 Dard
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and encamped between these places on a plain.* (?) Guyétsh and Chaprôt are on the frontier of Hunza. Its inhabitants speak the same language as the people of Hunza. Hini was on the other side of the army and is on the frontier of Nagyr. The Chief of Chaprôt is Shah Murad Wazir, whilst Sirdar Mamal Beg is at Hini and Phagoi, the Lumbardar, at Guyêtsh, whose son is Shukar Beg, a brave young man. The chief command of the invading troops was given to Sultan, who had previously sent a man, Uruz Ali, to the Hunza Raja, to announce his arrival. He told him to lie in ambush at Nilamutsh in order to destroy the troops under the other Kashmir Officers. "I will draw off, he said, half the army in the direction of the Valley." Uruz Ali was by origin a Hunza man who had settled at Gilgit. The Raja of Hunza acted on the advice thus sent. When Wazir Sultan came to Nilamutsh, he started with some youths towards Chaprôth Now Nilamutsh is a place so surrounded by inaccessible and high mountains that escape from an enemy who occupies them is impossible and even a great army is helpless. No one prevented or questioned the movements of Sultan, who advanced about one kôs out of Nilamutsh —Mahdin and Saif Ali now entered the place when they were at once assailed with stones and bullets on every side by invisible enemies and lost 400 young men in killed between forenoon and evening. Two Nagyris only were wounded, one being shot through the mouth who is still alive and the other receiving a bullet in his thigh from which he subsequently died at Nagyr. When the surprised Generals consulted at night on the events of the day, they inferred from the absence of Sultan and the fact that he had got safely through Nilamutsh, as well as from the unexpected presence of the enemy, that treachery had been at work. The reason of this conduct was that Sultan, although the bravest to fight on behalf of the Maharaja, had not been rewarded with land as Isa and Azmat had been, but had remained under the direct orders of Zoraweru, who had put him forward in the war in order to get him killed and who had poisoned the Maharaja's mind against him. "However," the Generals added, "at present we must think of getting out of this place; otherwise not a man will remain alive to tell the news at Nômal." They then decided, on the suggestion of Saif Ali, to send two Dareylis, Firôz and Kúweti, into the Hunza lines, as they might have influence with them, being also Yaghistanis, in order to secure the safe return of the Army. The task was reluctantly accepted by the Dareylis whose presence in the Sikh Army naturally compromised them. However, they went and swore on behalf of the Sikhs that if they were allowed to depart no future invasion should ever take place. Naudîn, the Wazir of Nagyr and Ghazanfar of Hunza refused, on which the Dareylis requested that they might be shot and their bodies thrown in the valley, as a proof that they had done their best and failed in their mission. "We are Mussulmans and you should forgive us and as a natural consequence those whom we represent." The men now prepared for death, when Naudîn

* There is a place called Nilamutsh—green mountain ridge—literally a mountain that has fallen off a still higher one. Chaprôt is three kôs above and Guyetsh two kôs below this place. Hini is on the other side of the river two and a half kos from Nilamutsh. Chaprôt has 150 houses; Guyêtsh 30 and Hini 80 houses.

1: Leitner L-3 (1866-93) 1893? AV3 Dard
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173 interposed and got their request sanctioned, on the understanding that the Sikhs would at once return to Gilgit or else he would attack within an hour. The Kashmir Army, which had been re-joined by Sultan in the meanwhile, were only too glad to get away on these terms and returned to Nômal. Sultan gave out that he had gone ahead in order to clear the road in advance. However, Zoraweru was informed of the treachery, and, at once, put Sultan in chains and sent him to Jammu with a detailed letter under strict charge of Sirdars Baghdûr Shah and Ghulam Haidar and ten soldiers.

Zoraweru then took the army back to Gilgit. When the Maharaja read the letter, from which it appeared that no one except Sultan's *confidant*, Urûz Ali, who, the Gilgitis said, was always going backwards and forwards to Hunza, could have gone to inform the Hunza people of an attack, which must have been successful, had they not been forewarned, he condemned Sultan to imprisonment for life. I think that it was a got-up affair, for Zoraweru had often and in vain tried to take Hunza-Nagyr. As a proof of this I may mention that Hilli Shah of Hunza had come to Gilgit a few days before the expedition to buy merchandise. The Wazir sent for him, gave him money and took him into his confidence. Seven days after he asked Hilli Shah to assist him in an attack on Nilamutsh which he was contemplating a month hence. Hilli said that he and his brother Mirza Khan, an artilleryman famous for his bravery and influence, would guide the Sikh Army through Nilamutsh into Hunza. So they swore to abide by this plan and the Wazir dismissed him with a present of Rs. 40 and a Lungi. He also promised great rewards in the event of the success of the expedition. Hilli Shah told Mirza Khan, who was delighted. Uruz reached Hunza after Hilli Shah and told the Raja of it, who sent for Hilli Shah and enquired from him whether he had heard anything at Gilgit about the movements of the Sikhs or of an attack on Hunza. Hilli Shah said that he had not been to Gilgit and had heard nothing. However, the Raja noticed the Lungi which Hilli wore and which Uruz said had been given by Zoraweru. When he set out to surprise the Sikhs he sent for the brothers: Mirza Khan came at once, but Hilli Shah hid himself at Gakkarkôt, five kôs above Hunza. When Ghazanfar returned from the war, he sent for Hilli Shah. The messenger found him returning from a hunting expedition and brought him to Ghazanfar who asked him, why he had not gone to the war against the infidels; "has the Lungi on your head bribed you?" and added "it is improper that you should live." He was accordingly cut into pieces (literally) before the eyes of Mirza Khan, his brother (who is still alive and braver than Hilli Shah and also a better artilleryman); as for Uruz Ali, he was put in prison for a fortnight by the order of the Maharaja, as soon as he came to Gilgit, although Zoraweru wanted him to share the fate of Sultan. At that time Kalashmir of Dareyl visited Gilgit and was well entertained by Zoraweru for twenty days, when he presented him with a shawl and Rs. 100 and gave cheap shawls to the Sirdars who came with Kalashmir. Zoraweru then asked them, as he had conquered the whole of Yaghistan, to collect tribute for the Maharaja. This was agreed to, but when Kalashmir returned to his country he did nothing. In the war that will ensue I was present all through.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



## V.—WAR WITH DAREYL [YAGHISTAN] 1866.

When Zoraweru saw that the Hill, or Yaghistan tribes kept quiet he thought it a good opportunity for attacking Dareyl, which, he fancied, would fall easily. He appointed spies to bring to him any Dareylis that might happen to visit Gilgit. Aziz, a Lamberdár of Manikial, came with 100 goats to Gilgit and when he had sold them, visited Zoraweru, who received him kindly and entertained him for two days. When he left, the Kashmir General asked him to remind Kalashmir that he had not sent the tribute of Dareyl and Tangir, which had been promised two years ago and gave him an ultimatum of one month in which to come himself or send the tribute, otherwise Zoraweru would pay Kalashmir a visit with his army. Kalashmir replied that the Kashmiris had better come and take the taxes and that there was no occasion for his fellow-countrymen to take the least notice of the threat. When twenty days of the month had passed, two other messengers, one a Kashmiri, Kurban, residing at Kiner in Chilás; the other, Rahm Nur of Samegial—both traders, happening to be at Gilgit, were sent to announce Zoraweru's immediate attack and to ask the Hill-men to prepare themselves, because, as Zoraweru said, "it is my custom to give my enemy notice three times." Kalashmir replied he did not care and next day requested the tribes to assemble at Samegiál—*viz.*: the people of Tórr, Harbenn, Shatiál, Sazin, Sômer—and of Tangi, Lurok, Dayamur, Sheikho, Jalkôt, Galli, Kammi, and Korgah. He even sent to the Kandiá people for help, who, however, replied that their harvest was just getting ready and that Dareyl was too far off. He also sent to Jagloth, Chilás, Hudur, Takk, Buder, and Gor. The Chilásis flatly refused on the ground of being subjects of Kashmir and being helpless. Jalkôt also did not send, as the notice had reached them too late and the war was immediately impending. The rest all assembled at Samegiál on the 10th day and were 7,000 in number; there were also 7,000 men from Dareyl itself. The Sikhs also started from Gilgit, on hearing which Kalashmir appointed four scouts at each of the following six posts: in the Kargá valley—at Karóri-Jóji—at Rum-Dader, fifteen kos off—at Gitshár, at the same distance—at Bariga, sixteen kos distance—and at Naranéiga, fifteen kos.

From Samegial the tribes marched over the Dummu-dummu mountain to the valley of Bariga where they halted. Next morning at about 9 o'clock, after only a few had taken food, the heavens seemed to become dark. Looking round we saw a Dareyli waving his dress at the Karori-Joji post, which was a sign of the approach of the enemy. We all got ready and an hour afterwards the enemy came up, who had taken 11,000 men from Gilgit. A Sirdar of Samegial, Kuwéti, who had fled about four years ago to Gilgit from his village in consequence of the enmity of another fellow-villager, Dodár, now showed the way to the Sikhs. When the forces reached Yatshotsh below Dumnu-dummu on the Gilgit side, he asked Zoraweru to confide the guidance of the troops to him, as he alone knew the paths. Zoraweru assenting, Kuweti divided the forces into three bodies; one under General Har Chand in the direction of the valley of Dutial, the second under Sirdar Shahzada he despatched to the Yatshotsh

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



173 valley—whilst the third was forwarded with Zoraweru to the Bariga valley —he himself going with the first column. We did not know these tricks and thought we had only to deal with the troops advancing on Bariga and rushed on them at once. The fight lasted till four in the afternoon. Accidentally, a Dareyli looking in the direction of Jadári-Jût, saw from that "grassy plain" such a cloud of dust arise that the sky was darkened and out of which troops emerged. The Manikialis, whose village is five kos from that plain, fled at once to defend their homes, as they thought the enemy threatened Manikial. This was followed by the flight of the Samegialis by the Dareyl valley—an hour afterwards the people of Phugotsh, then the people of Gayá, also fled in the same direction. Now the fight ceased and night broke in. We remained at Bariga. The fugitives on reaching their villages, fled onwards with their families, some to Sazin, others to Tangir, others again to Shatial. Yet we only lost five in killed and three in wounded—the losses of the Sikhs it is impossible to estimate. I alone counted twenty from where I stood. The Sikhs during the night surrounded us and cut off our retreat. At day-break, the fight was renewed and lasted till noon, when we discovered a mountain path for flight which we took and came to Samegial. The second day we lost nine men and the Sikhs thirty. The Sikhs remained for ten days at Jadári-Jût and then advanced on Samegial *via* the District of Manikial, of which they burnt two villages, Shinó Kot and Yashkunó Kot, and killed the old women and children who had not been able to get away; four boys were found ill and also killed. Reaching Samegial, they found that we had fled on to Gayá. In that District the Sikhs also burnt two deserted villages, Dudó Kot and Birió Kot; they found, however, twelve fugitive women and children *en route* and killed them. The Sikhs stayed at Samegial, where 200 of us had remained concealed at about a mile from the place. A fight took place with a loss of four on our side and twelve on the part of the Sikhs. We were not followed up to Gayá. The Sikhs returned to Manikial where they remained ten days and indulged in eating the grapes which had become over-ripe and are very abundant in that District. Many died from disease engendered by this over-indulgence, but the Sikh Sirdars spread a report that the tribes had scattered poison on the grapes. Winter also set in, and snow fell, so the Sikhs returned to Gilgit. *En route* snow-storms set in, which blinded some and froze others. The Sikhs lost in dead about 120 men. The fugitive villagers now returned to their homes and rebuilt the burnt down villages. Six months later, Kalashmir of Dudokôt (Samegiál) and Duran of Phugôtsh and Surió of Karinokot (Mánikial) and Burshù Sirdar of Biliokôt, (Manikial) and Sirdar of Gayá and Nur Muhammed of Shurôt started for Gilgit and offered allegiance to Zoraweru. He replied; "Oh! Kalashmir, thou hast given me much trouble and inflicted much injury. Now I want a goat per annum from every two houses throughout Dareyl." He then dismissed them with Khilats and now the tribute is regularly paid from those villages that I have named as being represented on that occasion by their Sirdars.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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*Doulat Shù.*

It is necessary to say a few words about the treatment of those who had assisted Kashmir. After Doulat Shù had arranged matters with Chitrál, Zoraweru appointed him over the yield of the gold washing of Bakrôt, Sakwár, Jutial, Deyúr, Minôr, Nomal, and Gilgit. The mode of taxation on gold washings is as follows: the men work two months in spring and two months in autumn and have to pay Rs. 3, or 2 gold Rupees = about 5 Chilki Rupees, for each season per head. Taxes are also raised on the produce, viz., a third of the whole. Doulat Shù received 10 Chilkis per mensem for that service. He went one autumn for the first time and brought back the taxes collected, which were sent to the Maharajah through Baghdur Shah. Six weeks later, some gold washers came to Gilgit to pay their respects to Zoraweru, who asked them whether they had had a bad season as the taxes paid had been small. The goldwashers said that it had been as good as usual: so Zoraweru, on referring to the accounts of the preceding year, found a difference of 5 tolas (about 60 Rupees). Doulat Shu was at once thrown into chains and sent to Jammu in charge of Ghulam Haidar and Mirza. The Maharajah sent him to the same place in which Sultan is confined and where both are now. In neither case was there an investigation. When Isa Bahadur heard of the imprisonment of men who had rendered such services as Sultan and Doulat Shu he came to Gilgit, where he found Ghulam Haidar and Mirza and took them to Jammu. They there interceded for the prisoners with the Maharajah and represented that brave and faithful men should not be punished with perpetual imprisonment, one of whom had conquered a country for His Highness, which the other had kept for Kashmir by his admirable arrangement with Chitrál. The Maharajah told them to go about their own business. When they heard this, they left, but, in their correspondence during four years, they constantly urged the release of the prisoners on His Highness. Two years ago they again presented themselves at Jammu and represented that the years that Sultan and Doulat Shu had already passed in prison were a sufficient punishment. They conjured His Highness by his idol, but the Maharajah threatened to send them to keep company with the prisoners if they did not at once desist from their importunities.

When Isa Bahadur heard such words, he left the same night and galloped on without stopping, till he had got to Sher Kila. He still considers that he has been very discourteously treated by Kashmir and his correspondence with the Maharajah has ceased. I have heard him lament over the past. Ghulam Haidar and Mirza kept on for a whole month importuning His Highness, who resolved on imprisoning them, when they fortunately asked and obtained leave to go home to Gilgit. The three Chiefs have not visited Jammu since the affair which I have related.

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3



## PRESENT STATE OF MIR VALI.

173 A year and a half ago Mir Vali (who drugs himself with charas = a preparation of hemp) got offended with Pahlivan, (probably on account of a difference of opinion in *re* Hayward);* went to Kandiá (road described elsewhere) and to Manikiál [not the village so often referred to in the account of the Wars] on the borders of Swat. Thence he went to Tall, Ramta, Berahmar and then to Beïkéy, the Akhûn of Swat, who asked him why he had come. Mir Vali said that Pahlivan had annoyed him and as the Akhun was a great Saint he had come to him, having no other friends. The Akhun entertained him for eight months, after which, on a Friday (when service takes place at noon instead of 2 P. M.) he told him to go back to Yasin, "for your heart's desire has been accomplished." Mir Vali at once started off on horseback, taking the bank of the Indus. On the third day he reached Ghorband; thence he went to Damtirey, Bilkái, Ranulia and Jajiál; there he crossed the river to Kúi; thence to Palus, Gagréy Khware (or in Gilgiti, Gabréga), Shogobind (a place for pasture) Jaglôth, Tekkegá, Parbáh (a place for pasture) Latór, Sazin, Dareyl, *viz:* Gayá, Samegial (where he stayed a week in order to consult Mulk Aman, who was there) Manekial, the Matrêt valley (pasture place for Gujers), and finally to Yasin. There he was well received by Pahlivan who could not understand why he had left and now the brothers love each other more than before. The rule is in the hands of Mir Vali who keeps up friendly relations with the Dogras and would strengthen these relations still further were it not for fear of Aman-ul-mulk, who is a great enemy of the Maharajah and who has ordered him to have as little to do with them or Isa Bahadur as possible. [*Vide* note on next page.]

## MULK AMAN.

When Mulk Aman remembered his country, Yasin, he fell home-sick in Chitrál and begged Aman-ul-mulk to let him go and, if Aman-ul-mulk would assist him, he would fight the Sikhs or else die as a martyr. Aman-ul-mulk said that Mulk Aman could only do the latter, as he had no army left. "I advise you, he added, to go to Dareyl and ask the Maharajah's forgiveness, who may give you some appointment. Serve him, he said, as Isa Bahadur has done and you may be restored to the throne of your ancestors." Aman-ul-mulk said this in order to get rid of the importunities of Mulk-Aman, who left for Samegial. Baghdur Shah and Kuweti, the Maharajah's agents, happened to be there and actually offered to intercede with the Maharajah on his behalf and to get him an appointment. Mulk Aman was delighted. The agents spoke in his favour to the Maharajah who cheerfully ordered him to present himself. They came to Samegial and brought Mulk Aman to Jammu. His Highness bestowed a dress of honour, a horse and Rs. 200 on him and a monthly salary of Rs. 100 for himself, Rs. 30 for his son and Rs. 50 for the rest of his family and requested him to live at Gilgit outside the fort. "Remain there for 7 years; afterwards I will give you Yasin." This Mulk Aman did and built a house about 100 yards from the fort. He did not, however, for two years

* I sent the Yarkandi, Niaz Muhammad, (whom I had taken to Europe), by the little frequented Shigar route to find out the truth about Hayward's murder. His report is a strange and suggestive one, and will be published in my next volume. (See also pages 74, 75 and 105.)

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



send for his family from Samegial where he had left them when he started for Jammu. When they came he continued serving Kashmir for four years more. Isa Bahadur, however, happened to tell Zoraweru last year (for Isa was the arch-enemy of Mulk Aman and feared his getting back to Yasin) that Mulk Aman intended to escape with his family to Chitrál, after which, as he had plotted with the Gilgitis, there would be a general revolt which would end in his sharing the Government of Yasin with Pahlivan. When Zoraweru heard this he consulted with Isa Bahadur, who advised him to seize Mulk Aman and send him and his family to Jammu at once, so as not to give him time to rouse the country. This pleased the Governor and a suitable hour was left to Isa's discretion for surrounding the house and bringing Mulk Aman and his family before Zoraweru. Isa Bahadur at once went and selected 400 young men whom he ordered to be in readiness at four in the afternoon. Accidentally a friend of Mulk Aman overheard the conversation between Zoraweru and Isa Bahadur and at once informed him of what was contemplated and of the arrangements made by Isa. The friend advised him to flee at once into the mountains. Mulk Aman, greatly astonished, went to his house and ordered his family to get ready to start. Just as his women were coming out of the house, he saw Isa Bahadur with his soldiers all round it. Mulk Aman drew his sword, ran a-muck among the troops and after killing a few soldiers managed to escape alone into the mountains in the direction of Dareyl.* However swiftly pursued he could not be found; the Sikhs returned from the mountain and took the family prisoners. Mulk Aman, descending on the other side of the mountain, came to Samegial. Isa Bahadur then presented the women and children as hostages to Zoraweru who forwarded them to Jammu, where they still remain. Shortly afterwards the Maharajah heard that Mulk Aman was perfectly innocent of any conspiracy and had been got out of the way by the calumny of Isa Bahadur, the enemy of the house of Gauhar Aman from which he had suffered. The Maharajah was very sorry at what had taken place and ordered Muhammad Khan of Swat to bring the brave and unfortunate man back from Samegial under liberal promises of rewards and appointments. The Swati started and told Mulk Aman that he was responsible that no treachery was intended. All was in vain; he insulted Muhammad Khan and raved about the loss of honour, etc., which he had suffered at the hands of the Maharajah. "If he makes me his greatest Sirdar he can not wipe out the stain of having taken away

* It has also been alleged that in order to get rid of two doubtful friends of the Maharajah, namely, Mir Vali and Mulk-Aman, and to make room for the more trusted Pehliwan, Aman-ul-Mulk, the ruler of Chitrál and supposed instigator of the murder of Hayward through the agency of Mir Vali of Yasin, wrote to the Maharajah to implicate Mulk Aman in the business. Immediately on his flight, his wife and son were temporarily imprisoned in the Fort of Gilgit. Pehliwan and Rahmat interceded for some of the servants, who were set free and sent on to Chitrál. Mir Vali found his way to Chitrál whose ruler had one of Mr. Hayward's guns, though the bulk of his property is said to have been recovered. There he was seen by Major Montgomery's Havildar, who reported that Mir Vali was lame from a kick by a horse. This however, does not seem to have prevented him from resuming the rule of Yasin in conjunction with Pehliwan or, if recent accounts are to be trusted, from turning his nominal suzerain, Aman-ul-Mulk, out of Chitrál. Mulk Aman also figured for a short time on the scene of the war with Aman-ul-Mulk and by the latest report, seems to have fled to Yarkand.

173 my wife." Muhammad Khan returned to Jammu from his fruitless expedition and told the Maharajah, who was very sorry. Twenty eight days after Muhammad Khan's visit, Mulk Aman, considering himself unsafe, went to Harbenn, which is still Yaghistan [independent, wild]. Zoraweru then advised the Maharajah to send for him, as he had got among the Yaghis and might incite them to an attack on Gilgit. "Above all, make him satisfied." When the Maharajah read Zoraweru's letter, he again sent the Swati to Harbenn and told him to swear on the Koran, on his own behalf and that of His Highness, that it was all Isa's fault and that he would give Mulk Amân his revenge for the wrong suffered and allow him double his former salary. This Muhammad Khan did and saw Mulk Aman at Harbenn to whom he brought a shawl as a present from himself. He told him, in private, after "salâming" to him at a public meeting, all that he was charged to say and took an oath in attestation of the sincerity of his promises. Mulk Aman replied that he would not fall a victim to treachery and that if he said another word or came again he would certainly kill him. So Muhammad Khan left and again had to report his failure. "Only an army can bring him, he said, back from Harbenn." The Maharajah is hoping now that he will get tired of wandering about and come back of his own accord. During the last eight months he has sent nobody for him. Mulk Aman is very badly off and is now at Rimo (Dareyl) and I am quite sure that the Yaghistanis will never assist him. His brothers will not help him. His wife (Mahtar's widow) is now at Jammu and reports have spread about her conduct."

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In connexion with the Sazini's account, which in all particulars relating to the tribes is very trustworthy, may be read the following statements of S... S... of Kûner, on the borders of Kafiristan, now a Christian. He relates that he was once a Sepoy in the Maharajah's Army and started on one of the Gilgit expeditions [1860?] with 300 Affghans and 3,000 Dogras, etc., under the command of Samund Khan, Ata Muhammad, Badam Singh, Man Singh and Dula Singh. He believes that Wazir Pannu was with the forces. At any rate, the attack on Gilgit was mere child's play. The Kashmîr troops bombarded it for two or three days, but the Dards had no cannon with which to reply. Wahháb, the Wazir, looked out of one of the fort loopholes and was shot and so was a Bhishti. Wahháb's body was stripped and hung to a tree. S... S .. adds. "We were well entertained by the people who treated us to curds and we found grapes and wallnuts in abundance at Sher Kila'. The women of the country cooked our food, but our soldiers repayed the hospitality which they received by plundering and ill-treating the inhabitants. I remained behind, but when my company came back they told me that the Sikhs wanted to dig out the body of Gauhar Aman, but were prevented from doing so by their own Muhammadan comrades. We found caverns in the mountains which were filled with food for the use of the enemy. It is the custom of this people to heap up food in caverns to which the owners only know the way. After entrusting Sher Kila' (a fort as big as that of Gilgit and constructed of wooden beams and stone) to the administration of native partisans, we went to Gao-Kutsh, where we found plenty of sport. Gauhar

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



Aman used to sell captured Sepoys for hunting dogs." (This story is repeated from so many trustworthy quarters that it seems to deserve credence. I heard it from many at Gilgit in 1866. The kidnapping propensities of Gauhar Aman were great and one of my own retainers, a petty Chief, had been dragged off for sale, when he escaped by sliding down a mountain side. Yet the people of Gilgit preferred his rule to that of Kashmir and revolted in his favour, when oppressed by Santu Singh in 1852). "We had two Hindustani rebels of 1857 with us and there were also several with the petty Rajahs." [This important statement can be somewhat confirmed by me. What I understood to be the fourth Light Kashmir Cavalry was said to be almost entirely composed of rebels of 185-. I found many of the stations in charge of Swatis and numbers of soldiers of that race at Gilgit. One of the Maharajah's Sepoys, who came to see me, admitted that he was formerly at Hyderabad and then had joined the rebels.] 173

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I can also confirm the statements of the Sazini with regard to the atrocities committed in the War with Dareyl. In order to be able to report victories, men, said to be innocent of complicity in the war, were hanged and women were dragged into captivity in order to fill the Zananas of the Kashmir Sepoys. I saw the body of a tall, and powerfully built Dareyli, which had evidently been hacked about a good deal, suspended on a tree by the way-side. It was said to be the body of a man who was quietly returning to Sai, which had long been in the undisturbed occupation of the Maharajah. A little further on near Jaglôth [which is also in long-occupied territory] there is a bridge on one of the poles of which I saw the skeleton head of a Lumberdar of the place, said to be perfectly innocent of all participation in the war with Kashmir. The roofs of the houses in Gilgit had been blown off, and most of the inhabitants had fled into the mountains (*vide* "dance at Gilgit" page 36). On the other hand, dreadful stories were related of the retaliation of the Dard tribes. Sepoys had been sold by hundreds into Badakhshan, etc.; others had been used as fireworks and blown to atoms for the amusement of the Kunjûtis. Personally, I found the Dards pleasant enough and consider them to be superior in many respects to either Dogras or Pathans, but it is by no means improbable that they have been guilty of many of the atrocities which are laid to their charge. At the same time, it must be remembered that the wanton cruelties of the Massacre of Yasin (*vide* page 69) and the fact that their country was invaded by a stranger and an "infidel"—in defiance of treaty obligations—is some palliation for their conduct. The Kashmîr troops, and more particularly the coolies sent with them, were also grossly neglected as regards food, clothing and shelter by their own authorities. It was said that out of 12,000 Kashmiris, impressed for the purpose of carrying loads, only 600 survived in the expedition of 1866. The roads were strewn with the skeletons of horses, etc. I saw men in the most emaciated condition and ready to eat "unlawful" food. Three Mussulmans in a dying condition whom I met below the "Acho" summit,* were

* This peak overlooks Bunji and the whole course of the Indus (with a sight of the Gilgit Valley) from its sudden southward bend at the Makpon-i-Shang-Rong, till it again bends westward beyond Chilás.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Burusho AV7


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ready to take a tin containing pork and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakím Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakím." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were liable to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleaned and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zoraweru, who was then on his Dureyl expedition, had saved his life.

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Since then, the Dards have made the acquaintance of diseases for which there was not even a name in 1866. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment, which are full of lessons for the impartial *learner, are* dying out. Industrial handicrafts, historical superstitions or reminiscences, national feasts which existed in 1866 exist no longer, and what exists now will soon vanish before the monotony of orthodox Muhammadanism and the vulgarity of so-called European civilization. "*Und der Götter bunt Gewimmel, Hat sogleich das stille Haus geleert.*" The fairies and prophetesses of Dardistan are silent, the Tham of Hunza no longer brings down rain, the family axes are broken, the genealogists have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. Worse than all for enquiry into ancient human history, the languages which contain the words of "*what once was*," are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hunza, where the oldest human speech still showed elementary processes of development. I fear that my attempt to commit, for the first time, to writing, in an adapted *Persian* character, the Khajuná language, has only been followed in a document of honour which the venerable Chief of Nagyr sent me some years ago. Already do some European writers call him and his people "ignorant" when their own ignorance is alone deserving of censure. I deeply regret that the friendship of so many Dard Chiefs for me has made them unsuspicious of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attracted the European adventurer to Dardistan by saying anything about Pliny's "*fertilissimi sunt auri Dardæ*," except in Khajuná Ethnographical Dialogues in the "Hunza-Nagyr Handbook," which exploiters were not likely to read. Now others have published the fact, but not the accompanying risks.

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As Kandiá is learned, Nagyr pious, Chilás puritanical, and all true Dard tribes essentially peaceful and virtuously republican, so, no doubt, Hunza was the country of free love and of raiding, that had ceased in 1865, which *we* practically revived (see Appendix I.). I doubt, however, whether

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picturesque vice, which, unfortunately, may form part of indigenous associations, is as reprehensible as the hypocrisy of those hired knights of the pen, who, not practising the virtues which they preach, take away the character of nations and of Chiefs, merely because they are opposed to us, and falsify their history. I do not, for instance, palliate the old Hunza practice of lending one's wife to a guest, or of kidnapping good-looking strangers in order to improve the race, though the latter course may be preferred by a physiologist to a careless marriage, but I do find a reproach on European or Indian morality in the fact that not a single Hunza woman showed herself to the British or Kashmiri invaders, although the men, once conquered, freely joined them in sport and drinking bouts. Europeans have a worse reputation among Orientals than Orientals among Europeans, and, in either case, ignorance, prejudice, want of sympathy and disinclination to learn the truth, are probably among the causes of such regrettable preconceptions. At any rate, I shall not be said that the races which I, so disastrously for them, discovered and named, shall suffer from any misrepresentation so far as I can help it, although the political passions of the moment may deprive my statements of the weight which has hitherto attached to them as authoritative in this speciality. *Vae victis et victoribus*—for history now marches rapidly towards the common disaster. *Finis Dardarum.* "It has been decided that CHILÁS is to be *permanently* held, and consequently the present strength of the garrison in the GILGIT district will be *increased* by one native regiment, while the 23rd Pioneers will complete the road through the Kaghan Valley to Chilás, and will then *remain for duty on the advanced frontier.* This strengthening of the garrison in the sub-Himalayan country will effectually *secure British influence* over CHITRÁL where an Agent is to be *permanently* stationed; it will also insure the *control of the Indus Valley tribes*" (*Times* telegram of the 8th July, 1893—the italics are mine). Alas that British influence should so destroy both itself and the freedom of ancient races!

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*Quem Deus vult perdere prius dementat.* Considering the promises of redress of all grievances made by the Great Northern Emancipator of Oppressed Nationalities,* whose lightest finger is heavier than our entire yoke, it would be a great mistake on our part to still further reduce the independence of Native States, the troops of which are already at our disposal. Even as regards Kashmir, against the mismanagement of which I have protested for so many years, and the Agents of which made several attempts on my life in order to prevent my exposure of their frontier encroachments in 1866, I am bound to say that our procedure has been a great deal too peremptory, if not altogether illegal. The following Treaty between Kashmir and the British Government shows alike that Kashmir had no right to encroach on Chilás and Gilgit (see preceding pages), and still less on Hunza-Nagyr, and that the Government of India has no right to convert Kashmir into a "*semi*-independent State" as called by the *Times* of the 8th July, 1893. Kashmir is an *independent* State, whose independence has been paid for and must be protected by our honour against our ambition, as long as it is loyal to the British Government:

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* The last (semi-official) *Moscow Gazette* says: "Russia will not neglect to avail herself of the first convenient opportunity to assist the people of India to throw off the English yoke, with the view of establishing the country under independent native rule."

1: Leitner L-3 (1866-93) 1893? AV3 Dard



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"TREATY between the British Government on the one part and MAHARAJAH GOLAB SING of JUMMOO on the other, concluded on the part of the British Government by FREDERICK CURRIE, ESQUIRE, and Brevet-Major HENRY MONTGOMERY LAWRENCE, acting under the orders of the Right Honourable SIR HENRY HARDINGE, G.C.B., one of Her Britannic Majesty's Most Honourable Privy Council, Governor-General, appointed by the Honourable Company to direct and control all their affairs in the East Indies, and by MAHARAJAH GOLAB SING in person.

ARTICLE I.

The British Government transfers and makes over for ever, in INDEPENDENT POSSESSION, TO MAHARAJAH GOLAB SING AND THE HEIRS MALE OF HIS BODY, all the hilly or mountainous country, with its DEPENDENCIES, situated to the EASTWARD of the River Indus and westward of the River Ravee, including Chumba, and excluding Lahul, being part of the territories ceded to the British Government by the Lahore State, according to the provisions of Article IV. of the Treaty of Lahore, dated 9th March, 1846.

ARTICLE II.

The eastern boundary of the tract transferred by the foregoing Article to Maharajah Golab Sing shall be laid down by Commissioners appointed by the British Government and Maharajah Golab Sing respectively for that purpose, and shall be defined in a separate Engagement after survey.

ARTICLE III.

In consideration of the transfer made to him and his heirs by the provisions of the foregoing Articles, Maharajah Golab Sing will pay to the British Government the sum of seventy-five lakhs of Rupees (Nanukshahee), fifty lakhs to be paid on ratification of this Treaty, and twenty-five lakhs on or before the first October of the current year, A.D. 1846.

ARTICLE IV.

The limits of the territories of Maharajah Golab Sing shall not be at any time changed without the concurrence of the British Government.

ARTICLE V.

Maharajah Golab Sing will refer to the arbitration of the British Government any disputes or questions that may arise between himself and the Government of Lahore or any other neighbouring State, and will abide by the decision of the British Government.

ARTICLE VI.

Maharajah Golab Sing engages for himself and heirs to join, with the whole of his Military Force, the British troops, when employed within the hills, or in the territories adjoining his possessions.

ARTICLE VII.

Maharajah Golab Sing engages never to take, or retain in his service, any British subject, nor the subject of any European or American State, without the consent of the British Government.

ARTICLE VIII.

Maharajah Golab Sing engages to respect in regard to the territory transferred to him, the provisions of Articles V., VI., and VII., of the separate Engagement between the British Government and the Lahore Durbar, dated March 11th, 1846.

ARTICLE IX.

The British Government will give its aid to Maharajah Golab Sing in protecting his territories from external enemies.

ARTICLE X.

Maharajah Golab Sing acknowledges the supremacy of the British Government, and will, in token of such supremacy, present annually to the British Government one horse, twelve perfect shawl goats of approved breed (six male and six female), and three pairs of Cashmere shawls.

This Treaty, consisting of ten Articles, has been this day settled by Frederick Currie, Esquire, and Brevet-Major Henry Montgomery Lawrence, acting under the directions of the Right Honourable Sir Henry Hardinge, G.C.B., Governor-General, on the part of the British Government, and by Maharajah Golab Sing in person; and the said Treaty has been this day ratified by the seal of the Right Honourable Sir Henry Hardinge, G.C.B., Governor-General.

*Done at Umritsur, this Sixteenth day of March, in the year of our Lord One Thousand Eight Hundred and Forty-six, corresponding with the Seventeenth day of Rubbee-ool-awul* 1262 *Hijree.*

(Signed) H. HARDINGE. SEAL.

(Signed) F. CURRIE.
" H. M. LAWRENCE.

By order of the Right Honorable the Governor-General of India.
(Signed) F. CURRIE,
*Secretary to the Government of India, with the Governor-General.*"

1: Leitner L-3 (1866-93) 1893? AV3 Dard



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*Note on the Genealogy of the divine Rajas of Nagyr* (given to me by Raja Habibulla Khan of Nagyr in 1886).—At Doyur, near Gilgit, on the mountain-top, three fairy-brothers shot at a calf, which only the youngest (Azru) hit and was induced to eat, thereby losing his fairy-hood. The two others flew away and settled on another mountain, but the crowing of a cock betrayed them to the people of Gilgit who made one of them, Tura Khan, Raja of Gilgit; the other, Chalis Khan, becoming Raja of Nagyr. [This account is incorrect as *Azru* became Raja of Gilgit, because he had become man by eating meat (*incarnation*), but it is interesting as showing the desire of Nagyris to be connected with the Historical Legend of the origin of the neighbouring and more civilised Gilgit. Some say that Chalis Khan had no son, but that the Rajas of Nagyr are the descendants of the Makpon rulers of Little Tibet (from which the Makpon-i-Shang-rong—see page 107—takes its name). Others say that Alladad was a son of Chalis Khan; at all events, the founders of the Hunza-Nagyr Dynasty, Girkis-Mogholot, two brothers, whether descended from Mogholot or Chalis, are called Mogholoti, Girkis becoming the Thum of Hunza, and Mogholot that of Nagyr. As for Alladad, he was succeeded by Kamal, whom Rahim and Babar (or tiger) followed in turn. Babar's son was Ferdûs, and his son Alif Khan was the father of the present reigning Chief, Zafar Khan, whose progeny is very numerous]. [The above account, although very deficient and confused, supplements, as regards Hunza-Nagyr, the important "historical legend of the origin of Gilgit," which will be found on pages 9 to 16, and which chronicles the change in the Shin rule in Dardistan. The mystery in the Hunza-Nagyr dynasty fitly entitles it to be called "aymbé," or "heavenly." I can quite understand that the Chief of Hunza, unable to convince European disbelievers of his divine origin, should have claimed a descent from Alexander the Great, *faute de mieux*, since the more terrestrial chiefs of Badakhshan and other neighbouring countries claim to be descended from that conqueror. (See note on page 55 and page 69.)

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Colonel Biddulph gives the following interesting version of the above story:

"The ruling family of Hunza is called Ayesbé (heavenly), from the following circumstance. The two States of Hunza and Nager were formerly one, ruled by a branch of the Shahreis, the ruling family of Gilgit, whose seat of government was Nager. Tradition relates that Mayroo Khan, apparently the first Mahommedan Thum of Nager, some two hundred years after the introduction of the religion of Islamia to Gilgit, married a daughter of Trakhan of Gilgit, who bore him twin sons, named Moghlot and Girkis. From the former the present ruling family of Nager is descended. The twins are said to have shown hostility to one another from their birth. Their father, seeing this, and unable to settle the question of succession, divided his State between them, giving to Girkis the north, and to Moghlot the south, bank of the river.

Age did not diminish their enmity, and Girkis, while out hunting, was one day killed by an adherent of Moghlot, a native of Haramosh, named Mogul Beg, who, under pretence of a quarrel with Moghlot, took service with Girkis, and persuading him to look up at some game on the cliff above him, drove an arrow into his throat. Girkis left only a daughter, who, according to the custom of the country, became Queen or Ganish of Hunza. Her first care was to avenge her father's death. The tradition relates that having sworn to tear the murderer's liver with her teeth, she carried out her vow to the letter. Left without a chaperon, she was not long without getting into a scrape, as young ladies in similar circumstances are apt to do. The young prince Kamal Khan of Nager, a younger son of Moghlot, crossed the river by night, serenaded her and won her heart. Night after night the lovers met, unknown to the rest of the world, till serious consequences ensued; and one fine day it was announced in Hunza that, though Providence had not yet provided the princess with a husband, it had seen fit to bless her with a son. Morals in Hunza are not of the strictest even now, so that few questions were asked, and the good people generally contented themselves with beating their drums, dancing, and the usual festivities proper on the occasion of the birth of the Prince Chilim Khan. Kamal Khan seems to have 'behaved badly' all through, as the above story is concealed in Hunza under the fiction that a prince of Shighnan became the husband of the princess, but that his name being forgotten he is known only as Ayesbé (Heavensent), from which the present ruling family of Hunza takes the name. The present Thum of Hunza is Ghazan Khan" (1880).

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1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3

# APPENDICES.

000 i. *Hunza-Nagyr and the Pamirs.*

ii. *Recent Events in Chilas and Chitral.*

iii. *Fables, Songs, and Legends of Chitral.*

iv. *Races and Languages of the Hindukush.*

v. *Anthropological Observations and Measurements*

vi. *Rough Itineraries in the Hindukush.*

vii. *A Secret Religion in the Hindukush.*

viii. *The Sciences of Language and of Ethnology as illustrated by the Language and Customs of Hunza (a separate Pamphlet).*

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1s Leitner L-3 (1866-93) 1893? AV3 Dard AV3

## APPENDIX I.

# HUNZA, NAGYR, AND THE PAMIR REGIONS.*

I WISH to record how from small beginnings, owing to carelessness, exclusiveness, and official desire for promotion, Northern India may be lost and British interests in Europe and Asia become subordinate, as they have often been, to Russian guidance; how statesmanship has laboriously invited dangers which physical barriers had almost rendered impossible; and how it may still be practicable to maintain as independent States the numerous mountain strongholds which Nature has interposed between encroachment and intrigue from either the Russian or the English sphere of action in Asia, much to the benefit of these two Powers and of the peace of mankind.

When, after an enormous expenditure of men and money and during campaigns which lasted over thirty-six years, Russia had conquered independent Circassia—a task in which she was largely aided by our preventing provisions and ammunitions from reaching by sea the so-called rebels, although we ourselves were fighting against her in 1856, *quorum pars parva fui*, it was easy to foresee that our conduct, which some called chivalry, others loyalty, and some duplicity or folly, would give her the present command of the Black Sea and lead to the subjugation of Circassia. The same conduct was repeated at Panjdeh, and may be repeated on the Pamir, much to the personal advantage of the discreet officers concerned. We have also recently discovered that the holding of Constantinople by a neutral Power is not essential to British interests, as we had long ago found out that neither Merv nor Herat were keys to India. Indeed,

* I began to write this paper as an introduction to an academical treatment of the history, language, and customs of Hunza-Nagyr, when the apparently, sudden, but, probably, calculated complications on that frontier compelled me to abandon my task for the present and to discuss instead the ephemeral news as they were published from day to day in the press.

1: Letter 1-8 (1889-98) 1897 A V2 Dist A V2



000 as we give up position after position, a crop of honours falls to those who bring about our losses and, like charity, covers a multitude of political sins of ignorance or treason.

It seemed, however, that there was one obscure corner which the official sidelight could not irradiate. Valley after valley, plateau after plateau, high mountains and difficult passes separate the populations of India from those of Central Asia. Innumerable languages and warlike races, each unconquerable in their own strongholds if their autonomy and traditions are respected, intervene between invaders from either side who would lead masses of disciplined slaves to slaughter and conquest. It is not necessary to draw an imaginary line on Lord Salisbury's large or small Map of Asia across mountains and rivers, and dividing arbitrarily tribes and kingdoms whose ancestry is the same, call it "the neutral zone." No sign-board need indicate "the way to India," and amid much ado about nothing by ambitious subordinates and puzzled superiors settle to the momentary satisfaction of the British public that Russia can go so far and no farther. Where the cold, the endless marching over inhospitable ground, and starvation do not show the frontier, the sparse population, the unknown tongue, and the bullet of the raider will indicate it sufficiently, without adding to the number of generals or knights for demarcating impossible boundaries.

The reassurances given by Lords Lansdowne and Cross to the native Princes of India indicate the policy that should be adopted with regard to all the Mountain States beyond India proper. It is by everywhere respecting the existing indigenous Oriental Governments that we protect them and ourselves against invasion from without and treachery from within. The loyalty of our feudatories is most chivalrous and touching, but it should be based on enlightened self-interest in order to withstand the utmost strain. The restoration of some powers to the Maharaja of Kashmir came not a minute too soon. Wherever elsewhere reasonable claims are withheld, they should be gene-

In Lattimer L-9 (1950-59) 1959 A 93 Dard A 93



ously and speedily concluded. The Indian princes know full well that we are arming them, at their own expense, against a common foe who is not wanting in promises, and who is already posing as a saviour to the people of Roushan, Shignan, Wakhan, Hunza, and even Badakhshan, whose native dynasties or traditions we have either already put aside or are believed to threaten. 000

As for the small States offering a fruitful field for intrigue, their number and internal jealousies (except against a common foreign invader) are in themselves a greater safeguard than the resistance of a big but struggling ally, whose frontier, when broken through at one of its many weak points, finds an unresisting population from which all initiative has disappeared. The intrigue or treachery of a big ally is also a more serious matter than that of a little State. What does it matter if English and Russian agents intrigue or fraternize among the *mir jirgah*, and the Kirghiz shepherds of the Pamir, or advocate their respective civilizations in Yasin, Chitral, Wakhan, Nagyr, Hunza, etc. Ambitious employés of both empires will always trouble waters, in order to fish in them; but their trouble is comparatively innocuous, and resembles that of Sisyphus when it has to be repeated or wasted in a dozen States, before the real defences of either India or of Russia in Asia are reached. Indeed, so far as India is concerned, the physical difficulties on one side of the Himalayas or of the Hindukush, except at a few easily defensible passes, are insuperable to an invader, even after he has crossed the more approachable heights when coming from the North.

The only policy worthy of the name is to leave the Pamir alone. Whatever line is drawn, it is sure to be encroached upon by either side. Races will be found to overlap it, and in the attempt to gather the fold, as with the Sarik and Salor Turkomans, a second Panjdeh is sure to follow. Intrigues will be active on both sides of the line; and, as in Kashmir, the warlike people will hail the foreigner as a saviour, so long as he has not taken posses-

In Library L-9 (1869-90) 1897 AVS Dard



000 sion, when they find his little finger heavier than the whole body of the indigenous oppressor. I have suffered so much from my persistent exposure of the misrule and intrigues of Kashmir by those who now hail the *fait accompli* of its practical annexation, that I may claim to be heard in favour of at least one feature of its former native administration. With bodies of troops averaging from 20 to 200, the late Maharaja, who foresaw what has happened after his death, kept the Hunza-Nagyr frontier in order. It certainly was by rule of thumb, and had no dockets, red tape, and reports. Indeed, his frontier guardians were, as I found them, asleep during a state of siege in 1866, or, when war was over, were engaged in storing grain *outside* the forts; but peace was kept as it will never be again, in spite of 2,000 Imperial troops, free-rate roads, and suspension bridges over the "Shaitan Nard," instead of the cotton rope-way that spanned "Satan's Gorge," or of boats dragged up from Srinagar over the mountains to enable a dozen sepoys to cross the Indus at a time, or to convey couriers with a couple of bullets, some dried butter-cakes, and an open letter or two, who ran the siege at Gilgit and brought such effective reinforcements to its defenders!

649 Nor has our diplomacy been more effectual than our arms, as the encounter at Chalt with Hunza-Nagyr, hereditary foes, but whom our policy has united against us, has shown. To us Nagyr is decidedly friendly; but a worm will turn if trodden on by some of our too quickly advanced subalterns. That, however, the wise and amiable Chief of Nagyr, a patriarch with a large progeny, and preserving the keenness of youth in his old age, is really friendly to us in spite of provocation, may be inferred from the following letter to me, which does credit alike to his head and heart, and which is far from showing him to be our inveterate foe, as alleged by the *Pioneer*. His eldest son began to teach me the remarkable Khajuna language, which I first committed to writing in 1866, during the siege of Gilgit, and another son continued the lessons in 1886.

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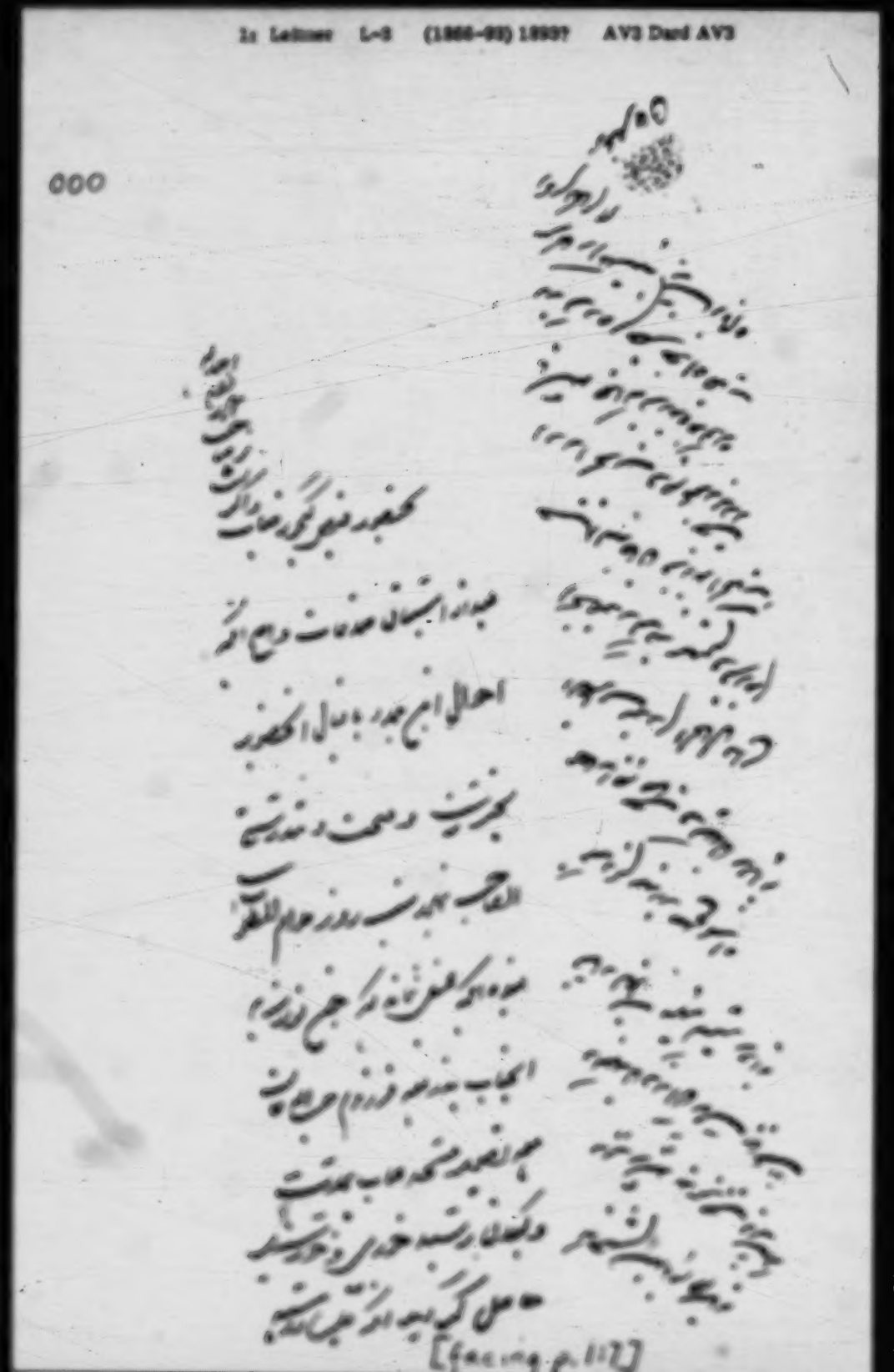

1: Leitner L-3 (1866-93) 1893? AV3 Dard
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The latter is a hostage in Kashmir, to secure the good behaviour of his tribe, which is really infinitely superior in culture and piety to those around them. The father, who is over 90, writes in Persian to the following effect, after the usual compliments :—" The affairs of this place are by your fortune in a fair way, and I am in good health and constantly ask the same for you from the Throne which grants requests. Your kind favour with a drawing of the Mosque has reached me, and has given me much pleasure and satisfaction. The reason of the delay in its receipt and acknowledgment is due to the circumstance that, owing to disturbances (*fesâd*) I have not sent agents to Kashmir this year. After the restoration of peace, I will send [a letter] with them. In the meanwhile, I have caught your hem [seek your protection] for my son Habibullah Khan, a beloved son, about whom I am anxious; the aforesaid son is a well-wisher to the illustrious English Government. —ZA'FAR KHAN." [The letter was apparently written in June last, when *The Times* reported a "rising," because the British Agent was at Chalt with 500 men.] 648

It seems to me that none but a farseeing man could, in the midst of a misunderstanding, if not a fight, with us, so write to one in the enemy's camp, unless he were a true man alike in war and peace, and a ruler whose good-will was worth acquiring. As for his son, I know him to be indeed well-disposed to our Government. He was very popular among our officers when I saw him in Kashmir, owing to his modesty, amiability, and unsurpassed excellence at Polo. In fact, my friendship with several of the chiefs since 1866 has aided our good relations with them; and it is a pity if they should be destroyed for want of a little "*savoir*," as also "*savoir faire*," on our part. 000

Between the States of Nagyr and Hunza there exists a perpetual feud. They are literally rivals, being separated by a swift-flowing river on which, at almost regulated distances, one Nagyr fort on one bank frowns at the Hunza fort on the other. The paths along the river sides [1866] 133

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Gurusha AV7



133 are very steep, involving at times springing from one ledge of a rock to another, or dropping on to it from a height of six feet, when, if the footing is lost, the wild torrent sweeps
181 one away. Colonel Biddulph does not credit the Nagyris with bravery. History, however, does not bear out his statement; and the defeat inflicted on the Kashmir troops under Nathu Shah in 1848 is a lesson even for the arrogance of a civilized invader armed with the latest rifle.
[533] The Nagyris are certainly not without culture; in music they were proficient before the Muhammadan piety of the Shiah sect somewhat tabooed the art. At all events, they are different in character from the Hunzas with whom they share the same language, and their chiefs the same ancestry.
721 The Hunzas, in whom a remnant of the Huns may be
567 found, were great kidnappers; but under Kashmir influence they stopped raiding since 1869, till the confusion incidental to our interference revived their gone occupation. Indeed, it is asserted on good authority, that even our ally of Chitrál, who had somewhat abandoned the practice of selling his Shiah or Kalásha Kafir subjects into slavery, and who had so disposed of the miners for not working his ruby mines to profit, has now returned to the trade in men, "with the aid of our present of rifles and our moral support." Nor is Bokhara said to be behind Chitrál in the revival of the slave-trade from Darwáz, in spite of Russian influence; so that we have the remarkable instance of two great Powers both opposed to slavery and the slave-trade, having revived it in their approach to one another. Nor is a third Power, quite blameless in the matter; for when we worried Hunza, that robber-nest remembered its old allegiance to distant Kitái and arranged with the Chinese authorities at Yarkand to be informed of the departure of a caravan. Then, after intercepting it on the Kulanuldi road, the Hunzas would take those they kidnapped from it back for sale to Yarkand!

000 As a matter of fact, we have now a scramble for the regions surrounding and extending into the Pamirs by

Leitner L-3 (1866-93) 1893? AV3 Dard AV3



three Powers, acting either directly or through States of Straw. The claims of Bokhara to Karategin and Darwáz—if not to Shignán, Raushan, and Wakhan are as little founded as are those of Afghanistan on the latter three districts. Indeed, even the Afghan right to Badakhshan is very weak. The Russian claims through Khokand on the pasturages of the Kirghiz in two-thirds of the Pamirs are also as fanciful as those of Kashmir or China on Hunza. As in the scramble for Africa, the natives themselves are not consulted, and their indigenous dynasties have been either destroyed, or dispossessed, or ignored.

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In an Indian paper, received by to-day's mail (29 Nov., 1891), I find the following paragraph: "Col. A. G. Durand, British Agent at Gilgit, has received definite orders to bring the robber tribes of Hunza and Nagar under control. These tribes are the pirates of Central Asia, whose chief occupation is plundering caravans on the Yarkand and Kashgar. Any prisoners they take on these expeditions are sold into slavery. Colonel Durand has established an outpost at Chalt, about thirty miles beyond Gilgit, on the Hunza river, and intends making a road to Aliabad, the capital of the Hunza chief, at once. That he will meet with armed opposition in doing so is not improbable."

For some months past the *mot d'ordre* appears to have been given to the Anglo-Indian Press, to excite public feeling against Hunza and Nagyr, two States which have been independent for fourteen centuries. The cause of offence is not stated, nor, as far as I know, does one exist of sufficient validity to justify invasion. In the *Pioneer* and the *Civil and Military Gazette* I find vague allusions to the disloyalty or recalcitrance of the above-mentioned tribes, and to the necessity of punishing them. As Nagyr is extremely well-disposed towards the British, and is only driven into making common cause with its hereditary foe and rival of Hunza by fear of a common danger,—the

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Burusho AV7



000 loss of their independence,—I venture to point out the impolicy and injustice of interfering with these principalities.

I have already referred to a letter from the venerable chief of Nagyr, in which he strongly commends to my care one of his sons, Raja Habibulla, as a well-wisher of the English Government. Indeed, he has absolutely done nothing to justify any attack on the integrity of his country; and before we invade it other means to secure peace should be tried. I have no doubt that I, for one, could induce him to comply with everything in reason, if reason, and not
721 an excuse for taking his country, is desired. Nagyr has
567 never joined Hunza in kidnapping expeditions, as is alleged in the above-quoted paragraph. Indeed, slavery is an abomination to the pious and peaceful agriculturist of that
181 interesting country. The Nagyris are musical and were fond
[771] of dances, polo, ibex *battue*-hunting, archery and shooting from horseback, and other manly exercises; but the growing piety of the race has latterly proscribed music and dancing. The accompanying drawing of a Nagyri dance in the neighbouring Gilgit gives a good idea of similar performances at Nagyr.

787 The country is full of legendary lore, but less so than
791 Hunza, where Grimm's fairy tales appear to be translated into actual life. No war is undertaken except at the supposed command of an unseen fairy, whose drum is on such occasions sounded in the mountains. Ecstatic women, inhaling the smoke of a cedar-branch, announce the future, tell the past, and describe the state of things in neighbouring valleys. They are thus alike the prophets, the historians, and the journalists of the tribe. They probably now tell their indignant hearers how, under the pretext of shooting or of commerce, Europeans have visited their country, which they now threaten to destroy with strange and murderous weapons; but Hunza is "ayeshó," or "heaven-born," and the fairies, if not the inaccessible nature of the
000 country, will continue to protect it.

The folly of invading Hunza and Nagyr is even greater

1: Leitner L-3 (1866-93) 1893? AV3 Dard Cats
Burusho AV7



than the physical obstacles to which I have already referred. Here, between the Russian and the British spheres of influence in Central Asia, we have not only the series of Pamirs, or plateaux and high valleys, which I first brought to notice on linguistic grounds, in the map accompanying my tour in Dardistan in 1866 (the country between Kashmir and Kabul), and which have been recently confirmed topographically; but we have also a large series of mountainous countries, which, if left alone, or only assured of our help against a foreign invader, would guarantee for ever the peace alike of the Russian, the British, and the Chinese frontiers. Unfortunately, we have allowed Afghanistan to annex Badakhshan, Raushan, Shignan, and Wakhan, at much loss of life to their inhabitants; and Russia has similarly endorsed the shadowy and recent claims of Bokhara on neighbouring provinces, like Darwáz and Karategin.

It is untrue that Hunza and Nagyr were ever tributaries of Kashmir, except in the sense that they occasionally sent a handful of gold dust to its Maharaja, and received substantial presents in return. It is to China or Kitái that Hunza considers itself bound by an ancient, but vague, allegiance. Hunza and Nagyr, that will only unite against a foreign common foe, have more than once punished Kashmir when attempting invasion; but they are not hostile to Kashmir, and Nagyr even sends one of the princes to Srinagar as a guarantee of its peaceful intentions. At the same time, it is not very many months ago that they gave us trouble at Chalt, when we sought to establish an outpost, threatening the road to Hunza and the independence alike of Hunza and Nagyr.

Just as Nagyr is pious, so Hunza is impious. Its religion is a perversion even of the heterodox Mulái faith, which is Shiah Muhammadan only in name, but pantheistic in substance. It prevails in Punyál, Zebak, Darwáz, etc. The Tham, or Raja, of Hunza used to dance in a Mosque and hold revels in it. Wine is largely drunk in Hunza, and like the Druses of the Lebanon, the "initiated" Muláis

1: Leitner L-3 (1866-93) 1893? AV3 Dard
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77/ may consider nothing a crime that is not found out. Indeed, an interesting connection can be established between the doctrines of the so-called "Assassins" of the Crusaders, which have been handed down to the Druses, and those of the Muláis in various parts of the Hindukush. Their spiritual chief gave me a few pages of their hitherto mysterious Bible, the "Kelám-i-Pir," in 1886, which I have translated, and shortly intend to publish. All I can now say is, that, whatever the theory of their faith, the practice depends, as elsewhere, on circumstances and the character of the race.

000 The language of Hunza and Nagyr solves many philological puzzles. It is a prehistoric remnant, in which a series of simple consonantal or vowel sounds stands for various groups of ideas, relationships, etc. It establishes the great fact, that customs and the historical and other associations of a race are the basis of the so-called rules of grammar. The cradle, therefore, of human thought as expressed in language, whether of the Aryan, the Turanian, or the Shemitic groups, is to be found in the speech of Hunza-Nagyr; and to destroy this by foreign intervention, which has already brought new diseases into the Hindukush, as also a general linguistic deterioration, would be a greater act of barbarism than to permit the continuance of Hunza raiding on the Yarkand road. Besides, that raiding can be stopped again, by closing the slave-markets of Badakhshan, Bokhara, and Yarkand, or by paying a subsidy, say of £1,000 per annum, to the Hunza chief.

Indeed, as has already been pointed out, the recrudescence of kidnapping is largely due to the state of insecurity and confusion caused by our desire to render the Afghan and the Chinese frontiers conterminous with our own, in the vain belief that the outposts of three large and distant kingdoms, acting in concert, will keep Russia more effectively out of India than a number of small independent republics or principalities. Afghanistan may now be big, but every so-called subject in her outlying districts is her

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



inveterate foe. As stated in a letter from Nevsky to the Calcutta *Englishman*, in connection with Colonel Grambcheffsky's recent explorations :

"One and all, these devastated tribes are firm in their conviction that the raids of their Afghan enemies were prompted and supported by the gold of Abdur Rahman's English protectors. They will remember this on the plateau of Pamir, and among the tribes of Kaffiristan."

However colourable this statement may be as regards Shignán, Raushan, and perhaps even Wakhan, I believe that the Kafirs are still our friends. At the same time it should not be forgotten that, owing to the closing of the slave-markets in Central Asia, the sale of Shiah subjects had temporarily stopped in Chitrál. The Kafirs were being less molested by kidnapping Muhammadan neighbours; the Hunzas went back to agriculture, which the Nagyris had never abandoned; Kashmir, India, and the Russian side of Central Asia afforded no opening for the sale of human beings. The insensate ambition of officials, British and Russian, the gift of arms to marauding tribes and the destruction of Kashmir influence, have changed all this, and it is only by a return to "masterly inactivity," which does not mean the continuance of the Cimmerian darkness that now exists as to the languages and histories of the most interesting races of the world, that the peace and pockets of three mighty empires can be saved.

In the meanwhile, it is to the interest of Russia to force us into heavy military expenditure by false alarms; to create distrust between ourselves and China by pretending that Russia and England alone have civilizing missions in Central Asia, with which Chinese tyranny would interfere; to hold up before us the Will-o'-the-wisp of an impossible demarcation of the Pamirs, and finally, to ally itself with China against India. For let it not be forgotten, that once the Trans-Siberian railway is completed, China will be like wax in her hand; and that she will be compelled to place her immense material in men and food at the disposal of an

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



000 overawing, but, as far as the *personnel* is concerned, not unamiable neighbour. The tribes, emasculated by our overwhelming civilization, and driven into three large camps, will no longer have the power of resistance that they now possess separately.

Let us therefore leave intact the two great belts of territories that Nature has raised for the preservation of peace in Asia—the Pamir with its adjacent regions to the east and west, and the zone of the Hindukush with its hives of independent tribes, intervening between Afghanistan on the one side and Kashmir on the other, till India proper is reached. This will never be the case by a foreign invader, unless diplomatists "meddle and muddle," and try to put together what Nature has put asunder. What we require is the cultivation of greater sympathy in our relations with natives; and, comparing big things with small, it is to this feeling that I myself owed my safety, when I put off the disguise in which I crossed the Kashmir frontier in 1866 into countries then wrongly supposed by our Government to be inhabited by cannibals. This charge was also made, with equal error, by one tribe against the other. Then too, as in 1886, the Indian Press spoke of Russian intrigues; but then, as in 1886, I found the very name of Russia to be unknown, except where it had been learnt from a Kashmir Munshi, who had no business to be there at all, as the treaty of 1846, by which we sold Kashmir to Ghulab Singh, assigned the Indus as his boundary on the west. Now, as to the question as to "What and where are the Pamirs?" I have already stated my view in a letter to the Editor of the *Morning Post*, which I trust I may be allowed to quote:

"As some of the statements made at the Royal Geographical Society are likely to cause a sense of false security, as dangerous to peace as a false alarm, I write to say that 'Pamirs' do not mean 'deserts,' or 'broken valleys,' and that they are not uninhabitable or useless for movements of large bodies of men. They may be all this in certain places at certain periods of the year, and under

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



certain conditions; but had our explorers or statesmen paid attention to the languages of this part of the world, as they should in regard to every other with which they deal, they would have avoided many idle conjectures and the complications that may follow therefrom. I do not wish them to refer to philologists who have never been to the East, and who interpret 'Pamir' as meaning the 'Upa-Meru' Mountain of Indian mythology, but to the people who frequent the Pamirs during the summer months, year after year, for purposes of pasturage, starting from various points, and who in their own languages (Yarkandi, Turki, and Kirghiz) call the high plain, elevated valley, table-land, or plateau which they come across 'Pamir.' There are, therefore, in one sense many 'Pamirs,' and as a *tout-ensemble*, one 'Pamir,' or geographically, *the* 'Pamir.' The legend of the two brothers, 'Alichur and Pamir,' is merely a personification of two plateaux. Indeed, the obvious and popular idea which has always attached to the word 'Pamir,' is the correct one, whether it is the geographical 'roof of the world,' the 'Bám-i-dunya' of the poet, or the 'Pamir-dunya' of the modern journalist. We have, therefore, to deal with a series of plateaux, the topographical limits of which coincide with linguistic, ethnographical, and political limits. To the North, the Pamirs have the Trans-Altaic Mountain range marking the Turki element, under Russian influence; the Panja river, by whatever name, on the West is a Tadjik or Iranian Frontier [Affghan]. The Sarikol on the East is a Tibetan, Mongolian, or Chinese Wall, and the South is our natural frontier, the Hindukush, to go beyond which is physical death to the Hindu, and political ruin to the holder of India, as it also is certain destruction to the invader, except by one pass, which I need not name, and which is accessible from a Pamir. That the Pamirs are not uninhabitable may be inferred from Colonel Grambcheffsky's account [which is published at length elsewhere in this issue of the ASIATIC QUARTERLY REVIEW] A few passages from it must now suffice:—'The Pamir is far from being a wilder-

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



ness. It contains a permanent population, residing in it both summer and winter.' 'The population is increasing to a marked extent.' 'Slavery on the Pamir is flourishing: moreover, the principal contingents of slaves are obtained from Chatrar, Jasen, and Kanshoot, chanates under the protectorate of England.' 'On descending into Pamir we found ourselves between the cordons of the Chinese and Affghan armies.' 'The population of Shoognan, numbering 2,000 families, had fled to Pamir, hoping to find a refuge in the Russian Provinces' (from 'the untold atrocities which the Affghans were committing in the conquered provinces of Shoognan,' etc.). 'I term the whole of the tableland "Pamir," in view of the resemblance of the valleys to each other.'

"The climate of the Pamirs is variable, from more than tropical heat in the sun to arctic cold in the shade, and in consequence, is alike provocative and destructive of life. Dr. G. Capus, who crossed them from north to south, exactly as Mr. Littledale has done, but several months in the year before him, says in his 'Observations Météorologiques sur le Pamir,' which he sent to the last Oriental Congress,—'The first general fact is the inconstancy of severe cold. The nights are generally coldest just before sunrise.' 'We found an extreme amplitude of 61 deg. between the absolute minimum and maximum, and of 41 deg. between the minimum and the maximum in the shade during the same day.' 'The thermometer rises and falls rapidly with the height of the sun.' 'Great cold is less frequent and persistent than was believed to be the case at the period of the year dealt with' (March 13 to April 19), 'and is compensated by daily intervals of elevation of temperature, which permit animal life, represented by a fairly large number of species, and including man, to keep up throughout the winter under endurable conditions.' Yet 'the water-streak of snow, which has melted in contact with a dark object, freezes immediately when put into the shadow of the very same object.' . . . The solution of political difficulties in Central Asia is not in a practically impossible, and certainly unmain-

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1: Leitner 1-3 (1886-93) 1893? AV3 Dard AV3



tainable, demarcation of the Pamirs, but in the strengthening of the autonomy of the most interesting races that inhabit the series of Circassias that already guard the safety alike of British, Chinese, and of Russian dominion or spheres of influence in Central Asia."

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WOKING, *Nov.* 29.

It is not impossible that the tribes may again combine in 1892 as they did in 1866 to turn out the Kashmir troops from Gilgit. The want of wisdom shown in forcing on the construction of a road from Chalt to Aliabad, in the centre of Hunza, as announced in to-day's *Times*, must bring on, if not a confederation of the tribes against us, at any rate their awakened distrust. It is doubtful whether it was ever expedient to establish an outpost at Gilgit, and the carrying it still farther to the traditional apple of discord, the holding of Chalt, which commands the Hunza road, is still more impolitic. As in Affghanistan, so here, whatever power does *not* interfere is looked upon as the saviour from present evils. Once we have created big agglomerations under Affghanistan, or China, or Kashmir, we are liable to the dangers following either on collapse, want of cohesion, treachery from within, the ambitions of a few men at the respective courts, or, as with us, to serious fluctuations in foreign politics due to the tactics of English parties. The change, therefore, from natural boundaries to the wirepulling of diplomatists at Kabul, Peking, or Downing Street is not in the interests of peace, of our empire, or of civilization. Besides, it should not be forgotten that we have added an element of disturbance, far more subtle than the Babu, to our frontier difficulties. The timid Kashmiri is unsurpassed as an intriguer and adventurer among tribes beyond his frontier. The time seems to have arrived when, in the words of the well-known Persian proverb,* the sparseness of races round

* "Agàr qahàt rijál uftad az-sí qaum kam girí.
Yakùm Affghan, doyum Kambó, soyùm bad-zát Kashmirí."
If there (ever) should be a scarcity of men, frequent little (beware of) three peoples: one the Affghan, the second the Kambó, and the third the bad-raced Kashmirí.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



000 the Pamirs should bid us to be on our guard against the Affghan, the "bad-raced" Kashmiri, and the Kambó (supposed to be the tribe on the banks of the Jhelum beyond Mozafarabad). Perhaps, however, the Kambó is the Heathen Chinee; and the proverb would then be entirely applicable to the present question. After the construction of the Trans-Siberian Railway, Russia will be able to exert the greatest pressure on China The Russian strength at Vladivostok is already enormous, and when the time comes she can hurl an overwhelming force on what remains of Chinese Manchuria, before which Chinese resistance will melt like snow. Peking and the north of China are thus quite at the mercy of Russia She will find there the most populous country of those she rules in Asia, and with ample supplies. China has a splendid raw material, militarily speaking; and Russia could there form the biggest army that has ever been seen in Asia, to hold *in terrorem* over a rival or to hurl at the possessions of a foe.

It is against such possibilities that the maintenance of "masterly inactivity," qualified by the moral and, if need be, pecuniary or other material support of the Anglo-Indian Government is needed. This is the object of this paper, before I enter into the more agreeable task of describing the languages, customs, and country of perhaps the most interesting races that inhabit the globe.

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*The Times* of the 30th November publishes a map of the Pamirs and an account of the questions connected with them that, like many other statements in its articles on "Indian affairs," are incorrect and misleading. Having been on a special mission by the Panjab Government, in 1866, when I discovered the races and languages of "Dardistan," and gave the country that name, and again having been on special duty with the Foreign Department of the Government of India in 1886 in connection with the Boorishki language and race of Hunza, Nagyr, and a part of Yasin, regarding which I have recently completed

1: Leitner 1-3 (1868-82) 1882? AV3 Dard AV2

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Dr. Leitner as a Sirdhana Maulvi, when crossing the Frontier in disguise during the Kashgar War with the Dard Tribes.

[facing p. 129]

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000 Part I. of a large work, I may claim to speak with some authority as regards these districts, even if I had no other claim. The point which I wish to specially contradict at present, is the one relating to the Russians bringing themselves into almost direct contact with "the Hunza and other tribes subject to Kashmir and, as such, entitled to British protection and under British control."

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When I crossed the then Kashmir frontier in 1866, in the disguise of a Bokhara Maulvi, armed with a testimonial of Muhammadan theological learning, I found that the tribes of Hunza, Nagyr, Dareyl, Yasin, and Chitrál had united under the leadership of the last-named to expel the Kashmir invaders from the Gilgit Fort. My mission was a purely linguistic one; but the sight of dying and dead men along the road, that of heads stuck up along the march of the Kashmir troops, and the attempts made on my life by our feudatory, the late Maharaja of Kashmir, compelled me to pay attention to other matters besides the languages, legends, songs, and fables of the interesting races with whom I now came in contact under circumstances that might not seem to be favourable to the accomplishment of my task. I had been warned by the then Lieutenant-Governor of the Panjab, Sir Donald McLeod, whose like we have not seen again, not to cross the frontier, as the tribes beyond were supposed to be cannibals; but as I could not get the information of which I was in search within our frontier, I had to cross it. My followers were frightened off by all sorts of wild stories, till our party was reduced from some fifty to three, including myself. The reason for all this was, that the Maharaja was afraid that I should find out and report his breach of the Treaty by which we sold Kashmir to him in 1846, and in which the Indus is laid down as his boundary on the west. In 1866, therefore, at any rate, even the tenure of Gilgit, which is on the other side of the Indus, was contested and illegal, whilst the still more distant Hunza and Nagyr had more than once inflicted serious punishment on the Kashmir

1: Lettner L-3 (1888-93) 1893? AV3 Dard AV3



troops that sought to invade districts that have preserved their autonomy during the last fourteen centuries, as was admitted by *The Times* of the 2nd November, 1891, before its present change with the times, if an unintentional pun may be permitted.

Then, as ever, the Anglo-Indian newspapers spoke of Russian intrigues in those regions. I am perfectly certain that if, instead of the fussiness of our statesmen and the sensationalism of our journals, the languages, history, and relations of these little-known races had been studied by them, we should never have heard of Russia in that part of the East. It is also not by disingenuousness and short cuts on maps or in diplomacy, but by *knowledge*, that physical, ethnographical, and political problems are to be solved; nor will the bold and brilliant robberies of Russia be checked by our handing over the inhabitants of the supposed "cradle of the human race" to Afghan, Kashmir, or Chinese usurpations. Above all, it is a loss of time to palm off myths as history in order to suit the policy or conceal the ignorance of the moment.

Just as little as Darwaz and Karategin are ancestral dominions of Bokhara, and, therefore, under Russian influence, so little did even Badakhshan, and much less so, Roushan, Shignan, and Wakhan, ever really belong to Afghanistan. As for the Chinese hold on Turkistan, we ourselves denied it when we coquetted with Yakub Khush Begi, though Kitai was ever the acknowledged superior of Eastern Turkistan. If Hunza admits any allegiance, it is to China, and not to Kashmir; and the designations of offices of rule in that country are of Chinese, and not of Aryan origin, including even "Thám," the title of its Raja.

As a matter of fact, however, the vast number of tribes that inhabit the many countries between the Indus and the Kunar own no master except their own tribal head or the tribal council. From kidnapping Hunza, where the right to plunder is monarchical, hereditary, and "ayeshó" = "heaven-born," to the peace and learning of republican Kandia or

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Gabriál, all want to be left alone. If a neighbour becomes troublesome, he is raided on till an interchange of presents restores harmony. It is impossible to say that either side is tributary to the other. The wealthier gives the larger present; the bigger is considered the superior in a general sort of way, and so two horses, two dogs, and a handful of gold dust are yearly sent by Hunza to Kashmír or to Yarkand as a cloak for much more substantial exactions in return. Nagyr sends a basket of apricots instead of the horses and dogs. In 1871 Chitrál still paid a tribute to Badakhshan in slaves, but it would be absurd to infer from this fact that Chitrál ever acknowledged the suzerainty of Jehandar Shah, or of the Afghan faction that dispossessed him. Nor were the Khaibaris, or other highway robbers, our rulers, because we paid them blackmail, or they our subjects because they might bring us "sweetmeats."

The points in which most Englishmen are as deficient as Russians are generally proficient, are language and a sympathetic manner with natives. That, however, linguistic knowledge is not useless may be inferred from the fact that it enabled me, to use the words of my Chief, Commissary General H. S. Jones, C.B., during the Russian War in 1855, "to pass unharmed through regions previously unknown and among tribes hitherto unvisited by any European."

Also in topography and geography linguistics are necessary; and the absurd mistakes now made at certain learned societies and in certain scientific journals regarding the Pamirs, would be avoided by a little study of the Oriental languages concerned. In 1866, the map which accompanies my philological work on "Dardistan" shows, on linguistic grounds, and on the basis of native itineraries, the various Pamirs that have been partially revealed within the last few weeks, or have been laboriously ascertained by expensive Russian and British expeditions between 1867 and 1890. The publication of my material, collected at my own expense and which shall no longer be delayed, would have saved many complications; but when, *e.g.*, I pointed out,

1s Leitner L-3 (1866-93) 1893? AV3 Dard AV3



000 in 1866, that the Indus, after leaving Bunji, ran west instead of south, as on the then existing maps, I got into trouble with the Topographical Survey, which "discovered" the fact through its well-known "Mulla" in 1876. The salvation of India that is not made "departmentally" is crucified; and whoever does not belong to the regular military or civil services has no business to know or to suggest. Mr. Curzon, when presiding at a meeting of the late Oriental Congress, assured us that a new era had risen; but only the other night, at the Royal Geographical Society, a complaint was made of the reluctance of official departments in giving the Society information. As a rule, the mysteriousness of offices only conceals their ignorance, of which we have an instance in Capt. Younghusband being sent to shut the passes after the Russians had already stolen a march on, or through, them.

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The neutralization of the Pamirs is the only solution of a difficulty created by the conjectural treaties of diplomatists and the ambition of military emissaries. Left as a huge happy hunting-ground for sportsmen, or as pasturage for nomads from whatever quarter, the Pamirs form the most perfect "neutral zone" conceivable. That the wanderings of these nomads should be accompanied by territorial or political claims, whether by Russia, China, Affghanistan, Kashmir, or ourselves, is the height of absurdity. As for Hunza-Nagyr, the sooner they are left to themselves the better for us, who are not bound to help Kashmir in encroaching on them. Kashmir managed them very fairly after 1848; and when it was occasionally defeated, its prestige did not suffer, for the next summer invariably found the tribal envoys again suing for peace and presents. The sooner the Gilgit Agency is withdrawn, the greater will be our reputation for fair dealing. Besides, we can take hostages from the Chiefs' families as guarantees of future tranquillity. Hunza-Nagyr are certainly not favourable to Russia, whilst Nagyr is decidedly friendly to us. The sensational account of

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Colonel Gramtchefsky's visit to Hunza, which he places on this map where Nagyr is, seems to be one of the usual traps to involve us in great military expenditure and to alienate the tribes from us. It is also not creditable that, for party or personal purposes, the peaceful and pious Nagyris,—whom our own Gilgit Resident, Colonel Biddulph, has reported on as distinguished for "timidity and incapacity for war," "never having joined the Hunza raids," "slavery being unknown in Nagyr,"—should be described as "kidnappers," "raiders along with Hunza," "slave-dealers," "robbers," and "scoundrels,"—statements made by a correspondent from Gilgit in a morning newspaper of to-day, and to all of which I give an unqualified contradiction.

The establishment of the Gilgit Agency has already drawn attention to the shortest road for the invasion of India; and it is significant that its advocate at Gilgit should admit that all the tribes of the Indus Valley "sympathised with the Hunzas," from whose depredations they are erroneously supposed to have suffered, and that they were likely "to attack the British from behind by a descent on the Gilgit road" to Kashmir. Why should "the only other exit from Gilgit by way of the Indus Valley be through territories held by tribes hostile to the British"? Have the Gilgit doings already alienated the poor, but puritanical Chilasis, tributaries of Kashmir, who adjoin our settled British district of Kaghan? Are we to dread the Republic of Muhammadan learning, Kandia, that has not a single fort; pastoral Darayl; the Koli-Palus traders; agricultural Tangir, and other little Republics—one only of eleven houses? As for the places beyond these, our officials at Abbottabad will deal with the Pathan tribes in their own neighbourhood, which have nothing to do with the adjoining Republics of quiet, brave, and intelligent Dards, on both sides of the Indus, up to Gilgit, to which I have referred, and which deserve our respectful study, sympathy, and unobtrusive support.

G. W. Leitner.

16*th December*, 1891.

[P.T.O.]

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C.O.[illegible] The following account, published by Reuter's Telegram Company, will supplement the preceding article:—

"Brussels, Jan. 19.

"A representative of Reuter's Agency interviewed Dr. Lenz on the occasion of his visiting Belgium, with the object of obtaining some information on the subject of the Hausa and Fulah tribes, with whom the British Nation are at present in conflict.

"Dr. Lenz, it is needless to say, is the well-known discoverer of the route and language of Timbuctoo (the country between Sudan and Guinea), which he at several times visited on a journey undertaken by the French Government in 1879, at a time when the various independent tribes, including Hausa and Fulah, had united in order to take the troops of the Governor of Senegal out of Kayes. At that time it was considered that the fears of 1879, by which these tribes and Soudan in the Sudanese, had confined him to the latter to his enormous boundary and had therefore rendered his occupation of Kayes an unnecessary and breach of treaty.

"Dr. Lenz, although the country was in a state of war, which is not favourable to scientific research, managed to collect a mass of information, and a few ethnographical collections, which is at the moment at Vienna. Dr. Lenz also made many friends in the country, and is desirous the highest, if not the only, authority regarding these countries.

"Dr. Lenz, who was quite unprepared for Lenz's visit, said that the attempts which he had made to win the friendship of Ulgie Hausa, Kayes and Fulah Soudan had in the meantime met a certain had been opposed and wholly made have easily been overcome by a little more sympathy and knowledge especially of the Fulah people. He [illegible], a fact which could have followed the removal of Kayes to [illegible] where he had been the head of Hausa, when he heard that the British Government had especially independently.

"Some weeks ago Dr. Lenz received a letter from the chief of Kayes, in which he recommended to his kind attention the son, now in Kayes, on the ground that he was made as then one member of his own clan family, was a well-wisher to the British Government. In the map the chief could not have but any feelings of personality, although he might have possessed together with the chief of Hausa against the British occupation of Lenz. In fact, it has not been that Kayes and Hausa have ever subject to Europe, except in the region not to which these Hausa consents recognised the supremacy of a neighbouring power in the hope of gaining assistance against the offensive of a few scores of gold dust, a couple of days of native of authority etc. The Chief, the city of Lenz, Tombo, used to pay a tribute of slaves to the Sultan of Sokoto; but it would be absurd to say that power to exist Lenz's part of Hausa, because Sokotoans only as a nominal hostage to [illegible]. Kayes, again, with a tribute to Lenz; and, to a greater way Lenz is the only Kayes has ever had a shadow of right or from countries, but it is a mere shadow. Dr. Lenz will, no doubt, urge that Kayes is in the middle of the [illegible] of Lenz or Kayes, to only policy for Great Britain is to the middle of the [illegible] of Lenz or Kayes, to maintain and strengthen all the independent [illegible]. This policy he would assist in the triangle which has Sokoto for its base, and thereby confirm a series of almost independent [illegible] countries, which would be sufficiently protected by the [illegible] of their neighbours. If [illegible] would oppose Britain to three years more [illegible] the subjection of the Black Sea, how much more effective would be although Kayes had the assistance of the Black Sea, how much more effective would be the [illegible] of the [illegible] Empire which Russians had placed between [illegible] and the Russian frontier in Asia? We ought to have more than nine hundred miles to act as a distant but powerful friend, ready to help them in an emergency, but not to [illegible] the [illegible] of India, no sooner Kayes to be looked upon as the [illegible] Sokoto, as [illegible] the people of Kayes, on the front side of Hausa, have already [illegible] on other [illegible] and Sokoto, which had been always [illegible] by our friends, the [illegible] but already begun to encroach into Kayes territory. Now, Dr. Lenz admits that the Kayes claims through Sokoto, even as Hausa to Kayes of Sokoto, and knowingly even two hundred and [illegible] of Lenz. Indeed, he can but a right to [illegible] against the [illegible] people and would also [illegible] them; and to the wrecking of the Lenz under the Fulah, gives Hausa may simply [illegible] down the sword of Europe by attempting all the [illegible] of native tribes and [illegible] natives ought to [illegible] to be England any one hand in [illegible] [illegible], [illegible] [illegible] [illegible]

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[illegible]

060 regret upon the increase of the number of hostages belonging to the chiefs' families that are now annually sent to Kaduna as a guarantee of friendly relations.

The Hausas and Nagyrs are not to be despised as foes; they are very good marksmen. In 1886, when the Kaduna troops fought their last combat before the Gilgi Pass entirely of cavalry, and not a person was to be seen outside it, the riflemen would glide along the ground unperceived behind a stone pushed in front of them, and rising from out the shadows of their shelter would fire upon whomever they deemed themselves sure to hit. Indeed, it was the circumstance that induced Dr. Lairon to abandon the protection of the fort and make friends with the riflemen outside. All the tribes desired was to be left alone in their mountain fastnesses. They had sometimes internecine feuds, but would unite against the common foe. It was surely unwise to deny them powder of resistance to subject them, either on the one side to Sokoto, which means Russia, or to Afghanistan or Kashmir, which mean Great Britain, or to China, which means hostilities on a Power that might be utilized any day against Great Britain after the completion of the trans-Siberian railway. Diplomacies, Foreign Secretaries, conferences, and officers, both British and Russian, examine for themselves, had, contrary to Dr. Lairon, covered the present encounter; and it was now high time to rely rather on the physical obstacles that guaranteed the safety alike of the British, Russians, and Chinese frontiers than on the chapter of political accidents.

Dr. Lairon, who is going to give a lecture at the Westminster Town Hall to-morrow afternoon on "The Races, Religions, and Politics of the Peace Regions," then showed our representative the Czarichieffsky's map, which put Russia where Nagyr ought to be, and ignored the latter place altogether, just as did the last map of the Geographical Society in connection with Mr. Livingstone's tour. Czarichieffsky's map, however, had since been corrected by continents on English maps, and it was strange that Russians had never seen an English map than Englishmen themselves. In fact, all the secrecy, Dr. Lairon maintained, was injurious to the acquisition of full knowledge regarding impatiently known regions. Attention was first directed to a number of ways, that of Mr. Dove, a Kaduna official, showing Hausa Nagyr to be beyond Kaduna influence. This was practically confirmed by several official maps and the explorations of Colonels Bretsch and Hayward, the latter of whom placed the Kaduna frontier towards Russia at Yemai, while the British are now fighting crowds and a half miles beyond in front of Nagyr, where the fire Russia but in. The Nagyr frontier Dr. Lairon places at Jagbir, which is nineteen miles from Yeli, where we are unnecessarily fighting the free Nagyr fort.

Dr. Lairon, in conclusion, expressed his opinion, from his knowledge of the people concerned, that any one with a sympathetic mind could get them to do anything in reason, for they recognized, whether right or wrong, would be resisted to the utmost. Indeed, England's unfriendliness had brought on the present trouble.

In 1886, he stated, the very worst of Russia was unknown in these parts, and in 1888 was very known to a few. But the English Press in both these years spoke of Russian intrigues among the tribes. He did not fear them so long as the Indian Empire relied on its natural defences, its own strength, and on justice to its rulers and people, and so long as its policy with ..s tribes was guided by knowledge and good feeling.

Ir Lettres L-0 (1888-92) 1937 AV3 Dard AV3

## APPENDIX II.

# NOTES ON RECENT EVENTS IN CHILÁS AND CHITRÁL.

In 1866 I was sent by the Punjab Government on a linguistic mission to Kashmir and Chilás at the instance of the Bengal Asiatic Society and on the motion of the late Sir George Campbell, who hoped to identify Kailás or the Indian Olympus with Chilás.* Although unable to support that conjecture, I collected material which was published in Part I. of my "Dardistan" and which the Government declared "as throwing very considerable and important light on matters heretofore veiled in great obscurity." That some obscurity still exists, is evident from the *Times* telegram of to-day (5th December, 1892), in which an item of news from the Tak [Takk] valley is described as coming from *Chitrál*, a distant country with which Chilás has nothing to do. The Takk village is fortified, and through the valley is the shortest and easiest road to our British district of Kaghán. It is alleged that some headmen of Takk wished to see Dr. Robertson at Gilgit, who thereupon sent a raft to bring them, but the raft was fired on and Capt. Wallace, who went to its assistance, was wounded. [Chilás is on the Kashmir side of the Indus, and the Gilgit territory is reached by crossing the Indus at Bunji.]

The incident is ascribed either to "*the treachery of the men who professed willingness to* come in" or to the mischievousness of "other persons." It is probable from this suggestion of treachery and the unconscious use of the words "to come in," which is the Anglo-Indian equivalent for "surrender," that the headmen of Takk were not willing to [illegible] Gilgit. The Takk incident, therefore, is not a part of the so-called "*Chitrál usurpation*," under which heading it

* I was again on special duty in 1868, and its result was Part I. of the "Hunza-Nagar Expedition," of which a second and enlarged edition will appear shortly. My material, some of which has been published, has been collected between 1865 and 1887, in my private capacity as a student of language and customs.

2c Lehmann L-8 (1800-93) 1893? AV3 Dard AV3



immediately appears, but is a part of *our* usurpation on the tribes inhabiting the banks of the Indus. In 1843, these tribes inflicted a severe loss on the Sikh invaders, and in my "history of the wars with Kashmir" the part taken by the manly defenders of Takk, now reduced from 131 to some 90 houses, is given in detail. It seems to me that as the Gilgit force was unable to support "the Chitrál usurpation" of our protégé, Afzul-ul-Mulk, owing to his being killed by his uncle Sher Afzul, it is to be employed to coerce the Indus tribes to open out a road which ought never to have been withdrawn from their hold. About 50 years ago the Takk men were stirred into so-called rebellion by Kashmir agents in order to justify annexation. It is to be hoped that history will not repeat itself, or that, at any rate, the next 50 years will see the Indus tribes as independent and peaceful as they have been since 1856, especially in Chilás (before 1892), and as mysterious as Hunza ought to have remained till our unnecessary attack on that country caused practically unknown Russia to be looked upon as the Saviour of Nations "rightly struggling to be free" (see Baron Vrevsky's reply to the Hunza deputation). *Quem Deus vult perdere, prius dementat*; and no greater instance of folly can be conceived, than the construction of a military road through countries in which the chances is often puzzled for its way. Nor was the attention of the Russians drawn to them before we made our own encroachments.

As for the Pamirs, whatever may be the present interpretation of Prince Gortchakoff's Convention, the Russians were unwilling to let political consequences or limits accompany the erratic wanderings of Kirghiz sheep in search of pasturage in that region. Prince Gortchakoff's advocacy of a Neutral Zone and of the autonomy of certain tribes was justified by the facts (which he, however, rather guessed than knew) and was worthy alike of that Diplomatist and of our acceptance in the interests of India and of peace. The incorporation of certain Districts in the domain, or

1: Leitner L-3 (1866-82) 1893? AV3 Dard AV3
Chitral



rather the sphere of influence, of Afghanistan, was distasteful to tribes attached to their hereditary rulers or to republican institutions and was not too willingly accepted by the Amir of Afghanistan, who now expects us to defend the white Elephants that we have given him better than we did Panjdeh. Some Muláis that had fled from Russian tyranny to Afghan territory assured me that "the finger of an Afghan was more oppressive than the whole Russian army." Indeed, so far as Central Asia is concerned, Russia, with the exception of certain massacres, has hitherto behaved, on the whole, as a great civilizing power.*

As for Sirdar Nizám-ul-Mulk, this is his *name* and not his *title*. He is the "Mihtar" or "Prince" Nizám-ul-Mulk, and neither an Indian "Sirdár" nor a "Nizám." He is also the "Badshah" of Turikoh, this being the district assigned to him in his father's lifetime as the heir-apparent. He was snubbed by us for offering to relieve that excellent officer, Col. Lockhart, when a prisoner in Wakhan! He has written to me from Turikoh for "English phrases and words with their Persian equivalents as a pleasure and a requirement." This does not look like hostility to the British. He spoke to me in 1886 of his brother Afzul's bravery with affection and pride, though he has ever maintained his own acknowledged right as the successor of his father Amán-ul-Mulk. If he has been alienated from us or has ever been tempted to throw himself into the arms of Russia, it has most assuredly been our fault. Besides, just as we have abandoned the Shiah Hazaras, our true friends during the late Afghan War, to be destroyed by their religious and political foe, the Sunni Amir Abdurrahman, so have the Amir Sher Ali and the Amirs of [illegible]

* In spite of Russian attempts to conciliate the orthodox Muhammadans of Turkey and thus to take the place of the British as "the Protector of Islám," the news of the revision of the Korán by a Russian Censor and the *forcé* of putting up the Czar's portrait in Central Asian Mosques, have injured Russia's propaganda among Muhammadans, whom also the accounts of the persecution of the Jews have estranged from a Power that began its rule in Central Asia by repairing and constructing Mosques, helping Mosque Schools and even subsidising an employé to call "the faithful" to fast and *feast* fast during the month of Ramazán.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



trust in Russian Agents. I regret, therefore, to find in the *Times* telegram of to-day that "the Nizám" "is acting without the support of the British Agent" "who has not interfered," when he had already interfered in favour of the usurper Afzul-ul-Mulk.

As for the connivance of Amir Abdurrahman, my "rough history of Dardistan from 1800 to 1872" shows that, in one sense, Chitrál is tributary to Badakhshán and as we have assigned Badakhshán to the Amir, he, no doubt, takes an interest in Chitrál affairs. I believe, however, that interest to be somewhat platonic, and he knows that his friend Jehandár Shah (the late wrongfully deposed hereditary ruler of Badakhshán) never paid any tribute to Afghanistan. But Chitrál once also paid tribute to Dir, with whose able Chief, Rahmat-ullah-Khan, "the Nizám" is connected by marriage. Chitrál on the other hand has *received* a subsidy from Kashmir since 1877, but this was as much a tribute from Kashmir to Aman-ul-Mulk, as a sign of his subjection to Kashmir, for shortly after he made offers of allegiance to Kabul. With all alike it is

> "The good old rule, the simple plan,
> That they should take who have the power,
> And they should keep who can."

It is misleading to speak of their relations to neighbouring States as "tributary." Are the Khyberis tributary to us or we to them, because we pay them a tribute to let our merchants travel through their Pass? Have we never ourselves come, first as suppliants, then as merchants, then as guests, then as advisers, then as protectors, and, finally, as conquerors?

The procedure of Afghanistan, of Chitrál, of Kashmir, and of our own is very much alike and so are the several radii of influence of the various factors in "the question." We have our fringe of independent frontier tribes with whom we flirt, or wage war, as suits the convenience of the moment. Afghánistan has a similar fringe of independent Ishmaelites round it and even through it, whose hands are against everybody and everybody's hands against them.

1: Leitner L-3 (1886-93) 1893? AV3 Dard AV3
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Chitrál is threatened all along its line by the Kafirs, who even make a part of Badakhshán insecure, but are nevertheless our very good friends. Kashmir has its fringe on its extreme border, especially since, in violation of our treaty of 1846, it has attacked countries *beyond the Indus on the west*, including the Kunjûtis of Hunza, who resumed their raiding—which had ceased in 1867—during and after Col. Lockhart's visit in 1886. Yet there can be little doubt about "the loyalty" of those concerned. The Amirs of Afghanistan consider themselves "*shields of India*," as I have heard two of them say, and so did our Ally of Kashmir, who ought never to have been reduced to a subordinate feudatory position. What wonder then that old Amán-ul-Mulk of Chitrál should also have tried to become a buffer between Afghanistan on the West, Kashmir on the East, India on the South and, latterly, Russia in the North, if indeed the whole story of Russian intrigue in Chitrál be at all truer than a similar mare's nest which we discovered in Hunza? It is the policy of Russia to create false alarms and thereby to involve us in expenditure, whilst standing by and posing as the future saviour of the tribes. Our tendency to compromises and subservient Commissions of delimitation and to "scuttling" occasionally, is also well known and so we are offered in Russian papers "*an Anglo-Russian understanding on the subject of Chitrál*," as if Chitrál was not altogether out of the sphere of Russia's legitimate influence! It is also amusing to find in the *Novosti* that Russia's sole desire is "to prevent *Afghanistan* from falling into British hands." We are already spending at Gilgit on food etc. for our troops more in one year than were spent in the 40 years of the so-called mismanagement of Kashmir, which I myself steadily exposed, but which kept the frontier far more quiet than it has been since the revival of the Gilgit Agency. There is every prospect now of heavier and continued expenditure, as the policy of the Foreign Department of the Government of India develops. On that policy a *veto* should at once be put

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3

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H. H. Mustar Nizám-ul-Mulk and his late Vakil Council.

[cf. note, p. 143, category III -- Analyst]

[facing p. 142]

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000 by the British Parliament and public, if our present Liberal Administration cannot do so without pressure from without. We should conciliate Nizam-ul-Mulk before it is too late. He is connected with Umra Khan of Jandôl and with the influential Mullah Shahu of Bajaur through his maternal uncle Kokhan Beg. He has also connections in Badakhshan, Hunza and Dir, as already stated. Indeed, we ought to have given him our support from the beginning. I doubt whether it would be desirable to subdivide Chitrál as stated in to-day's *Times*, letting Sher Afzul keep Chitrál proper, giving Yasin to "the Nizám" and letting Umra Khan retain what he has already seized of Southern Chitrál. As for Sher Afzul, I believe, that he is also "loyal."

As for Hunza, I am not at all certain that the fugitive, Safdar Ali Khan, really murdered his father. At all events when the deed was committed, I find that it was attributed to Muhammad Khan,* probably not the present

* "By the most recent account, Ghazan Khan, the son of Ghazanfar, has been killed by his own son, Muhammad Khan. Muhammad Khan's mother was the sister of Zafar Khan, the ruler of Nagyr. She was killed by her father-in-law, Ghazanfar, and thrown over a precipice from her house. Ghazan Khan treacherously killed his paternal uncle, Abdullah Khan, ruler of Gojál, who unsuspectingly met him. On ascending the throne, Ghazan Khan is also said to have poisoned his ailing full brother, Buktawar Shah, and another (by a different Sayad mother) Nanawal Shah. These fratricidal traditions of Hunza and of the Khush-waqtia family of Yasin have now been somewhat thrown into the shade by the parricide of Muammad Khan. The father of Ghazan Khan, Ghazanfar, is said to have died from the effects of a suit of clothes, impregnated with small-pox, sent to him by his daughter, the full sister of Ghazan Khan, who was married to Mir Shah of Badakhshan, in order to accelerate her brother's accession to the throne. The father of Ghazanfar, Sultum, also poisoned his own father. This state of things is very different from the gentle rules and traditions of Nagyr, whose aged Chief, Zafar Khan, has nineteen sons, and who sent his rebellious eldest son, Muhammad Khan (whose mother was a full sister of Ghazan Khan of Hunza) to Ramsu in Kashmir territory, where he died. He was married to a daughter of his maternal uncle, and tried to sell some of his Nagyr subjects into slavery, against the traditions of that peaceful country, in consequence of which his father, Zafar Khan, expelled him." (See Part referring to the History and Customs of Hunza and Nagyr.) Yet it is this patriarchal, loyal and God-fearing Zafar Khan, whose letter to me I published last year, whom we accused of kidnapping and aggressiveness, so that we might take his country.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

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Carving Representing the Buddha Past, Temple Gate

[facing p 143]

1: Leitner L-3 (1866-93) 1893? AV3 Dard Gaz
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Mir Muhammad Nazim who has acknowledged the suzerainty of England (through Kashmir) and of China. The latter power has always had something to say to Hunza, and the very title of its Chief "Tham" is of Chinese origin. The subsidy that China used to pay for keeping open the commercial road from Badakhshan and Wakhan through the Pamirs along Kunjût (Hunza) to Yarkand, was about £380 per annum, and this sum was divided between four States and ensured the immunity of the route from raids.* I doubt whether in future £380 a year on Hunza alone will enable us to keep it quiet, and I am sure that the lofty superciliousness with which Chinese officials discuss the Pamir question, as something that scarcely concerns them, is no evidence of that pertinacious power abandoning claims to a suzerainty in those regions which are historically founded, although their exercise has been more by an appeal to imagination of the glorious and invincible, if distant, "Khitái," than by actual interference.

Indeed, it is China alone that has a grievance—against Russia for the occupation of the Alichur Pamir—against Afghanistan for expelling her troops from Somatash (of subsequent Yaboff fame)—and against England for encroaching on her ancient feudatory of Hunza, whose services in suppressing the Khoja rebellion in 1847 are commemorated in a tablet on one of the gates of Yarkand.

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NOTE.—We add a reproduction of the photographs of the Mihtar and Badshah Nizam-ul-Mulk, sitting in Council with his uncle, Bahadur Khan, now at Gilgit, where he represented Afzul-ul-Mulk. On the Nizám's left is his foster-uncle, Maimun Shah, whilst behind him stand our Indian Agent, Wafadár Khan and a Chitráli office-holder, Wazír Khan, of corresponding rank. We also give the portrait of the Chitrál Court poet and musician, the celebrated Taighún Shah, one of whose songs, with its notation, was published in our issue of the 1st of January, 1892. He is seated with the two flute-players who always precede the King of Chitrál when on a tour.

* Of the £380, Shigután received £150, Sirikol £100, Wakhan £50, and Hunza £80 in Yambus (silver blocks of the value of £17).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



000 Although the period may be past in which a great English Journal could ask, "*what* is Gilgit?" the contradictory telegrams and newspaper accounts which we receive regarding the countries adjoining Gilgit show that the Press has still much to learn. Names of places, as far apart as Edinburgh and London, are put within a day's march on foot. Names of men figure on maps as places and the relationships of the Chiefs of the region in question are invented or confounded as may suit the politics of the moment, if not the capacity of the printer. The injunctions of the Decalogue are applied or misapplied, extended or curtailed, to suit immediate convenience, and a different standard of morality is constantly being found for our friends of to-day or our foes of to-morrow. The youth Afzul-ul-Mulk was credited with all human virtues and with even more than British manliness, as he was supposed to be friendly to us. He had given his country into our hands in order to receive our support against his elder brother, the acknowledged heir of the late Aman-ul-Mulk of Chitrál, but that elder brother, Nizám-ul-Mulk, was no less friendly to English interests, although he has the advantage of being a man of capacity and independence. The sudden death of Aman-ul-Mulk coincided with the presence of our protégé at Chitrál, and the first thing that the virtuous Afzul-ul-Mulk did, was to invite as many brothers as were within reach to a banquet when he murdered them. No doubt, as a single-minded potentate, he did not wish to be diverted from the task of governing his country by the performance of social duties to the large circle of acquaintances in brothers and their families which Providence bestows on a native ruler or claimant in Chitrál and Yasin. A member of the Khushwaqtia dynasty of Yasin, which is a branch of the Chitrál dynasty, told me when I expressed my astonishment at the constant murders in his family: "A real relative in a high family is a person whom God points out to one to kill as an obstacle in one's way, whereas a foster-relative (generally

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1: Leitner L-3 (1866-93) 18937 AV3 Dard AV3
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of a lower class) is a true friend who rises and falls with one's own fortune" (it being the custom for a scion of a noble house to be given out to a nurse.)

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The dynasty of Chitrál is said to have been established by Baba Ayub, an adventurer of Khorassan. He adopted the already existing name of *Katór*, whence the dynasty is called Katoré. The Emperor Baber refers to the country of Katór in his Memoirs and a still more ancient origin has been found in identifying Katór with "Kitolo, the King of the Great Yuechi, who, in the beginning of the 5th century, conquered Balkh and Gandhara, and whose son established the Kingdom of the Little Yuechi, at Peshawur." (See Biddulph's "Tribes of the Hindoo Koosh," page 148.) General Cunningham asserts that the King of Chitrál takes the title of Shah Kator, which has been held for nearly 2,000 years, and the story of their descent from Alexander may be traced to the fact that they were the successors of the Indo-Grecian Kings in the Kabul valley. If Katór is a corruption of Kaisar, then let it not be said that the remnant of the Katoré exclaimed with the Roman gladiator: "Ave, Kaisar-i-Hind, morituri te salutant."

Amán-ul-Mulk, the late ruler of Chitrál, was, indeed, a terrible man, who to extraordinary courage joined the arts of the diplomatist. He succeeded his elder brother, surnamed Adam-Khór or "man-eater." His younger brother, Mir Afzul, is said to have been killed by him or to have committed a convenient suicide; another brother, Sher Afzul, who is now in possession of Chitrál, was long a fugitive in Badakhshan whence he has just returned with a few Afghans (such as any pretender can ever collect) and a hundred of the Chitráli slaves that used to be given in tribute to the Mir of Badakhshan, which itself never paid a tribute to Kabul before the late Sher Ali of Afghanistan installed Mafmud Shah, who expelled his predecessor Jehandar Shah, the friend of Abdur-Rahman, the present Amir of Afghanistan. Another brother of Aman-ul-Mulk

1: Leitner L-3 (186-93) 1893? AV3 Dard AV3
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173 was Kokhan Beg, whose daughter married the celebrated Mullah Shahu Baba, a man of considerable influence in Bajaur, who is feared bythe Badshah of Konar (a feudatory of Kabul and a friend of the British) and is an enemy of the Kamôji Kafirs, that infest one of the roads to Chitrál. This Kokhan Beg, who was a maternal uncle of Afzul-ul-Mulk, was killed the other day by his brother Sher Afzul coming from Badakhshan. I mention all this, as in the troubles that are preparing, the ramifications of the interests of the various pretenders are a matter of importance. Other brothers of Aman-ul-Mulk are: Muhammad Alí (Moríki), Yádgar Beg, Shádman Beg and Bahádur Khán (all by a mother of lower degree, and another Bahádur Khán, who was on the Council of Nizám-ul-Mulk. Nizám-ul-Mulk has therefore to contend wth one or more of his uncles, and by to-day's telegram* is on his way to the Chitrál Fort in order to expel Sher Afzul with the aid of the very troops that Sher Afzul had sent to turn out Afzul-ul-Mulk's Governor from Yasin. I believe that Nizám-ul-Mulk has or had two elder half-brothers, Gholam of Oyún and Majid Dastagír of Drôshp: but, in any case, he was the eldest legitimate son and, according to Chitrál customs, was invested with the title of Badshah of Turikoh, the rule of which valley compelled his absence from Chitrál and not "his wicked and intriguing disposition" as alleged by certain Anglo-Indian journals. Of other brothers of Nizám-ul-Mulk was Shah Mulk (of lower birth), who was Governor of Daraung and was killed by Afzul-ul-Mulk. He used to live at Dros (near Pathan in Shoghót). Afzul-ul-Mulk of Drosun, whom we have already mentioned as a wholesale fratricide, was killed in his flight to one of the towers of the Chitrál Fort from the invading force of his uncle, Sher Afzul of Badakhshan. A younger half-brother is also Behram-ul-Mulk (by a lower mother), called "Vilâyeti," of Mosui in Andarti. Other brothers are: Amin-ul-Mulk, a brother of good birth of Oyún (Shoghót), who was reared by a woman of the Zoudré or highest class; Wazir-ul-Mulk (of low

* *Times*, 5th December, 1892.

birth) of Brôz; Abdur-Rahman (low-born) at Owir (Barpáh), and Badshah-i-Mulk, also of Owir, who was reared by the wife of Fath-Ali Shah. There are no doubt other brothers also whose names I do not know. Murád, who was killed by Sher Afzul, is also an illegitimate brother. 173

A few words regarding the places mentioned in recent telegrams may be interesting: Shogôth is the name of a village, of a fort, and of a district which is the north-western part of Chitrál, and it also comprises the Ludkho and tributary valleys. Through the district is the road leading to the Dora and Nuqsán passes, to the right and left respectively, at the bottom of which is a lake on which official toadyism has inflicted the name of Dufferin in supersession of the local name. Durushp (Drôshp) is another big village in this district and in the Ludkho valley, and Andarti is a Fort in it within a mile of the Kafir frontier. The inhabitants of Shogôth are descendants of Munjanis, whose dialect (Yidgah) I refer to elsewhere, and chiefly profess to be Shiahs, in consequence of which they have been largely exported as slaves by their Sunni rulers. Baidam Khan, a natural son of Aman-ul-Mulk, was the ruler of it. The Ludkho valley is traversed by the Arkari river which falls into that of Chitrál. At the head of the Arkari valley are three passes over the Hindukhush, including the evil-omened "Nuqsán," which leads to Zeibak, the home of the heretical Maulais (co-religionists of the Assassins of the Crusades) in Badakhshán. It is shorter, more direct, and freer from Kafir raids than the longer and easier Dora pass. *Owir* is a village of 100 houses on the Arkari river, and is about 36 miles from Zeibak. *Drasan* is both the name of a large village and of a fort which commands the Turikoh valley, a subdivision of the Drasan District, which is the seat of the heir-apparent to the Chitrál throne (Nizám-ul-Mulk). Yet the *Pioneer*, in its issue of the 5th October last, considers that Lord Lansdowne had settled the question of succession in favour of Afzul-ul-Mulk, that Nizám-ul-Mulk would thus be driven to seek Russian aid, but that

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any such aid would be an infringement of the rights of Abdur-Rahman. Now that Abdur-Rahman is suspected, on the flimsiest possible evidence, to have connived at Sher Afzul's invasion of Chitrál, we seek to pick a quarrel with him for what a few weeks ago was considered an assertion of his rights. Let it be repeated once for always that if ever Abdur-Rahman or Nizám-ul-Mulk, or the Chief of Hunza or Kashmir or Upper India fall into the arms of Russia, it will be *maxima nostra culpa*. I know the Amir Abdur-Rahman, as I knew the Amir Sher Ali, as I know Nizám-ul-Mulk, and of all I can assert that no truer friends to England existed in Asia than these Chiefs. Should Abdur-Rahman be alienated, as Sher Ali was, or Nizám-ul-Mulk might be, it will be entirely in consequence of our *maladresses* and our provocations. Russia has merely to start a will-o'-the-wisp conversation between Grombchefsky and the Chief of Hunza, when there is internal evidence that Grombchefsky was never in Hunza at all, and certainly never went there by the Mintagh Pass, that we, ignoring the rights of China and of the treaty with Kashmir in 1846, forgetful of the danger in our rear and the undesirability of paving for an invader the road in front, fasten a quarrel on Hunza-Nagyr, and slaughter its inhabitants. No abuse or misrepresentation was spared in order to inflame the British public even against friendly and inoffensive Nagyr. What wonder that a Deputation was sent from Hunza to seek Russian aid and that it returned crammed with presents, and public expressions of sympathy which explained away the Russian official refusal as softened by private assurances of friendship? Whatever may be the disaster to civilization in the ascendancy of Russian rule, the personal behaviour of Russian agents in Central Asia is, generally, pleasant. As in Hunza, so in Afghanistan, some strange suspicion of the disloyalty of its Chief, suggested by Russia, may involve us in a senseless war and inordinate expense, with the eventual result that Afghanistan must be divided between England and Russia, and their frontiers in

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Asia become conterminous. Then will it be impossible for England ever to oppose Russia in Europe, because fear of complications in Asia will paralyse her. Then the tenure of India will depend on concessions, for which that country is not yet ripe, or on a reign of terror, either course ending in the withdrawal of British administration from, at any rate, Northern India. Yet it is "*Fas ad hanc diem*," and when Prince Gortchakoff urged the establishment of a neutral zone with autonomous states, including Badakhshan, he advocated a policy that would have conduced to centuries of peace and to the preservation of various ancient forms of indigenous Oriental civilization by interposing the mysterious blanks of the Pamirs and the inaccessible countries of the Hindukush between Russian and British aggression.

Instead of this consummation so devoutly to be wished, and possible even now, though late, if action be taken under good advice and in the fulness of knowledge, either Power—

> "Thus with his stealthy pace
> With Tarquin's ravishing strides, towards his design
> Moves the a ghost."

If ever the pot called the kettle black, it is the story of Anglo-Russian recriminations. Russian intrigues are ever met by British manœuvres and Muscovite earth-hunger can only be paralleled by English annexations. *Here* a tribe is instigated to revolt, so that its extermination may "rectify a boundary," *there* an illusory scientific frontier is gradually created by encroachments on the territories of feudatories accused of disloyalty, if not of attempts to poison our agents. By setting son against father, brother against brother and, in the general tumult, destroying intervening republics and monarchies, Anglo-Russian dominions are becoming conterminous. Above all

> "There's not a one of them but in his house
> I keep a servant fee'd."

And it is this overmastering suspicion which is alike the secret of present success and the cause of eventual failure in

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000 wresting and keeping Asiatic countries and of the undying hatred which injured natives feel towards Europeans.

The attempt to obtain the surrender of the Takk fort, and of the Takk valley, a short and easy road to the British District of Kaghán, has merely indicated to Russia the nearest way to India, just as we forced her attention to Hunza and are now drawing it to Chitrál. David Urquhart used to accuse us of conspiracy with Russia in foreign politics. Lord Dufferin in his Belfast speech sought the safety of India in his friendship with M. de Giers and his Secretary popularized Russia in India by getting his work on "Russia" translated into Urdu. Certainly the coincidence of Russian as well as British officials being benefited by their respective encroachments, Commissions, Delimitations, etc., would show their "mutual interest" to consist in keeping up the farce of "Cox and Box" in Central Asia, which must end in a tragedy.

As an official since 1855, when I served Her Majesty during the Russian War, I wish to warn the British public against the will-o'-the-wisp of our foreign policy, especially in India. I can conceive that a small, moral and happy people should seek the ascendancy of its principles, even if accompanied by confusion in the camps of its enemies. I can understand that the doctrines of Free Trade, of a free Press, a Parliamentary rule, the Anti-Slavery propaganda and philanthropic enterprises generally, with which the British name is connected, should have been as good as an army to us in every country of the world in which they created a Liberal party, but these doctrines have often weakened foreign Executive Governments, whilst "Free Trade" ruined their native manufacture. What I, however, cannot understand is that a swarming, starving and unhappy population should seek consolation for misery at home in Quixotism abroad, especially when that Quixotism is played out. If bread costs as much now as in 1832, although the price of wheat has fallen from 60s. to 27s. a quarter, it is, indeed, high time that we should cavish no

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more blood and treasure on the stones of foreign politics, 000 but that we should first extract the beam from our own eye before we try to take out the mote from the eye of others.

What these foreign politics are worth may be inferred from the growing distrust on the Continent of British meddlesomeness or from what we should ourselves feel if even so kindred a race as the Prussians sought to monopolize British wealth and positions. It would be worse, if they did so without possessing a thorough knowledge of the English language or of British institutions. Yet we are not filled with misgivings when our Indian Viceroys or Secretaries of State cannot speak Hindustani, the *lingua franca* of India or when an Under-Secretary has a difficulty in finding Calcutta on the Map.

India should be governed in the fulness of knowledge and sympathy, not by short cuts. It should not be the preserve of a Class, but the *one* proud boast of its many and varied peoples. When Her Majesty assumed Her Indian title, it was by a mere accident, in which *pars magna fui*, at the last moment, that the Proclamation was translated to those whom it concerned at the Imperial Assemblage. This superciliousness, wherever we can safely show it, the cynical abandonment of our friends, the breach of pledges, the constant experimentalizing on the natives, the mysteriousness that conceals official ignorance, is the enemy to British rule in India, not Russia. A powerful Empire can afford to discard the arts of the weak, and *should* even "show its hand." India should be ruled by a permanent Viceroy, a member of the Royal family, not by one whom the exigencies of party can appoint and shift. When in 1869 the Chiefs and people of the Panjab deputed me to submit their petition that H.R.H. the Prince of Wales be pleased to visit India, it was because they felt that it was desirable in the interests of loyalty to the Throne. If it be true that H.R.H. the Duke of Connaught is going out as the next Viceroy, I can only say that the longer his admirers miss him in England, the better for India, which

1: Lehmann L-9 (1888-98) 1897 A93 Dust A93



requires its best interests to be grouped round a permanent Chief.

*Dec. 7th.*—As for the wanton aggression on Chilás which never gave us the least trouble, as all our Deputy Commissioners of Abbottabad can testify, it is a sequel of our interference last year with Hunza-Nagyr. The Gilgit Residency has disturbed a peace that has existed since 1856 and now continues in its suicidal policy of indicating and paving the nearest military road to British territory to an invader. In November 1891 I wrote of the possibility of driving even the peaceful, if puritanical, Chilásis into aggression and now the *Times* telegraphs the cock-and-bull story of the raft, enlarged in to-day's *Times* telegram into an attack of the Chilási tribesmen aided by those of Darél (another newly-created foe) on our convoy proceeding from Bunji—the extreme frontier of Kashmir according to the treaty of 1846—to Dr. Robertson's Camp at (now) Talpess (spelt "Thalpin" in the telegram) and (then) Gór, with, of course, the inevitable result of the victory of the heroism of rifles against a few old muskets and iron wrist-bands (which the Chilásis use in fighting).

These are still other realms to conquer for our heroes. There is the small Republic of Talichu of 11 houses; there is Chilás itself which admits women to the tribal Councils and is thus in advance even of the India Office and of the Supreme Council of the Government of India; there is the Republic of Muhammadan learning, Kandia, that has not a single fort; there is, of course, pastoral Darayl; there are the Koli-Palus tribes, agricultural Tangir and other little Republics. Soon may we hear of acts of "treachery," "disloyalty," etc. from Hódur and Sazin, till we shoot down the supposed offenders with Gatlings and destroy the survivors with our civilization. I humbly protest against these tribes being sacrificed to a mistaken Russophobia. I have some claim to be heard. I discovered and named Darélman and am a friend of its people. Although my life was attempted more than once by agents

of the Maharaja of Kashmir. I was the means of saving that of his Commander-in-Chief, Zorawara, when on his Darayl expedition. This is what the Gilgit Dastur did in 1866 and what the Gilgit Dastur should do in 1891. This is how friendship for the British name was, and should be, cemented, and not by shedding innocent blood or by acts worthy of agents provocateurs.

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As for the "*inspirers paralysis*" of the Afghan advance from Asmár (*Times*, December 8th) it is better than the telegram in the *Standard* of the 2nd December 1891, in which the Amir makes Sher Alizai Ruler of Kafiristan, a country that has yet to be conquered, and which says "Consequently there is now no buffer-state between Afghanistan and the Pamirs"!! "Goods carried from India to Russian Turkestan, through Chitrál and Kafiristan, will *pay duty to the Amir*." Such journalistic forecasts and geography are inevitable when full and faithful official information, such as it is, is, in a free country, not obtainable by Parliament, the Press, and the Public. Reuter's Central Asian Telegrams, though meagre, are more correct than those of certain correspondents of the *Times* and *Standard*.

*Dec. 9th.*—Dr. Robertson has, at last, entered Chilás, and found it deserted. *Solitudinem faciunt, pacem appellant.* The *Times*-Correspondent now admits that Chilás has no connexion with Chitrál, but he still gives us "Tangal" for "Tangir," and omits the name of the member of the ex-royal family of Yasin, who is supposed to have stirred up against us the tribes of Darel and "Tangal," among whom he has resided for years. This is one of the Khush-waqtias, though not the loyal chief to whom I have referred, and who has rendered us good service. So we have now an excuse for entering Tangir also. In the meanwhile, the Russian *Scat* points out that the Russians "would only have to march some 250 miles along a good road to enter Cashmere," "since it is impossible to invade India *viâ* Afghanistan." Yes, are we nibbling at the Amir

Abdurrahman, whose troops merely occupy the *status quo ante* at Asmar, confronted by Umra Khan on the other side of the Kunar river. We are forgetting the lessons of the Afghan campaigns, and especially that, although Abdurrahman allowed himself to be proclaimed by us, in his absence, as Amir, he marched in at one side of Kabul, while we marched out at the other. We forget that, with the whole country against us in a sanctified jehad, with the dissensions among our native troops and with a crushing expedition, we preferred a political fiasco in order to avoid a still greater military fiasco. The Russians also urge "the construction of a military road on their side from Margelan across the Pamirs" having as an finish in far them on our side of the Hindukush. The possession to Wakhan, however, is already disposed of in Prince Gortchakoff's Convention with Lord Granville in 1872, and no notice need be taken of the preposterous claim of the Tsar to place Chitral under a Russian protectorate! Thus have we sown the wind and reaped the whirlwind. Our real defence of India lies, as Lord Lawrence ever held, in *good government*, and to this I would respectfully add, in justice to its Chiefs, whenever they have a legitimate grievance. Mere speeches of Viceroys, unaccompanied by acts, will not convince them of our "good intentions." It is also not by emasculating the Durd tribes and treating down their powers of resistance to the level of Sikhs to the British, that we can interpose an effectual barrier to the invading Hyrcads of Slavs that threaten the world's freedom. By giving to the loyalty of India the liberty which is due to, on the indignation that is alone really understands and in accordance with the requirements of the age, we can alone lead our still martial Indian Millions to the defence of the Empire Citizenship which should be the reward of their chivalrous allegiance to the Queen.

G. W. Leitner.

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*P.S.*—15 Dec. 1895. The just cause of Nizam-ul-Mulk appears to have triumphed. Sher Afzul is said to have

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fled. So far China. As for Chile, the people have come to Dr. Robertson's Camp and express friendliness.

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LETTERS FROM [illegible] RECEIVED BY DR. LEITCH. 159

My kind and true friend and dear companion, may you know:

That letter this prompted by means of friendship and belief in me, you had written to me a letter of sincerity full of pleasing passages and words of faithfulness. Those were received and sweet joys to my heart. My true friend, whatever words of faith and sincere regard there were, have been more intimate to my mind. For I am one of your disciples and well-wishers here, and have no other care but that of serving well and wishing my friends. My heart esteems as separation from friends, but there is an eternity amongst neighbours. *As I consider your way there [to London] as my own way, I hope from your friendship that you have expressed words of my well being and my sincerity towards the Lord Salvation and His Great Cause and thus performed the office of friendship and sweet joy there.* Another request is that if you have heard a good thing like "Daily," where you were in India please send it to Leitchen. My men are there, and shall bring it to me. Further, the volume of papers on the customs of Chinese and the old folk-tales have been written yearly in Persian and yearly in the Chinese language. We are Persian and village people, and are deficient in intelligence and eloquence. They have not been very well done, and I don't know if they will please you or not. But we have an honest eloquence to preserve as we are faithful.

Tuesday 14th Received reply dispatched from Tientsin to London.

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The sweetest of affection and friendship, the fascinating waves of kindness and religion, my friend, may the kindness increase!

After expressing the desire of your co-praying evening be it heaven to your kind self, that the excellence of the ever faithful friend is such as to call the thanks to the Almighty. The safety and good health of that friend (yourself) is always wished for. As you had sent me several volumes of learned papers wrote on from the memoirs of the Chinese people and their folk-tales yearly in Persian and yearly in Chinese language, I have in accordance with the request of that ever friend got them written yearly in Persian and yearly in Chinese and sent to you. Individuals may still search you, but I do not know whether they will please you or not. In any case you listen. Our endeavour may be possible to do by a faithful friend as by the employers I will do, with the help of God, if you will forgive any faulty execution of your wishes, and continue to remember me for any services to any person, and keep me informed continually of your good health as up to digest my anxiety. The condition here is of all upon the face as we have never has happened; the three persons, murderers and travellers, have come from Peshawar to Bannu and one of these persons I have sent on to Chinese, and one of these murderers has remained (behind) in Bannu. They don't know anybody. Sometimes they say we are Europeans, and sometimes they say we are Frenchmen. And I with my own eye have not seen them. If I had seen them, they might have told me. Another matter is that you sent me something worth reading in English words and write opposite to them their translation into Persian, so that it may be a pleasure and matter to me. I have another request to make which is that you may be pleased to give an early fulfilment to your kind promise of visiting Chinese with your help for the purpose of right-reading and quiet and study. I have been waiting ever since for your arrival. It is really very right that you should come now when the weather is very delightful, green is everywhere, and I have really many engagements for our travelling together. Everything is ravaged and you will be able to remain behind the season, green is pleasant. Let this become a fact. The writer Sadiq Hasan-ul-Hadi, Teacher the Circle of Observed, from Tientsin to London. May it be received!

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APPENDIX III.

# FABLES, LEGENDS, AND SONGS OF CHITRAL.*

*(called Chitrár by the natives).*

Collected by H. H. Shuja-ul-Mulk, Raja of Yasin, etc., and by Dr. G. W. Leitner, and translated from Persian or Chitráli.

## I. Fables.

### 1. The Vindictive Fowl.

A fowl sat near a thistle, and opened a rag, in which cereals were tied up. Suddenly one fell into the thistle; the fowl said, "O thistle, give me my cereal." The thistle said, "This is not my business." The fowl said, "Then I will burn thee." The thistle agreed. The fowl then begged the fire to burn the thistle. The fire replied, "Why should I burn this weak thorn?" The fowl thereupon threatened to extinguish the fire by appealing to water: "O water, kill this fire for my sake." The water asked, "What is thy enmity with the fire, that I should kill it?" The fowl said, "I will bring a lean cow to drink thee up." The water said, "Well"; but the cow refused, as it was too lean and weak to do so. Then the fowl threatened to bring the wolf to eat the cow. The wolf refused, as he could find better on his sheep. The fowl threatened the wolf with the huntsman, as he would not eat the lean cow. The huntsman refused to shoot the wolf, as it was not fit to eat. The fowl then threatened the huntsman with the mouse. The huntsman replied, "Most welcome." But the mouse said that it was feeding on almonds and other nice things, and had no need to gnaw the leather-skin of the huntsman. The fowl then said, "I will tell the cat to eat thee." The mouse said, "The cat is my enemy in any case, and

* *Asiatic Quarterly Review*, January, 1891.

will try to catch and eat me, wherever it comes across me, so what is the use of your telling the cat?" The fowl then begged the cat to eat the mouse. The cat agreed to do so whenever it was hungry: "Now," it added, "I do not care to do so." The fowl then became very angry, and threatened to bring little boys to worry the cat. The cat said, "Yes." The fowl then begged the little boys to snatch the cat away from the other, so that it might know what it was to be vexed. The boys, however, just then wanted to play and fight among themselves, and did not care to interrupt their own game. The fowl then threatened to get an old man to beat the boys. The boys said, "By all means." But the old man refused to beat the boys without any cause, and called the fowl a fool. The fowl then said to the Pir (old man), "I will tell the wind to carry away thy wool." The old man acquiesced; and the wind, when ordered by the fowl, with its usual perverseness, obeyed the fowl, and carried off the old man's wool. Then the old man beat the boys, and the boys worried the cat, and the cat ran after the mouse, and the mouse bit the humsman in the water, and the humsman went after the wolf, and the wolf bit the cow, and the cow drank the water, and the water came down on the fire, and the fire burnt the thistle, and the thistle gave the coal to the fowl, and the fowl took back its coal.

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2. The Story of the Golden Mouse who tells the Story of a Mouse and a Fish.

There was a kind of mice that had a golden body. They never went out of their hole. One day one of them thought: "I will go out and see the wonders of God's creation." So it did; and when thirty or forty yards from its hole, a cat, prowling for game, saw it come out from the hole. The cat, that was full of wiles, planned to get near the hole, awaiting the return of the mouse, who, after its peregrinations, noticed the mouth of the hole closed by the wicked cat. The mouse then wished to go another way, and turned to the left, towards a tree, on which an

1c Lattimer L-8 (1889-90) 1892? AV3 Dard AV3



concealed a crow, expecting to devour the mouse when it should run away from the cat. The crow then pounced on the mouse, who cried out to God, "O God, why have these misfortunes overtaken such a small being as myself? My only help is in thee, to save me from these calamities." The mouse was confused, and ran hither and thither, in vain seeking a refuge, when it saw another cat stealthily approaching it; and, in its perplexity, the mouse nearly ran into the cat's paws; but that cat had been caught in a hunter's net, and could do nothing. The crow, and the cat which was watching at the hole, saw that the mouse had got near another cat between the two. They thought that the mouse had fallen a victim to the second cat, and that it was no use remaining. It was the fortune of the mouse that they should be so deceived. The trembling mouse saw that the two enemies had gone. It thanked the Creator for having escaped from the cat and the crow, and it said, "It would be most unmanly of me not to deliver the cat in the net, as it has been the instrument of my safety; but then, if I set it free, it will eat me." The mouse was immersed in thought, and came to the conclusion to gnaw the net at a distance from the cat, and that as soon as the hunter should come in sight, the cat then, being afraid of the hunter, would seek its own safety, and not trouble itself about the mouse. "Thus I will free the cat from the hunter and the net, and deliver my own life from the cat," was the thought of the mouse. It then began to gnaw the net at a distance. The cat then said to the mouse, "If you want to save me, for God's sake, then gnaw the net round my throat, and not at a distance; that is no use to me when the hunter will come. You see if you think that I will eat you as soon as I get out. For all the faults, hitherto, have been on the side of cats, which you mice have never injured, so that, if you are magnanimous and release me, there is no such ungrateful monster in the world as would return evil for the unmerited good that I implore you to bestow on me." The golden mouse, which

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I: Letter L-2 (1900-02) 1897? AV3 Dard AV3
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539 was very wise, did not attend to this false speech, but continued to gnaw the net at a distance, so that, when the hunter came, there only remained the threads round the neck of the cat, which the mouse bit asunder at the last moment and then ran back into its hole. The cat bolted up the tree where the crow had sat, the huntsman saw that the cat had escaped, and that his net was gnawed in several places, so he took the net to get it repaired in the Bazaar.

Then the cat descended from the tree and said to herself, "The time of meals is over, it is no use to go home: I had better make friends with the mouse, entice it out of the hole, and eat it." This she did, and going to the hole, called out: "O faithful companion and sympathising friend, although there has been enmity between cats and mice for a long time, thou hast, by God's order, been the cause of my release, therefore come out of the hole, and let us lay the foundation of our friendship." The mouse replied: "I once tried to come out, and then I fell from one danger into another. Now it is difficult for me to comply with your request. I have cut the threads encircling your throat, not out of friendship for you, but out of gratitude to God. Nor is our friendship of any use in this world, as you will gather from the story of

### 3. "The Frog and the Mouse."

The mouse then narrated: "There was once a mouse that went out for a promenade, and going into people's houses, found food here and there, and in the dawn of the next morning it was returning to its home. It came to a place where there was a large tank, round which there were flowers and trees; and a voice was heard from out of the tank. Coming near, it saw that it emanated from a being that had no hair on its body, no tail, and no ear. The mouse said to itself: 'What is this ill-formed being?' and thanked God that it was not the ugliest of creatures. With this thought the mouse, that was standing still, shook its head to and fro. The frog,

1: Letter L-S (1866-93) 1893? AV3 Dard AV3

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however, thought that the mouse was smitten with astonishment at his beauty and entranced with pleasure at his voice, and jumping out of the corner of the tank came near: 'I know, beloved, that you are standing charmed with my voice; we ought to lay the firm basis of our friendship, but you are sharper than I am, therefore go to the house of an old woman and steal from it a thread, and bring it here.' The mouse obeyed the order. The frog then said: 'Now tie one end to your tail and I will tie the other end to my leg, because I want to go to your house, where you have a large family and there are many other mice, so that I may know you from the others. If again you visit me, the tank is large, my friends many, and you too ought to distinguish me from the rest. Again, when I want to see you I will follow the thread to your hole, and when you want to see me you will follow it to the tank.' This being settled, they parted. One day the frog wanted to see the mouse. Coming out of the tank he was going to its hole, when he saw the mouse-hawk, who pounced upon the frog as he was limping along, and flew up with him in its claws. This pulled the end to which the mouse was tied. It thought that its lover had come to the place and wanted to see it; so it came out, only to be dragged along in the air under the mouse-hawk. As the unfortunate mouse passed a Bazaar it called out: 'O ye Musulmans, learn from my fate what happens to whoever befriends beings of a different species.'

"Now," said the golden mouse to the cat, "this is the story which teaches me what to do; and that is, to decline your friendship and to try never again to see your face."

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### 4. The Quail and the Fox.

The Quail said: I teach thee art
Night and day I work at art;
Whereto lies, the chance is on his neck.

A quail and a fox were friends. The fox said: "Why should you not make me laugh some day?" The quail

539 replied, "This is easy." So they went to a Bazaar, where the quail, looking through the hole in the wall of a house, saw a man sitting, and his wife turning up and down the "samanak" sweetmeat with a big wooden ladle (much in the same way as the Turkish *rahat lokum*, or lumps of delight, are made). The quail then settled on the head of the man. The woman said to him, "Don't stir; I will catch it." Then the quail sat on the woman's head, so the man asked the woman to be quiet, as he would catch the quail, which, however, then flew back to the head of the man. This annoyed the wife, who struck at the quail with the wooden ladle, but hit instead the face of her husband, whose eye and beard were covered with the sweetmeat, and who thereupon beat his wife. When the fox saw this, he rejoiced and laughed greatly; and both the fox and quail returned to their home. After a time the fox said to the quail: "It is true that you have made me laugh, but could you feed me?" This the quail undertook to do, and with the fox went to a place where a woman was carrying a plate of loaves of bread to her husband in the fields. Then the quail repeated her tactics, and sat on the head of the woman, who tried to catch it with one hand. The quail escaped and settled on one shoulder, then on another, and so on till the woman became enraged, put the plate of bread on the ground, and ran after the quail, who, by little leaps, attracted her further and further away till she was at a considerable distance from it, when the fox pounced on the bread and appeased his hunger.

Some time after, the fox wanted to put the cleverness of the quail again to the test, and said: "You have made me laugh, you have fed me, now make me weep." The quail replied, "Why, this is the easiest task of all," so she took the fox to the gate of the town and called out: "O ye dogs of the Bazaar, come ye as many as ye are, for a fox has come to the gate!" So all the dogs, hearing this good news, assembled to hunt the fox, which, seeing the multitude of its enemies, fled till he reached a high place. There-

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ing round, he saw the dogs following, so he jumped down and broke his back. The fox therefore helplessly sat down and said to the approaching quail: "O sympathizing companion, see how my mouth has become filled with mud and blood, and how my back has been broken. This is my fate in this world; now, could you kindly clean my mouth from mud and blood, as my end is near?" The intention of the fox was, that he should take the opportunity of this artifice to swallow the quail in revenge of her being the cause of its death. The quail, in her unwise friendship, began to clean the fox's mouth. The accursed fox caught her in his mouth; but the quail, which was intelligent and clever, said, "O beloved friend, your eating me is lawful, because I forgive you my blood, on condition that you pronounce my name, otherwise you will suffer an injury." The base fox, although full of wiles, clouded by approaching death, fell into the trap, and as soon as he said "O quail," his teeth separated, and the quail flew away from him and was safe, whilst the fox died.

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### II. Stories and Lessons.

There is a story which seems to illustrate the fact that private hatred is often the cause of the injury that is ascribed to accident. A man slaughtered a goat, and kept it over-night in an outhouse. His enemy put a number of cats through the airhole, and when their noise awoke the master of the house he only found the bones of his goat. But he took their bones, and scattered them over the field of his enemy the same night; and the dogs came, smelling the bones, searched for them, and destroyed the wheat that was ripe for reaping. One blamed the cats, the other blamed the dogs; but both had the reward of their own actions.

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Sulei was a man well known on the frontier of Chitral for his eloquence. One day, as he was travelling, he met a man from Badakhshan, who asked him whether

2: Leitner L-8 (1866-68) 1893? AVS Dard AVS
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539 he knew Persian. Sulei said, "No." "Then," replied the Badakhshi, "you are lost" [nobody, worthless]. Sulei at once rejoined, "Do you know Khowár?" (the language of Chitrál). "No," said the Badakhshi. "Then you too are lost," wittily concluded Sulei (to show that personal worth or eloquence does not depend on knowing any particular language).

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It is related that beyond Upper Chitrár there is a country called *Sáre* or Rashan. It is very beautiful, and its plains are gardens, and its trees bear much fruit, and its chunars (plane trees) and willows make it a shaded land. Its earth is red, and its water is white and tasty. They say that in ancient times the river of that district for a time flowed with milk without the dashing (of the waves) of water.

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Benir is a place near Ayún towards Kafiristan. The inhabitants were formerly savage Kafirs, but are now subjects of the Mehtar (Prince) of Chitrár. They carry loads of wood, and do not neglect the work of the Mehtar. They are numerous and peaceful, and in helplessness like fowls, but they are still Kafirs; though in consequence of their want of energy and courage they are called "Kalish." The people of Ayún say that in ancient times five savages fled into the Shidi Mount and concealed themselves there.

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Shidi is below Ayún opposite Ghurtí on the east (whereas Shidi is on the west). Between them is a river. It is said that these savages had to get their food by the chase. One day word came to them from God that "today three troops of deer will pass; don't interfere with the first, but do so with the others." When, however, the troops came, the savages forgot the injunctions of God, and struck the first deer. Now there was a cavern in the mountain where they lived, into which they took the two or three deer that they had killed and were preparing to cook, two being sent out to fetch water. By God's order the

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lips of the cavern were closed, and the three men imprisoned in it. God converted the three into bees, whilst the two who had gone to fetch water fled towards Afghanistan. Thus were created the first honey-bees, who, finding their way out of the cavern, spread themselves and their sweet gift all over the world. This is a story told by the Kalash, who credit that the bees are there still; but it is difficult to get there, as the mountains are too steep, but people go near it and, pushing long rods into the hole of the cavern, bring them back covered with honey. 539

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Shah Mohtorim is the name of a Mehtar (prince), the grandfather of the present Ruler of Chitrár. This Mehtar was renowned as a descendant of fairies, who all were under his command. Whatever he ordered the fairies did. Thus some time passed. From among them he married a fairy, with whom he made many excursions. She bore him a daughter. Seven generations have passed since that time. This daughter is still alive, and her sign among the fairies is that her hair is white, which does not happen to ordinary fairies. Whenever a descendant of the Shah Mohtorim leaves this transitory world for the region of permanence, all the fairies, who reside in the mountains of Chitrár, together with that white-haired lady, weep and lament, and their voices are clearly heard. This statement is sure and true, and all the men on the frontiers of Chitrár are aware of the above fact. 539 774

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The People of Anjer (the Bedouin or Cossack). 539

There is a country "Anjer," on the frontier of Chitrár (or Chitrál as we call it), the inhabitants of which in ancient times were renowned for their stupidity. One had taken service at Chitrár, and at a certain public dinner noticed that the King (Padishah) ate nothing. So he thought that it was because the others had not given anything to the king. This made him very sorry. He left the assembly, and reached home towards evening; there he prepared a

1: Lehmer L-3 (1888-93) 1937 AVS Dard AVS



539 great amount of bread, and brought it next day to the council enclosure, beckoning to the king with his finger to come secretly to him. The king could not make this out, and sent a servant to inquire what was the matter; but the man would not say anything except that the king should come himself. On this the king sent his confidant to find out what all this meant. The man answered the inquiries of the confidant by declaring that he had no news or claim, but "as they all ate yesterday and gave nothing to the king, my heart has become burnt, and I have cooked all this bread for him." The messenger returned and told the king, who told the meeting, causing them all to laugh. The king, too, smiled, and said: "As this poor man has felt for my need, I feel for his;" and ordered the treasurer to open for him the door of the treasury, so that he might take from it what he liked. The treasurer took him to the gate, next to which was the treasurer's own house, where he had put a big water-melon, on which fell the eye of that stupid man from Anjar. He had never seen such a thing, and when he asked, "What is it?" the treasurer, knowing what a fool he had to deal with, said, "This is the egg of a donkey." Then he showed him the gold, silver, jewels, precious cloths, and clean habiliments of the treasury from which to select the king's present. The man was pleased with nothing, and said, "I do not want this; but, if you please, give me the egg of the donkey, then I shall indeed be glad." The treasurer and the king's confidant, consulting together, came to the conclusion that this would amuse the king to hear, and gave him the melon, with the injunction not to return to the king, but to take the egg to his house, and come after some nights (days). The fool was charmed with this request, went towards his home, but climbing a height, the melon fell out of his hand, rolled down towards a tree and broke in two pieces. Now there was a hare under that tree, which fled as the melon touched the tree. The fool went to his house full of grief, said nothing

2r Lehmann L-8 (1868-92) 1892? AVS Dupl AVS

Chitral



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to his wife and children, but sat mournfully in a corner. The wife said, "O man, why art thou sorry? and what has happened?" The man replied: "Why do you ask? there is no necessity." Finally, on the woman much cajoling him, he said: "From the treasury of the prince (mehtar) I had brought the egg of the donkey; it fell from me on the road, broke, and the young one fled out from its midst. I tried my utmost, but could not catch it." The woman said: "You silly fellow! had you brought it, we might have put loads on it." The man replied, "You flighty thing! how could it do so, when it was still so young? Why, its back would have been broken." So he got into a great rage, took his axe, and cut down his wife, who died on the spot.

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Once, a donkey having four feet, in this country of donkeys having two feet, put his head into a jar of jáo (barley), but could not extricate it again. So the villagers assembled, but could not hit on a plan to effect this result. But there was a wise man in that land, and he was sent for and came. He examined all the circumstances of the case, and finally decided that they should do him "Bismillah"; that is to say, that they should cut his throat with the formula, "in the name of God," which makes such an act lawful. When they had done this to the poor donkey, the head remained in the jar, and the wise man ordered them now to break the jar. This they did, and brought out the head of the donkey. The wise man then said: "If I had not been here, in what manner could you have been delivered of this difficulty?" This view was approved by all, even by the owner of the donkey.

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Two brothers in that country of idiots, being tired of buying salt every day, decided on sowing it over their fields, so that it may bring forth salt abundantly. The grass grew up, and the grasshoppers came; and the brothers, fearing that their crop of salt would be destroyed,

[1:7]

Ch. Ind



539 armed themselves with bows and arrows to kill the grasshoppers. But the grasshoppers jumped hither and thither, and were difficult to kill; and one of the brothers hit the other by mistake with an arrow instead of a grasshopper, and he got angry, and shot back and killed his brother.

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A penknife once fell into the hands of this people, so they held a council in order to consider what it was. Some thought it was the young one of a sword, the others that it was the baby of an axe, but that its teeth had not yet come out. So the arguments waxing hot, they fell to fight one another, and many were wounded and killed.

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A number of these people, considering that it was not proper that birds alone should fly, and that they were able to do so, clad themselves in pennons (some of which are made from the light down of the Hindukush eagle), and threw themselves down from a great height, with the result that they reached the ground killed and mangled.

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### III. Songs.

[177] *A Song (of evidently recent date, as the influence on it of Persian poetry is obvious).*

THE CONVERSE OF THE SOUL.

1. (*He.*) If thy body be as lithe as (the letter) Alif (ا),
   thy eye is as full as (the letter) Nún (ن).
   If thou art Laila, this child (or lover) is Majnún (referring to the well-known story of these true lovers).
2. (*She.*) If thou art the Prince of the Indies of Rúm (Turkey)
   Come and sit by me, free from constraint;
   My eye has fallen on thee, and I now live.
3. My friend had scarcely come near me—why, alas, has he left?
   My flesh has melted from these broken limbs.
4. How could I guard against the enmity of a friend?
   May God now save me from such grief!

[96.]

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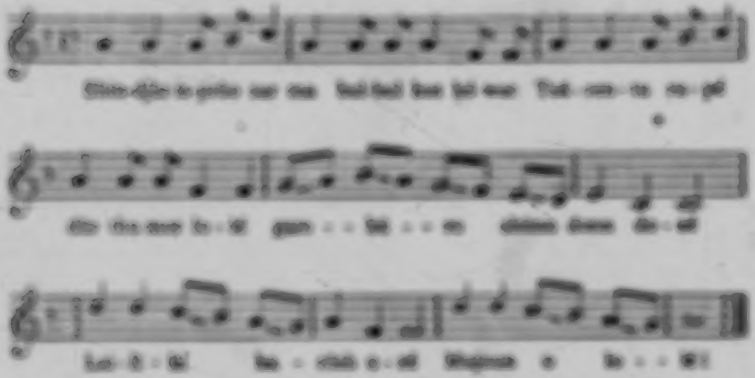
5. (*He.*) Were I to see 100 Fairies and 100,000 Houris,
I should be a Kāfir (infidel), O my beloved!
If my thoughts then even strayed from thee.
6. Yes, not the Heart nightingale, nor my own soul and eyes as Houris,
Would, on the day of judgment, divert my thought from thee.
7. I envy the moth, for it can fly
Into the fire in which it is burnt (whereas I cannot meet thee).
8. (*She.*) My friend, who once came nigh me, suddenly left me—to weep.
My grief should move the very highest heaven.
A coral bed with its root has been torn out and gone.
9. A ship of pilgrims (Calenders) has sunk, and yet the world does not care.
The end of all has been a bad name to me.
10. (*He.*) On this black earth how can I do (sing) thy praise?
Embedded in the blue heaven (of my heart) thou wilt find it;
And yet, O child (himself), how great a failure (and below thy merits)!
11. Before thy beauty the very moon is nothing,
For sometimes she is full and sometimes half.
May God give thee to me, my perfect universe!
12. (*She.*) If an angel were a mortal like myself,
It would be ashamed to see my fate (removed).
13. (*He.*) O angel! strangely without pity,
Thou hast written her good with my evil (indeed our fates).
14. (*Both.*) All have friends, but my friend is the Chief (God),
And of my inner grief that friend is cognizant;
His light glows in our eyes and soul.
15. Break with the world, its vanities, its love;
Leave ignorance, confess, and let thy goal be heaven!

[1140]

539 The following is an attempt to render the pretty tune of a more worldly Laila and Majnún song, which reminds one of the "Yodels" of the Tyrolese. It was sung to me by Taighún Shah, the poet-minstrel of the Raja, to the accompaniment of a kind of guitar. The Chitráli language, it will be perceived, is musical.



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## APPENDIX IV.

### THE BANKS AND LANDSLIPS OF THE HIMALAYAS.

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## APPENDIX IV.

### GROUP OF DARDS AND CENTRAL ASIATICS WITH DR. LEITNER.

(see next page)

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(see next page)

[175]

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# APPENDIX IV.

# THE RACES AND LANGUAGES OF THE HINDU-KUSH.

By Dr. G. W. Leitner.

The accompanying illustration was autotyped some years ago from a photograph taken in 1881, and is now published for the first time. Following the numbers on each figure represented we come first to No. 1, the tall Khudayár, the son of an Akhun or Shiah priest of Nagyr, a country ruled by the old and wise Thám or Raja Zafar Ali Khan, whose two sons, Alidád Khan in 1866, and Habib ulla Khan in 1886, instructed me in the Khajuná language, which is spoken alike in gentle but brave Nagyr and in its hereditary rival country, the impious and savage Hunza "Hun-land," represented by figure 6, Matavalli, the ex-kidnapper whom I took to England, trained to some Muhammadan piety, and sent to Kerbalá a year ago. No. 2 was an excellent man, an Uzbek visitor from Koláb, one Najmuddin, a poet and theologian, who gave me an account of his country. Nos. 3 and 4 are pilgrims from Nagyr to the distant Shiah shrine in Syria of the martyrdom of Husain at Kerbalá; No. 5 is a Chitráli soldier, whilst No. 7 is a distinguished Arabic Scholar from Gabriál, from whom much of my information was derived regarding a peaceful and learned home, now, alas! threatened by European approach, which my travels in 1866 and 1872, and my sympathetic intercourse with the tribes of the Hindu Kush, have unfortunately facilitated. The Jalkóti, Dareyli, and others, who are referred to in the course of the present narrative, will either figure on other illustrations or must be "taken as read." No. 8 is the Sunni Moulvi Habibulla, a Tájik of Bukhara and a Hakím (physician). No. 9 is my old retainer, Ghulám Muhammad, a Shiah of Gilgit, a Shin Dard (highest caste), who was prevented by me from cutting down his mother, which he was attempting to do in order "to save her the pain of parting from him." 10. Ibrahim Khan, a Shiah, Rôno (highest official caste) of *Nagyr*, pilgrim to Kerbelá. 11. Sultan Ali Yashkun (red Shin caste) Shiah, of Nagyr, pilgrim to Kerbelá. The word "Yashkun" is, perhaps, connected with "Yuechi."

The languages spoken by these men are: Khajuná by the Hunza-Nagyr men; Arnyiá by the Chitráli; Turki by the Uzbek from Koláb; Shiná by the Gilgiti; Pakhtu and Shuthun, a dialect of Shiná, by the Gabriáli. The people of *Hunza* are dreaded robbers and kidnappers; they, together with the people of Nagyr, speak a language, Khajuná, which philologists have not yet been able to classify, but which I believe to be a remnant of a pre-historic language. They are great wine-drinkers and most licentious. They are nominally Muláis, a heresy within the Shiah schism from the orthodox Sunni Muhammadan faith, but they really only worship their Chief or Raja, commonly called "Thám." The present ruler's name is Mohammad Khan. They are at constant feud with the people of *Nagyr*, who have some civilization, and are now devoted Shiahs (whence the number of pilgrims, four, from one village). They are generally fair, and taller than the people of Hunza, who are described as dark skeletons. The Nagyris have fine embroideries, and are said to be accomplished musicians. Their forts confront those of Hunza on the other side of the same river. The people of *Badakhshán* used to deal largely in kidnapped slaves. A refugee, Shahzada Hasan, from the former royal line (which claims descent from Alexander the Great), who has been turned out by the Afghan faction, was then at Gilgit with a number of retainers on fine Badakhshi horses, awaiting the fortunes of war, or, perhaps, the support of the British. He was a younger brother of Jehandár Shah, who used to infest the Koláb road, after being turned out by a relative, Mahmúd Shah, with the help of the Amir of Kabul. *Kafir* is about eleven marches from *Faizabád*, the capital of Badakhshán. The Chitrali from Shogót, the residence of Adam Khor (man-eater), brother of Aman-ul-Mulk, of Chitrál, who used to sell his Shiah subjects regularly into slavery and to kidnap Bashgali Kafirs. The man from *Gabriál* was attracted to Lahore by the fame of the Oriental College, Lahore, as were also several others in this group; and there can be no doubt that this institution may still serve as a nucleus for sending pioneers of our civilisation throughout Central Asia. Gabriál is a town in Kandiá, or Kiliá, which is a secluded Dard country, keeping itself aloof from tribal wars. *Gilgit* and its representative have been described in my "Dardistan," to which refer, published in parts between 1866 and 1877.

[Cf. categ... p. 17a -- Analyst]



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(Gilgit, p. 7)



## I. POLO IN HUNZA-NAGYR.

526 ALTHOUGH our first practical knowledge of "Polo" was derived from the Manipuri game as played at Calcutta, it is not Manipur, but Hunza and Nagyr, that maintain the original rules of the ancient "Chaugán-bazi," so famous in Persian history. The account given by J. Moray Brown for the "Badminton Library" of the introduction of Polo into England (Longmans, Green & Co., 1891), seems to me to be at variance with the facts within my knowledge, for it was introduced into England in 1869, not 1869, by one who had played the Tibetan game as brought to Lahore by me in 1866, after a tour in Middle and Little Tibet. Since then it has become acclimatised not only in England, but also in Europe. The Tibet game, however, does not reach the perfection of the Nagyr game, although it seems to be superior to that of Manipur. Now in Polo the only game in Hunza-Nagyr. "Shooting whilst galloping" at a guard filled with ashes over a wooden scaffold rivals the wonderful performances of "archery on horseback," in which the people of Hunza and Nagyr (not "Nagar," or the common Hindi word for "town," as the telegram has it) are so proficient. Nor are European accompaniments wanting to these Central Asian games; for prizes are awarded, people but freely in Hunza as they do here, they drink as freely, listen to music, and witness the dancing of lady charmers, the Dayál, who, in Hunza, are supposed to be sorceresses, without whom great festivities lose their main attraction. The people are such keen sportsmen that it is not uncommon for the Thám, or ruler, to confiscate the house of the unskilful hunter who has allowed a Markhór (Ibex) that he might have shot to escape him. Indeed, this even happens when a number of Markhórs are shut up in an enclosure, "*bád*," as a preserve for hunting. The following literally translated dialogue regarding Polo and its rules tells an attentive reader more "between the lines" than pages of instructions:—

POLO—Bolá.—The Raja has ordered many people: To-morrow Polo I will play. To the musicians give notice they will play.

Hast thou given notice, O (thou)?

Yes, I have given notice, O Nazir; let me be thy offering (sacrifice).

Well, we will come out, that otherwise it will become (too) hot.

The Raja has gone out for Polo; go ye, O (ye); the riders will start.

Now divided will be, O ye! (if) goals nine nine (games) we will do (play). Tchahalf (=4 Rupees) a big sheep bet we will do.

Now bet we have made. To the Raja the *ball* give, O ye, *striking* (whilst galloping) he will take.

O ye, efforts (search) make, young men, to a man disgrace is death; your own *party* abandon not; The Raja has taken the *ball to strike*; play up, O ye musicians!

Now descend (from your horses) O ye; Thám has come out (victorious); now again the day after to-morrow, he (from fatigue) *recovering Polo* we will strike (play).

*Rules*:—The musical instruments of Polo; the ground for the game; the riders; the goals; 9, 9 games bet be (nine games won); the riders nine one side; nine one (the other) side; when this has become (the case) the drum (Tungle) they will strike.

First the Thám takes the ball (out into the Maidan to strike whilst galloping at full speed).

The Thám's *side* upper part will take.

The rest will strike from the lower part (of the ground).

Those above the goal when becoming will take to the lower part.

Those below the goal when becoming to above taking the ball will send it flying.

Thus being (or becoming) whose goal when becoming, the ball will be sent flying and the musicians will play.

Whose nine goals when has become, they loose (victorious).

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## II. THE BIOGRAPHY OF THE EDITOR, INCLUDING GARRULI.

### Account of His Ancestors.

The real native place of Mir Abdulla is in the territory of Shadiyan; but his uncle migrated to, and settled in, Gahreli. The Mir narrates:—

"In the country of Rome there is a place called *Paulo*, where lives a Mulla who is famous for his learning and sanctity. I lived for a long time as his pupil, studying Logic, Philosophy, and Mahammadan Law, the subjects in which the Mulla was particularly proficient. When my absence from my native place became too long, I received several letters and messages from my parents, asking me to give up my studies and return home. At last I acceded to their pressing demands and came to my native village. There I stayed for a long time with my parents; but as I was always desirous to pursue my studies, I was meditating on my return to Paulo, or to go down to India.

In the meantime I met one Abdulqudduss of Kohistan, who was returning from India. He told me that a Dar-ul-o'lum (House of Science) had been opened at Lahore, the capital of the Punjab, where every branch of learning was taught, and that it was superintended by Dr. L., who being himself a proficient scholar of Arabic and Persian, was a patron of learning and a warm supporter of students from foreign countries. I was accompanied by two pupils of mine, named Nur Mahammad and Burhanuddin; and I started together with them from my native village. We passed through the territory of *Ziir*, which is governed by Nawab Rahamatulla Khan. The Qazi of that place was an old acquaintance of mine, and he persuaded me to *stop* my journey, and promised to introduce me to the Nawab, and procure for me a lucrative and honourable post. I declined his offer, and continued my journey. The next territory we entered in was that of Nawab *Nur Mian Khan*, who reigns over eight or nine hundred people. After staying three some days we reached *Kanar Ghuria*, which was governed jointly by Nawabs Faiz Ahmad and Rajwali Khan. After two days' march we came to *Chakesar*, which was under a petty chief named Sahe Khan. Here we were told that there are two roads to India from this place—one, which is the shorter, is infested with robbers; and the other, the longer one, is safe; but we were too impatient to waste our time, and decided at once to go by the shorter way, and proceeded on our journey. We met, as we were told, two robbers on the road, who insisted on our surrendering to them all our baggage. But we made up our minds to make a stand, though we were very imperfectly armed, having only one "tamanche" among three persons. In the conflict which ensued, one of the robbers fell, and the other escaped; but Burhanuddin, one of our party, was also severely wounded, and we passed the night on the banks of a neighbouring stream,

and reached next day *Gumgar Shâhi Jailal*, where we halted for eight or nine days. In this place the mail is seen only three or four times a year, when all the dogs of the village, thinking him an invading stranger, begin to bark at him. Subsequently, having recovered them, went back to the house, and I, with the other companions, proceeded to the Punjab, and passing through the territory of a chief, named *Shâhidan*, entered the British dominions. On arriving at Lahore we were told that Dr. L. was not there, and my companions, too impatient to wait, went down to Sialkot, and I stayed at Lahore." He then gave an account of—

## THE KUNIETAR (OR MOUNTAINOUS COUNTRY).

(A Dardistan Chieftain made one of the Boys Know much Kafiri.)

*Boundaries.*—It is bounded on the north by *Chitrâl*, *Yâsin*, and *Hunza*, on the east by *Chilas*, *Kohistan* and a part of *Hazara*, on the south by *Yaghistân* (or wild country), and on the west by *Swat* and *Yaghistân*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabrâl*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

The northern part, which is called Gabrâl, has only two remarkable villages—*Kandyâl*, on the western side of the river, and *Yâsin* on the eastern; and the southern part contains many towns and villages:—

| On the eastern side of the river,— | | On the western side of the river,— | |
|---|---|---|---|
| Town. | Name of its Ruling Malak (Landowner). | Town. | Name of its Ruling Malak. |
| (a) Ladai ... ... | Mashâ. | (g) Sanna | |
| (b) Kolai ... | Shah Said. | (h) Patan (3,000 pop.) | Qudrat Ali. |
| (j) Palas (3,000 pop.) ... | Lachan. | (i) Chakargo | |
| (c) Marin ... | Karm Khân. | (k) Kamrin | |

That part of *Yaghistân* which bounds Kohistan on the west is divided into (1) *Thakot*, which is governed by Shalkhân, and (2) *Dirkân*, which is under Rasu Khan; and that part of Yaghistân which bounds it on the south is divided into three valleys,—

(1) Alishi, governed by Arsalan Khan.
(2) Nandiyar, " Zafar Khan.
(3) Tikrâl, " Ghaffar Khan (has also two ranees).

Between the southern part of Kohistan and Alishi, in the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is debatable ground between the Kohistanis of Ladai, Kolai, and Palâs, and the Afghans of Alishi.

*Dress.*—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features.

*Language.*—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison:—

Kolomoua.

a. Tolomoua nigki ne Lakwa I will go.
*Ilwala nan Lakwa kolomoua.*
a. Tlwa ulwa ka.
*Ilala ulwa yuala.*
b. Pongwa, ya young man.
*Yalal nanka.*

Polomoua Tlwa Aowaua Lamwaula.
a. Tolomoua nigki ne Lakwa I will go.
*Yala ulwa ka Lakwa olomoua.*
a. Tlwa ulwa ka.
*Ilala ulwa ulwa.*
b. Pongwa! ka, O young man.
*Yalalwal ula nanka.*

There is a song very common in Kolomoua which begins—
*Palau kalal nanga, Palauu ilwa kalga, Yalal yalal nanhah pongwa nanka.*
"In Palau a power was killed, in Palau the Jiga (or white assembly) ran."
"The conquest (Jiga of Malabar) took a bribe, and resistance was ignored." The Afghans are called Palauu.

*Religion.*—They have been converted to Islam since four or five generations, and they have forsaken their old religion so completely that no trace of it now remains; and when a Kolomoui is told that they are "now Muslims," that is, "now Mohammedans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kolomoua, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

*Dress.*—Their national dress consists of a woollen hat, trimmed like that of Europeans, and a loose woollen tunic having a long slit along the right breast, so that one can easily get out the right hand to assist each arm in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pilpila."

The very lowly their only arms are, a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "shalwars." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard far miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stone; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (goats, cows, oxen, and sheep), which is their sole property. There are no regular Banks even

[illegible] There are no regular Bazars even in the large villages; but the arrival of a merchant from India is generally looked forward to in the country. The woollen cloth which they use generally is manufactured by them.

*Marriage.*—Very lately there was a custom amongst them that the young men were allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kshtmands say that they have learned these things from the Afghans—

(i) The use of leathern shoes,
(ii) The use of long swords and guns,
(iii) The system of betrothal.

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## III. A ROUGH SKETCH OF KRATLAK (KOLAB) AND ADJOINING COUNTRIES.*

By Munshi Rajkrishna, a Theologian and Poet from Kabul.

Names of Mountains (Mountains) more Known to the Persian.

| | |
|---|---|
| كراكب | (1) Kokab. |
| سياه | (2) Sayad. Situated on this side of the Amuy, and belongs to Badakhshan. |
| كوه قلنج | (3) Koh-i-Qalaj. |
| چاهياب | (4) Chahyab. Conquered from (40 years ago) by Sultan Ambakan, son of Yusuf Ali Khan. |
| سبز سنگ | (5) Sabz-i-sang. A lasting place. |
| رستاق | (6) Rustaq. Conquered from by Ismail Khan, son of Yusuf Ali Khan. |
| عزل دره | (7) Kisil Dara. |
| آل كاهلي | (8) Khakhlan. The Himalaya begins. |
| آبي جلجله | (9) Ab-i-Jalalah. Here the river *Kokcha* † is crossed. |
| سنگلاخ سنگ | (10) Dashti-i-sangla. |
| فيض آباد | (11) Faizabad. Capital of Badakhshan; governed from by Jahandar Shah; is situated on the river Kokcha. |
| رباط | (12) Rabat. |
| سنگ عرايم | (13) Dashti Farkhi. |
| وردج | (14) Wardaj. Contains a mine of sulphur. |
| (14) (15) | Names are forgotten. |
| زيباك | (16) Zibak. Peopled by Shi'as (or native Muslim). |
| ده كول | (17) Deh Gul. The frontier village of Badakhshan; only a kind of inn. |

* Some, in the words in Badakhshi, pronounce the locality of the provinces of Kabul in the words of the Amu (Oxus), and calls it by the name of Cumulus, which I think is a corruption of Khulum; but Majumdar counts with accuracy that it is situated on the northern bank and is a part of Mawarannahr (the country on that side of the river). (Transcriber's). Majumdar is No. 2 of the geographical beginning of this paper.

† This river is formed by three tributaries (1) coming from Langhakan (has a mine of sulphur); (2) from Wardaj (sulphur mine); (3) [illegible] Yanghan (from which). It flows through the territory of Badakhshan, and joins the Amu.

[illegible] (1-2) Daughter. A hallucination.
[illegible] (1-3) Child. Corrupted from Arabic [illegible] (as here).
[illegible] (1-4) Daughter.
[illegible] (1-5) Brother.
[illegible] (1-6) Sister. Corrupted from Persian [illegible].
[illegible] (1-7) Dear.
[illegible] (1-8) Professor.

The part of the country lying on the face of the Hindu Kush mountains, which is bounded on the north by Kokand and Kanrigam, on the east by Darwaz, on the south by Badakhshan and the Amu, on the west by Shignan and Khost (belonging to Bukhara) is called Khatlon [illegible]. Kulyab, a considerable town containing a population of about ten thousand, is situated on the distance of five miles from the northern bank of the Amu, and is the capital of the province. The other towns of note are Khoorb [illegible], Tooshanbeh [illegible], Khoorshig [illegible], Hoolbuk [illegible], and Sangbar [illegible].

The country, being situated at the foot of mountains, and being watered by numerous streams, is highly fertile. The most important products are rice, silkcn, barley, khanjeed, etc.; and the people generally are agriculturist.

There is a mine of salt in the mountains of [illegible] Khanjan Bhoon; and the salt produced resembles the Lahori salt, though it is not so pure and shining, and is very cheap.

Cattle breeding is carried on on a great scale, and the wealth of a man is estimated by the number of cattle he possesses. There is a kind of goat in this country which yields a very soft kind of wool (called Tiaz), and the people of Kulab prepare from it bases and a kind of curtain, called Shamad (from shamal), the northern wind, from which it gives shelter.

*Religion.*—Generally the whole of the population belongs to the Sunni sect (according to the Hanafi rite).

*Tribes.*—The population of the country is divided into *Lagai*, *Sutturk*, and *Tajik*. The Lagais live in movable tents (khargah) like the Kirghis, and lead a roving life, and are soldiers and thieves by profession. The Sutturks live in villages, which are generally clusters of hujjahs (deserted cottages), and are a peaceful and agricultural people. The Tajiks live in the towns, and are mostly artisans.

*Language.*—Turki is spoken in the villages and a very corrupt form of Persian in the towns. Most of the words are so twisted and distorted that a Persian cannot understand the people of the country without effort.

*Government.*—The country is really a province of Bukhara; but a native of Kulab, descended from the Kayshegs by the latter's and from the Lagais by the mother's side, became independent of Bukhara. After his death, his four sons, Sayer Khan, Sara Khan, Qumbin Khan, Umra Khan, fought with one another for the crown; and Sara Khan, having defeated the other three, came to be the Chief of the province, but was defeated by an army from Bukhara and escaped to Kabul.

When Najmuddin left his country, it was governed by a servant of the name of Sukkak.

The houses are generally built of wood, are very smooth and symmetrical walls, and are plastered by a kind of lime called *gach*. Stone houses are very rare, and only the palace of the governor is made partially of them. The walls are roofed by [illegible] made of "*dawish*" (reeds), which grow abundantly on the banks of the Oxus.

The *dress* consists of long, flowing *chughas* (quilted with cotton) and woollen turbans. The Khalasis wear a kind of felt hat which they call *shamsak*, but lately a kind of skull-cap introduced from Russia, and is called *tupiki*.

The country is connected with Yarkand by two roads, one running through Kohand and the other through the Pamir.

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The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kunduz in 1870-71 were then confounded in 1873, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

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## IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRIEL.

*Position.*—It owes to *Kunduz* a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Shamalan), which separates it from *Chilas*. The country of *Kunduz* extends along both sides of the *Khoi* (Ox), a tributary of the Indus, and is separated from *Yasgin* by a chain of mountains.

The tribe of *Gabriál* is situated three days' march from *Juliki* in a north-west direction, and is one day's march from *Pattan*, in a [illegible]-ly direction. *Pattan* is the chief city of Southern Kunduz.

*Inhabitants.*—The whole race of Kunduz can send out 10,000 fighting men. They are divided into the following castes:—

(a) *Sáda*, the highest, who are pretend to be Quraishes, the tribe of the tribe to which the Prophet Muhammad belonged. (Their title, the Gabriál, and Ghulam Muhammad, of Gilgit, call themselves Quraishes.)

(b) *Tarkhan*, who now call themselves Mughals, are inferior to the Sáda. A Tarkhan man cannot marry a Sáda woman. Ahmad Shah, the Juliki belonged to this race.

(1) Dunigan, carpenters.
(2) Jolá, weavers.
(3) Kálál, blacksmiths.
(4) Dúm, musicians.
(5) Kasan, lowest-class.

} In reality these people constitute six distinct castes, but all belong to a third, the Kasan, caste.

*The people of Northern Kunduz (Gabriál) are called Awaskú, and of the southern part (i.e., Pattan) Mori, as the Chilasis are called Bedi. A foreigner is called Kurúni, and fellow-countryman, Mughúni.*

*Religion.*—The Gabriális, as well as [illegible] *the people of Chilás, Pattan, and Palás*, are Sunnis, and are very intolerant to the *Shias*, who are killed [illegible] and beat in shrines (Shrine Muhammad, the Gilgit, has been [illegible]

the many years a slave in Chilas, as Ahmad Shah reports. The Gabrials were converted to Muhammadanism by a saint named Abbas, whose shrine is in Gabriál, and is one of the most frequented places of pilgrimage. The Gabriális say that this event took place six or seven generations ago. The Mullahs (who is really of Arab descent, but now lives in Gabriál) says that the Gabriális were converted to Islám about 150 years ago. Lastly, this religion has made great progress among the people of Kandia generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by scholars from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are eligible to giving education to their sons. Their education is limited to Muhammadan law (of the Hanafite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and calligraphy, that great criterion of, very little, indeed, that Mullahs and the Akhunds, who are scholars of a very high standard, are wholly ignorant of any of the calligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjáb.

The most accomplished scholar in Kandia is the high priest and chief of Pálas, named Hazrat Ali, who is a Shin.

The people generally are peaceful, and have a fair complexion and good bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wealthy), but is seldom found among the common people.

Government.—Every village or town is governed by a Council of elders, chosen from among every tribe or "atik." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Mullá, but a Mullá-kamin also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 10 persons, of whom 5 are Shins and 5 Yashkuns. Pandit Kishn is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

Customs and Manners.—Hockey on horseback, which is called "laghli" in Gabriál, is played on holidays; and the place where they meet for the sport is called "laghli-kárá-jha."

Guns are called "nálí" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surná" (pipe), rabáb (harp), and dhapli (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

§51 When a son is born, a maiden is fixed on, and the father of the newborn son gives on on on a present to the people, to be slaughtered for a general festival.

§47 Inheritance is wholly unknown.

§48 Marriage.—The father of the boy does not go himself, as in Dîgîr, to the father of the girl, but sends a man with 3 or 4 rupees, which he offers as a present. If the present is accepted, the betrothal (nîl) is arranged. As far as the women is concerned the "dî" is invisible. The usual sum of money paid to each is Rs rupees.

A bride is called "shîshîn," and the bridegroom "shîshîn ju."

§77 Language.—On account of the want of intercourse between the tribes the language of Kafiristan is broken into numerous dialects; thus the structure of the dialects spoken in Kamôzh, &c., in Gabrîtî and Pasûn, differs from that of the language spoken in Chîtîn and Pâsha, &c., in the countries situated on this side of the Indus. Shamîshâh, a Gabrîtî, did not understand any language except his own; but Ahmad Shah, an inhabitant of Jalkôh (situated in the southern part of Chîtîn), understood Gabrîtî, as he had been there for a time. Ghulam Muhammad, our Dîgîrî man, who had been captured in an expedition, and had lived as a slave in Chîtîn, also thoroughly understood Jalkôhî.

The language of Kafiristan (as Chîtîn, Kamôzh, etc., are also called) is divided into two dialects, called *Sîyâh* and *Shîshîn* respectively. In the countries situated on their side of the Indus, that is in Kamôzh, Shîshîn is spoken.

§79 The following pages are devoted to *Kafiristi, Proverbs, Riddles,* and *Dialogues* in the Shîshîn dialect.

*Songs*—Dîgîr. Shîshîn glee-men's songs; Ghumîn glee-females songs.

1. AN ELEGY.

Fifteen years ago a battle was fought between *Arsalân Khan of Kôsh*, and *Qamar Ali Khan of Pâsha*, in which you men were killed on both sides. *Pâsha*, on whose death the elegy is written by his sons, was one of the killed. The inhabitants of Pâsha are called "Pâshâs," in reproach.

1.

*Kôgî wîk, Jandîgalo kachî shîkâno,*
In a green place, near a mountain, in a resting (resting) place,
*Chô Jalgalo gâlo mard, chahandâ mardgî*
In a surrounded fort within, the princes was killed
*Kôgî wîk, Jandîgalo kachî, shîkâno*
In a green place, near a mountain, in a resting place
*Shat wâlo, kathrî, ath nimâî mardgî,*
Bring the bier, lay it down, (so that) that brothers can may be brought to his house.

2.

*Kôgî wîk, aw Shîrâbat shyr kigâî,*
In the green place, that Shirâbat, where the lurking places of goats
*Dîrî Shîshîn gadâ kurîgâî.*
Are deserted, the Shîn (infidels, that is the Pâsha) daughter consumed (fed).

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*Shigh-ulik, Shishtá-jhaul high* layers.
In the green place, in Shirkot, a great fight happened to be.
*Kuh Khel, Phajit shujá-i* wounded.
O Kalkhot (a tribe of Kohistan) Phajit is captured and killed.

Translation.

a. In a green place, near the mosque, in a place of rest,
Within an enclosure the prince was killed.
In a green place, near a mosque, in a spot of rest,
Bring the bier and lay it down, to bring him home who has no heir.

c. In the green place, that Shirkot, where the battling-place of giants
In destroyed, the Sikhs committed slaughter.
In the green place, in Shirkot, a great fight took place.
Oh, Kalkhot tribe, Phajit was captured and killed.

[538]

a. The following song is a *chárbait*, or quatrain, composed by Qureish, a Gabrál poet. The song treats of the love between Sail-ul-malik, a prince of Rúm, and Shahpari (the Fairy-queen).

The first line of a *chárbait* is called *Sarwáshk*, and the remaining poem is divided into stanzas or "Khitáks," consisting each of four lines. At the end of every stanza the burden of the song is repeated:

Burden.—*Mo bágo mayfar, mi sáfir bagde Khudestan wain*
I became a stranger, my travel became towards Khudestan.
*Mi dast salám, dast salámi shi Kohistan wain*
My prayer-compliments, prayer-compliments, to the inhabitants of Kohistan (may go forth).
*Shi'á Malúkh shi, O Badrái mo lal kamgáhan*
I myself am Malúkh (name of the Prince Sail-ul-malik), O Badra, thou didst love me.

Burden.—*Afsi, Malú Malúkh shi, O Badrái, shi Malúkh ho shi har sháhe*
Woe, I am Malúkh, O Badra, now thy Malúkh from thy sorrow has lost his senses.

1.

Burden.—1. *Malú Malúkh she, O Badrái, Malúkh ho, shi shá dasht*
I myself am Malúkh, O Badra, thy Malúkh hunt has been from thy hunt.

a. *Shi nine malúkh gundrá, Malúkh Badri waisha shá karadh*
In the heart there is no ease, which Malúkh after Badra has lost.

b. *Ze ó ásu jahrdáh, wash pai washkí ó'yi ash waisha*
Ours, yours, was friendship, I heartless at that time.

c. *Gírá kirí shi, kálí kálí, wi Atáli gulam sikaisha*
Why does thou . . . woe! woe! the pen of Eternity wrote so.

Burden.—5. *Afsi, Malú Malúkh she, O Badrái, Shi Malúkh ho shi hará she.*
Woe, I am Malúkh, O Badra, etc., etc.

II.

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1. *Ciri kiri ma, kar kar, ni nuli mani lili tuyili ihi*
   Why don thou . . . wa, wa! is Ramsay (c) Tua wire ca
2. *Jarendara mani gulikila ghul. Mata ka ciwila, kyli ma*
   On thy gun I (c) ka (like [light]), I a boy was the bugga
   of thy dun.
3. *Ti. kilkari ka lili-chil ki kilila kingi wara wanli ma*
   By thy cowages (ca) (about the night a princess in the
   chain of thy black locks.
4. *Kilara kingi, warni warni, jaman mitula ki ma wili*
   Black locks, in strings, on thy bright face are twined.
5. *Ma Mata Mahilli ma*
   Woe, I am Mahilli, etc.

II.

1. *Kilara kingi warni warni, jaman wili ki kwilila ma*
   Black locks in strings on thy bright face are hanging.
2. *Ki jarenta mani kenli, ma mahilli ki ni wrenila ma*
   In my body is the lamb, (how) is the deed which was my
   desire.
3. *Ji kara ghar kiuli ningani ma jini wa, mali nenila ma*
   (c) length will remain unfinished this evening (world), I
   was depart.
4. *Kiji ni ka wani wini, Jandara ghul ma, wa wani ma*
   My heart (like) (ca) pierce to holes, where is my life, I
   am dead.
5. *Ma Ma*
   Woe, I am Mahilli, etc

III.

1. *Kiji ni ka wani wini tirnili, ma ma wilanli ghla*
   My heart (like) (ca) pierce throughout, by (ca) thy eyes.
2. *Mata ma wani, ni dulkenila, lali ki ni jwalanli ghla*
   I am thy dead boy, thy (ca), O (name), go off from my
   love.
3. *Kara ca ghar laga, ghi lali wilili wani kilingli ghla*
   My blood is on (ca) neck, alas! (ca) (like) will (ca) with me,
   being engaged in thy toilet.
4. *Kilani kinili, ghara ka ni kingli wanli kwilinli*
   Thy valor (is) sure, now that thy remembrance of me is
   darkened by Time.

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Maxim. (Mali = Proverbs).

Pronounce.—(a) *Linda ingili ruara kingini.*
One who is struck by all, has even a rope.

(b) *Lara wat whili k kani wili.*
Looking towards (the length of) the street, extend your
feet.

(g) *Mata ki nuhkili darwaza wili kara.*
Elephant if you keep, make your door wide.

(a) *Kwenkê ghaklyin, tâmâtu na kwi tân.*
The Lion attacks, the [illegible] makes noise.

(c) *Qê wê nâlê gâte kwâtan, kwa wê nâlê mâtâtu khâtan.*
With noon noon, one dung; with night noon, one flesh.
i.e. In the company of the men; we will learn to eat dung
and in that of the night, you will eat flesh.

(f) *Tsingê gatsun kwê ngâtê kwâtân.*
A penny, for collecting cows, has vapour.

(g) *Kha mâ kwenkê dâtâ, mwê kâ yâkê kin.*
Big mouth farmer-fare, inwardly (in mind) invader-bravo.

(i) *Khwê kwâtan kwê wâtsh.*
Two [illegible] a lion kill.

(j) *Khun mwê ch kâkê kwê ngâtê, khwa kwâtan nâtê.*
In a flock, if a contagious disease to one goat comes, it comes to all goats.

(m) *Kwa khwê kâtê wa, ghâtan khâ kwa.*
Dung is spread out however much, but smell as much more becomes.

(n) *Khê khê khwê.*
Brother's enmity is brother.

(o) *Tâkwa wâtê, kwê khêkê, tha êk kwê.*
A slave runs, to put out, "I've burn you below."

(q) *Kwê kâkêkwê kwâtan kwa, kâpê kwâtân nâtê.*
Misery of the king is upon, heart of the ruler is pain.

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Kwenkê (Question)

Question.—(a) *Khwa ghâkê nâ khwa, nâ nwkêkêkwê kwê wâtê yâkêkê wwê?*
Such what thing is, which they are towards it, they are themselves in it?

Answer: *Khwan.* *Khwa khan nâ.* = Such manner is.

(c) *Khwa ghâkê nâ khwa nâ nwwê nâwê nâ, nâkêkê wê?*
Such what thing is, whose figure everyone like is, does not move?

Answer: *Kwa.* *Khwa wâ nâ.* = Such rope is.

(g) *Khwa ghâkê nâ khwa, ngâtê khwâtsi gâtê, khâwa kwa kwa nâkêkê?*
Such what thing is, fire is applied to dry grass, the river of smoke flows from it.

Answer: *Khâkêkê.*

(q) *Khwa ghâkê nâ khwa, nâ mwê nwwê mwê wâkêkê? kwêkêkê, khâwa wa nâkêkê mwê?*
Such what thing is, who seeing towards other lady laughs, seeing towards him, weeps?

Answer: *Pwwê.*

SECTION.

*Words with Explanations.*

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God, *Ubangiji*.
Lord, *Ubangiji*.
Heaven, *sama*.
Heaven's dwelling, *Aaiki*.
Paradise, *Aaiki*.
Sun, *rana*.
Earth, *kasa*.
Water, *ruwa*.
Heaven, *sama*.
Moon, *wata*.
Star, *tauraro*.
Darkness, *duhu*.
Shadow, *inuwa*.
Day, *rana*.
Light, *haske*.
Night, *dare*.
Midday, *tsakar rana*.
Midnight, *tsakar dare*.
Evening, *magariba*.
To-day, *yau da rana*.
Yesterday, *kwanaki da ya wuce*.
To-morrow, *gobe da safe*.
Heat, *zafi*, *rana*.
Cold, *sanyi*.
Flame, *harshen wuta*.
Smoke, *hayaki*.
Thunder, *kugi-dawaki*.
Lightning, *walkiya*.
Rain, *ruwa*.
Drop, *digo-digo*.
Moisture, *hazo*.
Snow, *kankara*.
Ice, *kankara*.
Hail, *ruwan kankara*.
Dew, *yalwa*.
Earthquake, *girgizar kasa*.
Dust, *ƙura*.
Pebbles, *tsakuwa*.
Sand, *yashi*.
Mud, *laka*.
Plain, *maidan*, *saharu*.
Valley, *kwari*.
Mount, *dutse*.
Foot of mountain, *tudu*.
Cave, *rami*.
Wooden bridge, *gada*.
Ravine, *rafin*.
Mountain, *dutse*.
Waterfall, *kogi*.
Lake, *tafki*.
Pond, *dandalin*.
Confluence, *mahada*.
Banks, *gefen kogi*.
Sandy bank, *gefen tafki*.
Low land, *ƙasa*.
A well, *kuka*.
Country, *ƙasa*.
Village, *gari*.

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Slave, *bawa*.
Army, *kundin*.
Leader, *kundin sarakai*.
Lieutenant, *mataimaki*.
Ten gallants, *jiƙa kai*.
Policeman, *mahaifi*.
Common, *talo*.
Gun, *mahi*.
Sword, *takobi*.
Dagger, *kumbi*.
Lance, *mashi*, *shai*.
Powder, *mahiyin dutse*.
Ball, *guli*.
Kitchen, *kuka*.
Pot, *kuli*.
Dish, *ki*.
Animal, *rabi*.
Guard, *shiri*.
Guide, *jan-jankaiyadi*.
Servant, *bikin ta*.
Trade, *fatauchin*.
Knife, *kayi*.
Prisoner, *kamdi*.
Slave, *dim*.
Master, *mawiki*.
Servant, *mashiri*.
Drum, *shamda*.
Sheath, *kafi*.
Grip, *kumdi*.
Button of sheath, *kumdi*.
Hatchet, *shidi*.
Tin, *rubi*.
Smoothing iron, *mashi*.
Scythe, *lauki*.
Tongs, *mahiko*.
Axe, *shiko*.
Mirror, *dubu*.
Plough, *kii*.
Ox, *yiyi*.
Yoke, *ox*.
Bells, *tuyi*.
Bowling-rules, *shingin*.
Bottle, *shari*.
Little bottle, *shadia*.
Water bottle, *kwaryakuta*.
Pot, *ta*.
Kail, *phiala*.
Box, *kwayi*.
Box, *kharsh*.
Chest, *akiyia*.
Bedding, *kwiksi*.
Lock, *ado*.
Bolt, *kai*.
Vineyard, *shingid*.
Cattle, *ghanai*.
" for cattle, *gida ma*.
" for sheep, *kabewa-ghanai*.
Water mill, *yakuti*.
Iron peg, *kii*.
Indian bag, *kuti*.
Powder-flask, *dawa kwiki*.
Iron and flint, *da*
Anvil, *kki*.
Bow, *chiki*.
Arrow, *kkai*.
Quiver, *kkai kkan*.
Ship, *jahdo*.
Boat, *kayi*.

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Country, *chai kkio*.
Year, *kkio*.
Half-year, *wuo kkio*.

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father, ápá.
mother, yá.
brother, shá.
sister, bhájo.
son, puth.
daughter, dhi.
daughter's husband, or son-in-law, ghrám.
grandson, pótro.
granddaughter, pótri.
nephew, bhátíjá.
husband, kanyo.
wife's brother, shálo.
wife's mother, shásh.
wife's father, sasr.
pregnancy, ghárbho.
name, nomi nomkó.
grass, mrito.
sweeper, jomdar.
pupil, chéjar.
apprentice, shikaro.
goldsmith, kanyáo.
peasant, dígoo.
horse-dealer, gúlmdo.
cobbler, lú.
brick-baker, sutá kár.
barber, jomáti.
shepherd, rupuí.
cowherd, gwálo.
grocer, kharíd.

body, sarír-zámá.
skin, chám.
bone, hár.
marrow, mídhi.
flesh, mamo.
fat, mújzo.
blood, rat.
vein, rugo.
head, shírá.
occiput, shírkáp-kúlur.
brain, mastu.
nose, shamdo.
mouth, phúmi.
tongue, zib.
tooth, dánt.
lip, ónth.
beard, dárhi.
moustache, phungo.
neck, dámá.
throat, gíi.
shoulder, phyá.
back, dárí.
fore-arm, mundi.
palm, hátrul.
nail, nakhá.
thumb, angú.
middle finger, mamadi angúl.

breast, ko ú.
lungs, phúp.
liver, chín.
kidneys, jurká.
breath, dhíno.
coughing, khúng.
spleen, chíjáo.
belly, remi.
side, chíjárí.
ribs, pará.
thighs, uttú.
knee, ghúl.
feet, khamí.
sole, chúmrá.

sugar, rará.
sweetmeat, achhár.
beautiful, amá-nishi.
chewing, chag.
coverage, ápo-hara.
cowardice, khjuko.

blind, chúo.

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[82]

*thali, tired.*
*thirsty, shâki.*
*thread, khâtra.*
*throat, khâja.*
*thumb-back, khâmra.*
*thundering, lagh-lagh.*
*toe-nipped, ch-ik-khâ.*

*bad, shâ-ra.*
*broom, jârrâ.*
*camel, yâk.*
*fort, kalâ.*
*house, kâr.*
*leather, parchangi.*
*sweet, dharra.*
*weaving, dhumb-ik.*
*wall, kar.*

*window, kâ-ra.*

*guest, mailâ-ki.*
*host, mailâ-k-khâsh.*
*headache, sirpâ.*
*midday meal, ashara gâ.*
*luncheon, mussallip-gâ.*
*evening meal, khâsh-kâ gâ.*
*sour dough, khara kâ-k.*
*light, lamak.*

*I, mâ.*
*thou, tâ.*
*he, ân.*
*we, amâs.*

*you, tas.*
*they, ân.*

*great, gâtrus.*
*small, jadâs.*
*much, shi.*
*beautiful, sugâ.*
*ugly, adâsh.*
*clean, sâf.*
*dirty, mailjan.*
*long, khatra.*
*rich, pesawâk.*
*poor, kâra bâlo.*
*miserly, sakâ.*

*salt, nigâs.*

*Dialogue.*

[83]

**What is your name?** *tâs nâ gi shâ?*
**Where do you come from?** *tâ gwâlo shâ?*
**Where do you go to?** *tâ gwâlo tyalo shâ?*
**When did you come?** *tâ kar shâ?*
**Come quickly,** *sâsa-i.*
**Go slowly,** *sapâ khâ.*
**Beat him now,** *ar mâlâs kâsh.*
**Kill him afterwards,** *ar kâlâ pâsch mâsch.*
**How is the road between this and there?** *sangâ shâgâki kar pâs gwalo shâ?*
**Very bad and dangerous,** *shai khawâk shâ, shai gâ ra shâ.*
**Very easy; a plain, and nothing to fear,** *shai kasâs shâ; kadâ mussâs kingâ khâ mâsh.*
**Is there any water on the road?** *pasâ mâsa wâ shâ ya na shâ (may-be water is or not is)?*
**Why should there not be any?** *gâsâ mâshâ?*
**There is plenty, and good water,** *shâ shâ, sâsa shâ.*
**The water is hot and salty,** *mâkhak shâ, khwâk mâkâ shâ.*
**There is a big river on the road, which you will not be able to cross,** *pâsâs mâsâ, ghâk ân shâ, pân-khingâ (on that side) wâ khâtâ.*
**Why? Is there no bridge?** *gâsâk? ân mâshâ?*
**There was a rope bridge, but to-day it broke,** *khâlâ ân âsa, ân shar shâ.*
**Can it be not repaired?** *shudhat mâ ân?*
**There are no men for two days' march all round. There are neither twigs nor ropes to be got. How am I to do?** *shâsh kangâ ar mâsh mâsh, âsa ân ar mussâsh mâsâ, gâsh sandâyâ?*
**How can he come; he has gone about some business,** *ân gâsh kâsâs, ân kâwâ kâshâ.*
**Go! be silent. Bring him at once, or else I shall be very angry,** *kâ! chushâ; mâ khapâ kâsâs, sâsa khâ â.*
**What do you want?** *tâ gi kâshâ?*
**I do not want anything except to drink and eat,** *mâ kingâ mâ kâsâsâ, khâtâ pâsâ kâshâyâ.*
**I have nothing; what can I give you?** *mângâ khapâ mâshâ, mâ gi âkwâ?*
**First of all bring cold water,** *kwâsâ mâ shâ tâ mâkha wâ â.*

Afterwards bring milk, ghi, butter, *paithe ehte, ghiá, chichima.*

How many days will you stay here? *Ki wakhte kaleh thai khyalate?*

I will start to-morrow early, and not *Shate.*

Get coolies (porters), *patwáre á.*

How many coolies do you want? *Kaleh patwáre pakár thá?*

The road is full of stones, *pilwáli wase kaleh chai wasta.*

Your loads are very heavy, *tha ala (thia) pat chai ahar thia.*

The coolies will not be able to carry them, *wa patwarí hái wa karakh.*

I beg that you will make your loads a little lighter, and then you will arrive quicker, *mi arsá thá, as pat kálh achkeá; wasta kálo chái.*

Be patient; I will pay for all; I will give the rate to the coolies. If you act well I will reward you, *achar kará; mánk kata manáhrí dachai; tha mújh kára karia, wa kyáh inám dachai.*

Get the horses ready, *ghái taydr karáh.*

Put the saddle on, *ghái tai kálh zamkhái karé.*

Take the saddle and bridle off, *ghái wa malárí zái karé, kára kálái.*

Catch hold of this, *as khál.*

Do not lose it, *as ghái wiré*

Do not forget what I say, *wára hál* (my word) *wi wakú.*

Here! look! take care, *kára kia ghárí, wachái wáhl! ghar karé.*

Tie the horse to that tree, *ghr as gái mil ghrdá.*

Keep watch all night, *rdi chokkárí karáh.*

Are there many thieves here? *ándi lá chi thi?*

What is this noise? *chia anda karia thia?*

Who are you? *tú kán thia?*

Get away from here, *wad gái kára.*

Shoot him the moment he comes near, *wajal ghán, wára tumakak dá.*

This man is treacherous, *da mánk dagar thá.*

Don't let him go, *as mánk mahi ghai wajarák.*

Bind him, imprison him, confound him; put him into trouble, *as gan chái; wára kálla tawata gárák; as kamá gárák.*

I am going to sleep, *ka to wá wiré kjárárai.*

Don't make a noise, *chamak wjárárk.*

How many people are there in the village? *as ghárí wan kaní manuk thi?*

I have not counted them, *wára kámak wjárárk.*

Is the salt bottle or empty? *dá wá thá, gih chálá thá?*

Is there much fruit? *wáwá chai thá?*

Is there much grain in the village? *as ghárí wan da thá thá?*

How many loads do you pay in the year? *tú kái wan kaná wasná kjárár tas?*

Are you satisfied? *as khush kjá thá?*

How is your health? *tú wajára wrára thá?*

I am in good health, *wrára thá.*

Good temper, *kajárá wjá.*

Bad temper, *kajárá wark.*

God bless you, *khudái tgá karakar dá.*

May God lengthen your life, *khudái tú wman chan karo.*

My name is Ghazi Shah, *mia wá Ghazi Shah thá.*

My age is twenty years, *mia wman bish kálái thá.*

My mother is dead; my father is alive; *mia mákjá marigai, mia makkjá wand thá.*

How is the road, good or bad? *rá pán wái thá ghá achak thá?*

In one or two places it is good, in others bad, *ek dú wái wái thia, wá dú wái achak thia.*

In Lattimer L-9 (1880-82) 1880? 915 Dard 877 ;
R.A.F.16.



[ 193 ] *How did you come from China? ki Chinawa gishti shu?*
*I could not get a horse, I came on foot, gha nyamu, mattan, khawan kai atkā.*
*Are the mountains on the road high? gha mana khatai sarkat sha?*
*Where are you going back? ta kuā kwāshtā?*
*I am poor, and ghareeb sha.*
*We kill all infidels, ki kuā kafiro mārdo sha.*
*I have come to learn the language, and all children also.*
*What do I owe you? awa ga garmed shā?*
*I make my prayers five times every day, and have six pice-eighty minute kawda shā.*
*Where did you come from? ta gulita atha?*
*Come into the house, kā khawri ā.*
*Sit on your seat, mukka khaā.*
*Are you well? ta sat sha?*
*Are your children well? tha shinawat yār sha?*
*Is your sister's son well? tha wasi yār sha?*
*Are you very ill? ōh, sha sakhtāy (sick) sha?*
*May God restore you to health! khudā sātā ta yar kāwi.*
*Light the fire, angare gayaih.*
*Cook the food, gad pasaih.*
*Spread the bed, kashāri kawā.*
*It is very cold, shai kā sha.*
*It is very hot, shai kwi sha.*
*Put on your clothes, sair shā.*
*Catch hold of the horse, ghe dhai.*
*Look at that man, shakan watā watāsā.*
*Take care, khar kawā.*
*You will fall, ta wāla shai.*
*Take a good aim, watāi wanir kawā.*
*I will give you help, wa kwāli watāsā kawishai.*
*I am hungry, bring food that I may eat, wā kāshawkai, gad ā, khāji.*
*I am thirsty, bring water that I may drink, wā shakta kāga, wi ā, pāwā.*
*I am sleepy now, I will go to sleep, wagā wish ige, wish kawdarāi.*
*What do you call this in your language? tha shas shāi tā dā gāwā wanāsh?*
*How much is the produce of this land? ga watanas kshik pwāsh kāwi?*
*Can you sing? tāga gāla wathe?*

## APPENDIX V.

Anthropological Observations on the following Heads and Busts in Dr. Lauvers's service:

1. Abdul-Ghaffa, Kaffir Kâfir.
2. Jaoondi, Kaffir Kâfir.
3. Kruboman, Native Dyak, Yaboelo.
4. Matowalli, Hindu Dyak, Yaboelo.
5. Ghullam Mohammed, Gujut Dyak, Solo.
6. Mir Abdullah, Gujrati Dyak, Solo.
7. Ghullâm, Arab Dyak, Solo.
8. Abdullah, Arab Dyak, Solo.
9. Ibrahim, Native Dyak, Ribun.
10. Sultan Ali, Native Dyak, Yaboelo.
11. Kruboman, Native Dyak, Yaboelo.
12. Hatami, Native Dyak, Yaboelo.

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B 142 291

## ETHNOLOGICAL.

*(See also Drawing 1 of Appendix IV.)*

A Gambári Soldier and Two Mahsúmahs (a Central and a Yáoure), from a Sketch by the late Mostor Andé-el-Mesh, Rogan of Central.

## ANTHROPOLOGICAL.

Gilayn (Gilayn Muhammad). Nagoni (Kanodeia). Ruma Man (Marawalli).

In Library L-3 Case-Drawers Anthropology Drawers AV 7

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1: Leitner L-3 (1866-93) 1933? AV3 Dard AV3
Burusho AV 7



# V.—ANTHROPOLOGICAL OBSERVATIONS ON DARDS AND KAFIRS IN DR. LEITNER'S SERVICE.

*(Measurements in Centimetres.)*

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1. ABDUL GHAFÛR, KAFIR OF KAMÔZ, *about 24 or 25 years of age.*

Height, 168·5; hair, black; eyes, hazel; colour of face, ruddy; colour of body, very light brown; narrow forehead; high instep; big boned; length round the forehead, biggest circumference of head, 53·75; protruding and big ears; square face; long nose, slightly aquiline; good regular teeth; small beard; slight moustache and eyebrows; distance between eyebrows, ordinary; good chest; fine hand; well-made nails. Weight, 10 st. 2½ lbs.

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2. KHUDAYÁR, YASHKUN NÁGYRI; *age 24.**

Height, 182; colour of body, light yellow brown; round the head, 52·5; teeth, good, regular; nose, very slightly aquiline; little growth on upper lip; none on cheeks; long, straight, coarse black hair; eyes, hazel; ears, not so protruding; better-proportioned forehead; small hand; good instep; foot bigger, in proportion, than hand (not so good as other's hand); 80 puis*. Weight, 9 st. 10 lbs.

3. IBRAHÎM, RÔNO, NAGYRI; *age 34.*

Height, 162·3; round the head, 56·5; eyes, dark brown; big hands and feet; instep, good; colour, brown; good muscular foot; strong arms; hair, black; plentiful growth on upper lip; nose, aquiline; broad nostrils; full lips. Weight, 10 st. 12 lbs. (No. 10 on Drawing 1 of Appendix IV.)

4. MATAVALÎ, YASHKUN OF HUNZA; *age 30.**

Height, 164·0; very hairy, including hands; round the head, 54·0; head, pyramidal pointed; sinister countenance; very big hands and feet; thin lips; great moustache, coarser hair; more flat-soled than rest. Weight, 9 st. 8½ lbs. (*Full details in "Comparative Table."*)

5. SULTAN ALI, YASHKUN OF NAGYR; *age 35.*

Height, 165·25; round the head, 53·75; square head; retroussé, small nose; small mouth; red beard, plentiful; black hair; brown eyes; very big hands and feet, also instep. Weight, 9 st. 12 lbs. (No. 11 on Drawing 1 of Appendix IV.)

6. KHUDÂDAD OF NAGYR; *age 30.*

Height, 163·3; round the head, 54·4; stupid expression; big chest; ordinary hands and feet; low forehead; rising head; very muscular; eyes, brown; complexion, brown; thickish nose; very narrow forehead; underhung jaw; lots of hair. Weight, 9 st. 12 lbs. (No. 3 on Drawing 1 of Appendix IV.)

7. HATÂMU OF NAGYR; *age 16.*

Height, 162·1; round the head, 54·4 (broad head); low Grecian forehead; small nose; eyes, dark brown; light brown complexion; small hands and feet; regular, white teeth. Weight, 7 st. 13 lbs. (No. 4 of above Drawing.)

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8. GHULAM MUHAMMAD, SHÎN OF GILGIT; *age 38.**

Height, 161·9; round the head, 54; beard, prematurely grey; lost second incisor; small hands and feet; fair instep; brown eyes and complexion; nose, straight; ears all right. Weight, 8 st. 5 lbs.

* See also "Comparative Table" at the end of this Appendix, and the "Anthropological Photograph" facing this page. Read also page 1 of Appendix IV. "The Races of the Hindukush," opposite to Drawing 1 of that Appendix, on which look for Nos. 1, 6, and 9.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV7



## FURTHER MEASUREMENTS OF THE ABOVE MEN BY THE SCHWARZ SYSTEM.

(*See explanations of these numbers further on, page 5.*)

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| Numbers of Schwarz. | 1. Abdul-Ghafúr, Kámóh Káfir. | 2. Khudayar Yashkun, Nagyri. | 3. Israfil, Nagyri Bálo. | 4.* Mata-valli, Hunza Yashkun. | 5. Sultan Ali, Yashkun, Nagyri. | 6. Khuda-dád Nagyri. | 7. Hatamu Nagyri. | 8. Ghulam Muham-mad, Gilgiti Sapi. |
|---|---|---|---|---|---|---|---|---|
| 28 | 30 | 26·7·5 | 29·2 | 31·5 | 25·5 | 28·5 | 24·7 | 29·5 |
| 29 | 15 | 24·7·5 | 14 | 13·5 | 14 | 11·75 | 31·1 | 1?·5 |
| 30 | 14·5 | 13·5 | 14·5 | 13·6 | 13·7·5 | 14·2 | 12·7 | 14 |
| 31 | 10·2·5 | 8·7·5 | 9·5 | 9·6 | 8·7·5 | 9·2 | 8·1 | 9·1 |
| 32 | 3·7·5 | 3·5 | 3 | 3·7·5 | 3·25 | 3·3 | 3·8 | 3·9 |
| 34 | 3·9 | 4 | 4·6 | 4·1 | 3·6 | 3·6 | 3·4 | 3·5 |
| 35 | 5·5 | 4·7 | 4·7·5 | 5 | 4·1 | 5·5 | 4·5 | 4·8 |
| 36 | 14 | 11·2 | 11·7·5 | 11·25 | 11·2 | 11·2 | 11·1 | 10·2 |
| 37 | 18·7·5 | 20·2·5 | 20·6 | 20·8 | 19 | 20·75 | 19·2 | 18·5 |
| 39 | 46 | 44·7·5 | 48 | 44·5 | 44·5 | 48·6 | 41·5 | 39·6 |

* Matawálli, and a new man, Mir Abdullah of Gabriál (column F of subjoined Comparative Table), were also measured at Lahore on the 23rd March, 1886, with the following results that may be added to the above measurements or may be compared with those in the "Comparative Table," respectively columns A and F, (*Matawalli* and *Mir Abdullah*).

I. Head: Greatest breadth, A, 14·3—F, 14·1.
Greatest length from glabella to the back of the head, A, 18·8—F, 18·6.
Greatest length from root of nose to the back of the head, A, 19·6—F, 19·1.
Height of ear, A, 11·2—F, 11·9. Breadth of forehead, A, 10·6—F, 10·7.
Height of face (*a*), chin to edge of hair, A, 18·4—F, 19·1.
Height of face (*b*), root of nose to chin, A, 12·7—F, 12·1.
Middle face, root of nose to mouth, A, 8·1—F, 7·6.
Breadth of face, zygomatic arch, A, 13·8—F, 13·6.
Distance of the inner angles of eyes, A, 3·4—F, 3·4.
Distance of the outer angles of eyes, A, 9·2—F, 8·8.
Nose: Height, A, 5·1—F, 5·8; Length, A, 5·3—F, 5·9; Breadth, A, 3·9—F, 3·5.
Mouth: Length, A, 5·4—F, 5·3.
Ear: Height, A, 6·1—F, 6·3; distance from ear-hole to root of nose, A, 12·1—F, 12·1.
Horizontal circumference of head, A, 55—F, 53.

II. Body: Entire height, A, 165·7 centim.—F, 166.
Greatest extension of arms, A, 166·5—F, 165.
Height: chin, A, 142—F, 143.
" shoulder, A, 138—F, 138.
" elbows, A, 104—F, 105.
" wrist, A, 78—F, 80.
Height to navel, A, 96·5—F, 99.
" middle finger, A, 73—F, 71·5.
" patella, A, 45—F, 44·5.
Height in sitting, to top of head (over the seat), A, 88—F, 85.
Breadth of shoulder, A, 43—F, 36.
Circumference of chest, A, 87—F, 81.
Hand: length middle finger, A, 8—F, 7·5; breadth, base of four fingers, A, 10—F, 7·5.
Foot: length, A, 26—F, 25·5; breadth, A, 11—F, 9·25.
Circumference of upper leg, A, 46—F, 42·5.
Circumference of calf, A, 34—F, 32.

1: Leitner L-3 (1866-93) 18937 AV3 Dard AV3



## DESCRIPTION OF JAMSHÊD, THE SIAH PÔSH KÂFIR.

Jamshêd of Katár, the nephew of General Feramorz, the renowned Kafir General in the service of the late Amir Sher Alí of Kabul, was a confidential orderly both in the service of the Amir Sher Alí and in that of Yakúb Khan, whose cause he espoused against that of his father, in consequence of which, when his master was imprisoned, he fled to Rawalpindi, where he came to me. He had witnessed some of the most exciting scenes in modern Kabul history, had risen to the rank of Major, and had served with Prince Iskandar of Herát, whom he afterwards again met in London.

In 1872 I published from Jamshêd's dictation an account of the "Adventures of Jamshêd, a Siah Pôsh Kafir, and his wanderings with Amir Sher Alí," and also "a statement about slavery in Kabul, etc.," which contained the names of places and tribes previously unknown to Geographers and Ethnographers, as well as historical and political material, the value of which has been proved by subsequent events. I took him with me to England, not only on account of the interest which exists in certain scientific quarters as regards the "mysterious race" of which he was a member, but also in order to draw the attention of the Anti-slavery Society and of Government to the kidnapping of Kafirs—the supposed "poor relations" of the European—which is carried on by the Afghans.

His measurement was taken, according to the systems of both Broca and Schwarz (of the Novara expedition), by Dr. Beddoe, and the type appeared to approach nearest to that of the slavonized Macedonians of the Herzegovina, like one of whose inhabitants he looked, thus creating far less attention, especially when dressed *à l'européenne* in Europe, than he did at Lahore, where Lord Northbrook saw him. The Anti-slavery Society sent him to the Chiefs of Katár with a communication to the effect that Englishmen strongly disapproved of slavery, and that they should represent their case to the Panjab Government. A curious incident in connection with his presence in England may be mentioned. It was the 6th May, 1874, the day of the "Two Thousand"; the result of the Newmarket race was eagerly expected, when the *Globe* came out with the following titles placed on the posters: "Result of the 'Two Thousand.'" "An Interesting Race" (the latter was an article on the race of the Siah Pôsh Kafirs). The result may be imagined. Hundreds of Welshers plunged into an account of the Siah Pôsh Kafirs under the notion that they were going to have a great treat in a telegraphic description of a Newmarket race. I was informed that the wrath of the sporting roughs who besieged the office was awful when they found out their mistake. Poor Jamshêd was seen across the Panjab border by one of my Munshis, but returned some months later to Lahore, whence he found his way to Brussa, in Asia Minor. It is supposed that he took service in the Turkish Army, but he has not since been heard of. As I intend to publish an account of the Káfirs of Katár (now, I fear, all Nimchas, or half-Muhammadans), Gambir, etc., I reserve the interesting statements of Jamshêd to their proper Section in my "Káfiristán."

l: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

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JAMSHÊD, THE SIAH PÔSH KAFIR,
BROUGHT TO ENGLAND BY PROF. LEITNER IN 1872.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



## JAMSHÊD.—A Katár Káfir; nephew of General Feramorz.

### Measurements of head (by Dr. John Beddoe).

| | English inches. | Millimetres. |
|---|---|---|
| 1. Greatest length of head from glabella ... ... | 6·8 | 172·7 |
| 2. Length from tuber occip. to greatest convexity of frontal arch ... ... ... ... ... | 6·7 | 170·2 |
| 3. Length from tuber occip. to glabella ... ... | 6·8 | 172·7 |
| 4. Greatest length of head from smooth depression above glabella (ophryon) ... ... ... ... | 6·75 | 171·4 |
| 5. Greatest length of head from depression at root of nose | 6·65 | 168·9 |
| 6. Length from chin to vertex ... ... ... | 9·1 | 231·1 |
| 7. Least breadth between frontal crests ... ... | 3·7 | 94 |
| 8. Greatest breadth between zygomata ... ... | 5·1 | 129·5 |
| 9. Breadth from tragus to tragus ... ... ... | 5· | 127 |
| 10. Greatest breadth of head ... ... ... yielding cranial index 86·7 | 5·9 | 149·8 |
| 11. Breadth between greatest convexities of mastoid processes ... ... ... ... ... | 5·3 | 134·6 |
| 12. Greatest circumference of head ... ... ... | 20·6 | 523·2 |
| 13. Circumference at glabello-inial line ... ... | 20·4 | 518·1 |
| 14. Circumference at inion and frontal convexity ... | 20·5 | 520·6 |
| 15. Arc from nasal notch to inion (tuber occip.) ... | 12·8 | 325·1 |
| 16. Arc from one meatus to the other across top of head ... | 14·4 | 365·7 |
| 17. Arc from one meatus to the other over glabella ... | 11·5 | 292·1 |
| 18. Length of face (nasal notch to chin), giving facial index, 80·4 ... ... ... ... | 4·1 | 104·1 |
| Height from meatus to vertex ... ... ... | 5·3 | 133·5 |
| Bigoniac breadth ... ... ... ... | 4·1 | 103·5 |

The head, though strongly brachy-cephalic, is distinctly of Aryan type; high and round, but not at all acro-cephalic; the inion is placed very high.

## JAMSHÊD—(*continued*).

The following Measurements are according to the System of Schwarz, of the Novara Expedition.

| | Centimetres. |
|---|---|
| 28. From the growth of hair to the incisura semilunaris sterni ... | 25· |
| 29. From the inion to the Halswirbel (vertebra prominens) ... | 14·45 |
| 30. Direct diameter, from one meatus aud. ext. to the other ... | 11·85 |
| 31. Outer angle of the eye to the other ... ... ... | 8·75 |
| 32. Inner angle of the eye to the other ... ... ... | 2·75 |
| 33. Distance of the fixed points of the ear ... ... ... | 4·95 |
| 34. Breadth of the nose... ... ... ... ... | 3·2 |
| 35. Breadth of the mouth ... ... ... ... | 5· |
| 36. Distance of the two angles of the lower jaw ... ... | 10·35 |
| 37. From incis. semil. sterni to the seventh vertebra ... ... | 12·95 |
| 38. From the axillary line over the mammæ to the other .. | 26·4 |
| 39. From sternum to columna vertebralis, straight across ... | 19·3 |

1: Reuther 1-3 (1866-93) 1893? AV3 Dard AV3



## JAMSHÊD.—System of Schwarz—(*continued*).

| | | CENTIMETRES. |
|---|---|---|
| 000 40. | From one spina anterior superior ilii to the other ... ... | 22·35 |
| 41. | From one troch. maj. to other ... ... ... ... | 26·05 |
| 42. | Circumference of the neck ... ... ... ... | 33·5 |
| 43. | From one tuberculum majus to the other ... ... ... | 37· |
| 44. | From middle line of axillary line over the chest, above mammæ, to the other middle line ... ... ... ... | 41·5 |
| 45. | Circumference of chest on the same level ... ... | 88·25 |
| 46. | From nipple to nipple ... ... ... ... | 19·25 |
| 47. | Between anterior spines of ilia ... ... ... ... | 26·85 |
| 48. | From trochanter major to the spina anterior ilii of the same side ... ... ... ... ... ... | 13·5 |
| 49. | From the most prominent part of the sternal articulation of the clavicular to above ... ... ... ... | 43·4 |
| 50. | From same point to the navel ... ... ... ... | 39·2 |
| 51. | From navel to upper edge of the symphysis ossium pubis ... | 14·75 |
| 52. | From the 5th lumbar vertebra along the edge of the pelvis to the edge of the symphysis ... ... ... ... | 43· |
| 53. | From the 7th vertebra to the end of the os coccygis ... | 60·35 |
| 54. | From one acromion to the other across the back ... ... | 43·7 |
| 55. | From the acromion to the condyl. ext. humeri .... ... | 32·25 |
| 56. | From ext. condyl. humeri to processus styloideus radii ... | 25· |
| 57. | From processus styloideus radii to metacarpal joint ... | 10·2 |
| 58. | From the same joint to the top of the middle finger ... | 9·8 |
| 59. | Circumference of the hand ... ... ... ... | 21·4 |
| 60. | Greatest circumference of upper arm over the biceps ... | 26·8 |
| 61. | Greatest circumference of forearm ... ... ... | 24·5 |
| 62. | Smallest circumference of forearm ... ... ... | 15·2 |
| 63. | From trochanter major to condyl. ext. femoris ... ... | 34·35 |
| 64. | | |
| 65. | | |
| 66. | | |
| 67. | | |
| 68. | From condyl. ext. femoris to mal. ext. ... ... ... | 38·6 |
| 69. | Circumference of knee joint ... ... ... ... | 32·4 |
| 70. | Circumference of calf ... ... ... ... ... | 36·4 |
| 71. | Smallest circumference of leg ... ... ... ... | 21·3 |
| 72. | Length of the foot ... ... ... ... ... | 23·3 |
| 73. | Circumference of instep ... ... ... ... | 23·5 |
| 74. | Circumference of metatarsal joint ... ... ... | 23·5 |
| 75. | From external malleolus to ground ... ... ... | 8·1 |
| 76. | From condyl. intern. to malleolus int. ... ... ... | 36·9 |
| 77. | Greatest circumference of thigh ... ... ... ... | 48·5 |
| 78. | Smallest circumference of thigh ... ... ... ... | 35·5 |
| 79. | Round the waist ... ... ... ... ... | 68·4 |
| 80. | Height of man (English, 5′ 3½″) ... ... ... ... | 161·9 |
| 81. | Colour of hair, very dark reddish-brown. | |
| 82. | Colour of eyes, hazel-grey. | |
| 83. | Colour of face, yellowish-brown. | |
| 84. | Colour of skin of body, lighter than above. | |
| 85. | Weight, | |
| 86. | Strength, | |
| 87. | Pulsation, oo (a little excited). | |

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
B 6.1.3.3.0 AV7
B
D
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# COMPARATIVE TABLE OF ANTHI

*(The first five and the last*

| | A MATAVALLI.* |
|---|---|
| Date and place of observation | 2-6-81 : Simla |
| Age ; sex ; profession | 32 yrs.; m.; peasant and warrio |
| Caste, tribe, and tongue | Yashkun ; Khajund ; Burishk |
| Religion and birthplace | Shiah; (probably Mulái) Hun |
| Thin, medium, or stout | medium |
| Weight‡ | 9 st. 8½ lb. |
| Colours § skin, exposed parts | 53 (red brown) |
| „ covered parts | 21 (light red brown) |
| hair | 48 (black) |
| beard | 41 (black) |
| eyes | 3 (light brown) |
| Hair : straight, wavy, curly, frizzled, or woolly | straight |
| Beard : thick (abundant), scanty, or none | thick, long and stiff |
| Skin : smooth, a little, or very hairy | very hairy |
| Shape of profile of nose (p. 111) No. | 2 (nearly quite straight) |
| Lips : thick, medium, or thin | medium (arched) |
| „ straight, or turned outwards | straight |
| Teeth : large, medium, or small | small |
| „ incisors, straight (vertical), slanting, or very slanting | straight (incisors wide apart) |
| The set of teeth : very good, good, medium, bad, or very bad | good (but dirty) |
| Skull Diameters : antero-posterior, maximum | 195 millim. |
| „ „ inial | 192 „ |
| „ transverse, maximum | 144 „ |
| „ auriculo-vertical (fr. m.) | 116 „ |
| Curves : inio-frontal | 345 „ |
| „ horizontal | 540 „ |
| „ transverse sub-auricular | 330 „ |
| facial angle (Camper) | 81 „ |
| From point of chin to edge of hair | 185 „ |
| „ ophryon to alveolar point | 95 „ |
| Breadth between zygomata | 139 „ |
| Length of nose | 48 „ |
| Breadth of nose | 31 „ |
| From ophryon to root of nose | 12 „ |
| Width between inner angle of eyes | — |
| „ „ cheekbones | 94 „ |
| Height (standing) | 164 centim. |
| „ (sitting) | 126 „ |
| Greatest extension of arms | 162 „ |
| „ „ of span | 20 „ |
| Total length of foot | 25 „ |
| Length of ditto, ante-malleolar | 20 „ |
| Forehead | high ; slightly receding |
| Frontal bone (bord sourcillier) | very marked |
| Intra-ocular distance | scarcely any |
| Eyebrows | bushy, crossing, forming but one lir |
| Eyes | straight |
| Cheeks | little salient |
| Zygomatic arch | very salient |
| Chin | oval |
| Ears | medium, little salient (round, small |
| Mouth | |
| Neck | strong |
| Torso | strong |
| Extremities | very small |

* For additional measurements, see page 2. He is No. 6 of Drawing 1 of Appendix IV.

† I was obliged to get myself measured in order to encourage the Dards and Kafirs to allow themse those of dolichocephalic Matavalli 73·84, mesocephalic Khudáyár 78·7, mesocephalic Ghulám Muhamma may also be compared with Abdul Ghafúr's, 53·7·5 ; Khudayár's, 52·5 ; Ibrahim's, 56·5 ; Matavalli's, 5 details regarding three of them, and adds the measurements of three other Dards (Ghulám, Abdullah, an the amplitude of the frontal region of the Dareyli herdsman, on the drawing opposite to page 76 of the t

‡ There were also weighed the Kamdzi Kafir Abdulghafúr, age 23 or 24, weighing 10 st. 2lb ; and

§ The numbers refer to the tables published by Broca, Topinard and Hamy.

[facing p. 198 : a]

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# ROPOLOGICAL OBSERVATIONS ON SOME OF THE DARDS

*are described by the French system; the sixth by the German system, put into millimetres and*

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| | B<br>INUDÁYÁR | C<br>GHULAM MUHAMMAD. | D<br>GHULÁM. |
|---|---|---|---|
| | ... ... 2-6-81: Simla ... ... | .. 2-6-81: Simla ... | ... ——— Simla ... ... |
| x | ... 21 yrs.; m.; student ... | 40 yrs.; m.; agriculturist | ... 18 yrs.; m. ... 40 |
| i | Yashkun; Khajund; Burishki | ... Shiná ... ... | Shin (Kashmir subject) Shi |
| a | ... ... Siiah; Nagyr ... ... | ... Shiah; Gilgit ... | Sunni; Gurukót near Astor Sun |
| | ... ... .. thin ... ... ... | ... medium ... | ... ... ... ... ... ... |
| | ... ... 9 st. 10 lb. ... ... | ... 8 st. 5 lb. ... | ... ... ... ... ... ... |
| | ... ... .. 54 ... ... ... | ... ... 38 ... ... | ... ... 52 ... ... ... |
| | ... ... .. 47 ... ... ... | ... ... 38 ... ... | ... ... 53 ... ... ... |
| | ... ... .. 42 ... ... ... | ... ... grey ... ... | ... ... 48 ... ... ... |
| | ... ... .. 43 ... ... ... | ... ... grey ... ... | ... ... 48 ... ... ... |
| | ... ... .. 3 ... ... ... | ... ... 2 ... .. | ... ... 1 ... ... ... |
| | ... ... .. curly ... ... ... | .. ... curly ... ... | ... ... curly ... ... ... |
| | ... ... .. scanty ... .. ... | ... very thick ... | ... .. thick ... ... |
| | ... ... 1 little hairy ... ... | ... a little hairy ... | .. very hairy ... ... |
| | ... ... .. 5 ... ... ... | ... ... 5 ... ... | ... ... 5 .. ... 5 |
| | ... ... medium ... ... | ... medium ... | ... ... thin ... ... |
| | ... ... .. straight ... ... ... | ... straight ... | ... .. straight ... ... 1 |
| | ... ... medium ... .. | ... ... large ... ... | ... ... small ... ... ... |
| | ... ... . straight ... ... ... | ... straight ... | ... .. straight ... ... ... |
| | ... ... very good ... ... | ... ... good ... ... | ... very good ... ... |
| | ... ... .. 183 ... ... ... | ... ... 186 ... ... | ... ... 187 ... ... ... |
| | ... ... .. 180 ... ... ... | ... ... 187 ... ... | ... ... 185 ... ... ... |
| | ... ... .. 144 ... .. ... | ... ... 144 ... ... | ... ... 144 ... ... ... |
| | ... ... .. 110 ... ... ... | ... ... 123 ... ... | ... ... 110 ... ... ... |
| | ... ... .. 315 ... ... ... | ... ... 325 .. .. | ... ... 335 ... ... ... |
| | ... ... .. 525 ... ... ... | ... ... 540 ... ... | ... ... 540 ... ... ... |
| | ... ... .. 315 ... ... ... | ... ... 320 ... ... | ... ... 335 ... ... ... |
| | ... ... ... .... ... ... ... | ... ... ... ... | ... ... ... ... ... ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... ... |
| | .. ... .. ... ... ... ... | ... ... ... ... | ... ... ... ... ... ... |
| | ... ... .. ... ... ... ... | ... ... ... ... | ... ... ... ... ... ... |
| | .. ... .. ... ... ... ... | .. ... ... ... | ... .. .. ... ... ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... ... |
| | .. ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... ... |
| | ... ... ... 182 ... ... ... | ... ... 161 ... ... | ... ... 159 ... ... ... |
| | ... ... ... 131 ... ... ... | ... ... 124 ... ... | ... ... 125 ... ... ... |
| | ... ... .. 180 .. ... ... | . . ... 174 ... ... | ... ... 167 ... ... ... |
| | ... ... ... 16½ ... ... ... | ... ... 16 ... .. | ... ... 20 ... ... ... |
| | ... ... ... 26 ... ... ... | ... ... 25 ... ... | ... ... 24½ ... ... ... |
| | ... ... ... 21½ ... ... ... | ... ... 19 ... ... | ... ... 20 ... ... ... |
| | ... high; slightly retreating ... | medium; straight | medium; straight |
| | ... ... well developed ... ... | much developed | ... scarcely any ... |
| | ... ... ... deep ... ... ... | ... very deep ... | ... not deep ... |
| e | ... ... very bushy ... .. | arched, bushy, crossed | arched, bushy, crossed |
| | .. ... ... straight ... ... ... | ... straight ... | ... ... straight ... ... |
| | ... ... little salient .. ... | ... salient ... | ... little salient ... |
| | ... ... ... salient ... ... ... | ... salient ... | ... much developed ... |
| | ... ... ... oval ... ... ... | ... ... oval ... ... | .. .. oval ... ... |
| ) | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... |
| | ... ... ... ... ... ... .. | ... medium ... | ... ... small ... ... |
| | ... ... proportioned ... ... | .. proportioned ... | well proportioned |
| | ... ... ... square ... ... ... | ... proportioned ... | ... well made .. |
| | ... ... ... fine ... ... ... | ... .. fine ... ... | ... medium ... |

** Mir Abdullah is No. 7 of Drawing 1, and No. 2 of Drawing 2, of A
lves to be subjected to a process so unintelligible to them. At the same time, their comparison with an European
d 77·4, mesocephalic Ghulám 77, the exquisitely dolichocephalic Abdullah 72·53 and dolichocephalic Mir Abdullah
4; Sultan Ali's, 53·75; Khudádad's and Hatamu's, 54·4; and Ghulam Muhammad's, 54; which give the circumf
) Mir Abdullah), so that in all, including Jamshéd, the measurements of twelve Dards or Kafirs have been preserve
est of this Volume.
the following Nagyrís: Ibrahim Khan, 34 years old, 10 st. 12 lb.; Sultán Ali, 35 years old, 9 st. 12 lb.; and the bo
The following extra measurements were given:—Height to auricular meatus, 138; to acromion,

[Facing p. 198: b]

1: Leitner L-8 (1866-93) 1893? AV3 Dard AV3

# S IN DR. LEITNER'S SERVICE. Burush AV7

*centimetres respectively.)*

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| E ABDULLAH. | F MIR ABDULLAH. ** | G † DR. LEITNER. |
|---|---|---|
| 2-6-81 : Simla | 23-3-86 : Lahore | 2-6-81 : Simla |
| yrs. ; m. ; agriculturist | 30 yrs. ; m. ; Jurist | 40 yrs. |
| hin ; (Kashmir subject) | Dard ; Gabriál | |
| nni ; Gurukôt near Astor | Sunni | |
| medium | medium | stout |
| | | 14 st. 4 lb. |
| 37 | forehead & cheeks, reddish-brown | 25 (very fair) |
| 37 | lips, pink ; covered parts, lighter | 24 (very fair) |
| 48 | black | fair |
| 48 | red-brown | fair ; slightly red |
| 1 | *brûn* : dark brown ; *âsaf* : white, blueish, injected | 14 (blue) |
| curly | black, short, curly | curly |
| very thick | straight ; woolly ; brown-reddish | abundant |
| very hairy | hairy on breast, little on arms | very hairy |
| 5, very high nostrils | convex | 5 |
| medium | thin, arched | medium |
| little turned outward | thin, straight | thin, straight |
| small | small | medium |
| straight | straight | vertical |
| very bad | transparent, very white | medium |
| 193 | 191 | 201 |
| 183 | 186 | 200 |
| 140 | 141 | 163 |
| 114 | 119 | 126 |
| 345 | | 340 |
| 520 | 530 | 600 |
| 320 | | 330 |
| 81 | | 73 |
| 177 | 191 | 193 |
| 75 | | 94 |
| 132 | 136 | 133 |
| 52 | 59 | 54 |
| 39 | 35 | 33 |
| 20 | | 16 |
| 38 | 34 | 35 |
| 108 | | 103 |
| 152 | 166 | 171 |
| 124 | | 126 |
| 165 | 165 | 182 |
| 19 | | 19 |
| 23½ | 25½ | 27 |
| 19½ | | 22 |
| high ; straight | high ; breadth of forehead 107 | high ; slightly receding |
| scarcely any | pronounced | very pronounced |
| not deep | deep ; distance 3·4 | very small |
| urched, bushy, crossed | standing far apart, thin | arched |
| straight | straight | straight |
| little salient | very salient | salient |
| much developed | salient | not salient |
| oval | oval | square |
| medium flat | long ; height of ear 6·3 | medium |
| thick | length of mouth 5·3 | medium |
| strong | proportioned | strong |
| slim (svelte) | proportioned | vigorous |
| medium | small | medium ‖ |

ppendix IV. For additional measurements, see page 2.
may have some interest. His brachycephalic Cranial Index 81·44 may be compared with 73·82, which give an average of 75·55. The European's circumference of head, 60 centimetres, rence of the heads of the eight Dards and Kafirs on the first page. This Table supplies further L. Those taken by Dr. Neill have been lost. Notice also the fine formation of the head and

Hatamu, 16 years old, and weighing 7 st. 13 lb.
142 ; to epicondyle, 106 ; styloid apophysis of the radius, 82 ; to the end of middle finger, 64.

[facing p. 198: c]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
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# APPENDIX VI.

## A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By RAJA KHUSHWAQTIA AND Dr. G. W. LEITNER.

### ROUTE I.

341 FROM GILGIT TO KABUL, viâ Dareyl, Tangir, Kandiá, Ujù, Torwál, Swat, Dir, Maidán, Jandûl, Bajaur, Muravarri, Pashàt, Kunèr, Jelalabad, Kabul.

GILGIT TO SHERKILA, 9 katsha (rough) kôs * (1½ miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmîr, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

SHERKILA TO PATÀRI (is uninhabited), over a ridge Pîr (17 katsha kôs) called Batrèt, which is a plateau on which the Dareylis graze their flocks in the spring.

487 PATÀRI TO YATSHÔT (12 katsha kôs), road stony and jungly. Yat-
341 shôt is a village of Dareyl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and *buffaloes* (which are not found in [241] Badakhshan). The ground produces much white maize (from which [279] bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. [97] There is excellent water, but it is very cold. The people are Sunnis, and [784] speak Shiná (the dialect of Chilás). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of Muhammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its [771] calf at the end of a prong.] Yatshôt has two mosques, and Mullas who understand Arabic well. The Dareylis are very religious, and attentive to their ceremonial practices. The streamlet of Dareyl runs past it.

YATSHÔT TO MANIKÁL, 3 katsha kôs, a plain easy march through a prairie. Manikál has two forts, one of which has about 500 houses, and is called Dòrkans; and the other, Manikál proper, which has 300 houses and an old Mosque. Manikál is surrounded by forests. When the Kashmîr troops reached Manikál, the Dareylis, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

MANIKÁL TO SAMANGÁL, 3 katsha kôs, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtero) called Kalashmîr resides there, whom all the Dareylis respect and follow, although there are many other Djashteros, like Muqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

[804] * A kôs is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katsha" and "pakka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katsha" and "pakka" are generally spelt "kucha" and "pucka."

361 etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangál, a few hundred yards from the first. In fact, Dareyl, although a small country, is thickly populated.

SAMANGÁL TO PÙGUTSH, a fort, with 500 houses, 2 katsha kôs—thence 1 katsha kôs to Gayál, a fort with 600 houses—all an easy road.

GAYÁL TO KÀMI, Fort Tangîr, over a high mountain called Kùbbe-kunn, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rîm, a small village of 20 houses, on the Tangîr side. The road for 8 kôs is difficult, being an ascent of 4 kôs on each side. From Rîm to Tangîr the road is good, water abundant, and habitations numerous. Kàmi fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Satùl—6 kôs, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayirév, to the plateau of Batrêt, 8 katsha kôs. (See second stage of this route.)

FROM BATRÊT TO RÀUSHAN, over a small mountain. Ràushan is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. Gold is washed from the Indus, which is 3 katsha kôs from Kàmi. The Tangîris are braver than the Dareylis and equally religious, having many Mullas; but the country, although larger, is not so well populated as Dareyl, the people of which are also rather shepherds than hunters. The *Gabâr* are the ruling people in Tangîr, about 1,000 families, of which 500 are in Kàmi. They are the old proprietors of the country, and are all Shins who *now* have given up their old aversion to the cow, its flesh and milk.

KÀMI, over the mountain Tràk, called by the Pathans Chaudunno, which has no snow on the Tangîr side, but a snow-covered plateau 1½ kôs long on the Kandiá side. Then comes a green plain. To the foot of the mountain Tràk on the Tangîr side 11 kôs pakka (11 good kôs, or nearly 22 miles), over a tree-covered plain. Then over the Tràk pass and plateau, the road goes along a plain which extends for 17 kôs to GABRIÁL. There are a great many Gujars along the road. [The road to Yasin is through the Gujar-frequented district of Kuranjá, belonging to Tangîr. Multán is the Muqaddam of the Gujars, a brave man.]

361 GABRIÁL has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Habîbulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandiá are obedient to him. The Mullakheyl are Shins, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Dareylis were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mir Abdullah, and of Kandiá or Kiliá,

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translated by Dr. G. W. Leitner.) The people of Kandiá are wealthy in flocks, ghi (=clarified butter, exported to Peshawur, 18 to 25 pakka seers for the rupee). It is subject to Yasin. They possess double or Indian rupees and mahmudshahis, some having 10 or 20 thousand rupees. The poorest have 10 to 12 cows, 100 sheep, etc. The greatest among the Gujars intermarry with Yasin chiefs. The Kohistanis are independent, but the Gujars pay a tribute to Yasin. The Samu or Samasi village is 2 kôs from Gabriál. From Gabriál, ½ kôs distant, is a mountain called by the same name, with an ascent of five to six pakka kôs, with excellent water; road only open in summer. A descent of 5 kôs brings one to *Ushu*, a big village of 600 houses inhabited by Bashkaris. (See special account by Dr. Leitner of Bashkar and its language.) The Swat river touches it. The Bashkaris pay a small tribute to Yasin, but are practically independent. They are generally on good terms with the Torwaliks, who were formerly their rulers. The languages of Torwal and Bashkar are different.

From Ushù to Torwál, 13 kôs, very bad, stony road, after Kalám (2 miles from Ushù). Torwál has 200 houses. They are not so rich as the people of Kandiá and Jalkôt.

From Torwál to Branihál, the frontier of Torwál, 12 to 13 kôs, a bad stony road, 600 houses and a Bazár in which there are 5 or 6 Hindu merchants. [The Hindu traders are not molested in Yaghistán ("the wild land" as Dardistán, the country between Kabul and Kashmir is often called), because no one is afraid of them; whereas if a Sahib (English man) came, people would be afraid.] There are many wealthy people in Branihál, which may be considered to be the capital of Torwál.

Branihál to Swat, a plain; at only 1½ kôs is Shagrám, composed of 3 villages, under the children of the Sayad (descendant of the prophet Muhammad), Pir Bâba. The three villages are inhabited by Sayads and contain 500 houses. Then to Tiráh (1 mile, a plain), where the Mîna- or Akhunkheyls live (300 houses).

Tiráh to Landéy, 1 kôs pakka, a Patán village, in which rice grows, beginning from Branihál; Landéy to Lalkún (a small village away from the big road to Hoti Murdan) 5 kôs, a plain. Thence Fazil banda, 12 kôs, a plain; thence to a mountain, Barkànn, 12 kôs, a plain, leaving the Swat for the Dîr territory. Jarughey (hamlet of Gujars) is the halting-place. From Jarughey into the Dara of Ushuréy, in Yaghistan proper; it is the home of the Khan of Dîr, and is inhabited by the Panda Kheyl tribe. Halt at Jàbar, a village 14 kôs from Jarughey, a fairly inhabited road. From Jàbar to Maidán (16 kôs) by the mountain Káir Dara, and passing the fort Bibiól (100 houses) a fort of the Khan of Dîr. The mountain is high. Maidán fort and Bazar, and Bandey fort (500 houses), Kumbàr 1 kôs distant, 1,000 houses, of Mîans, and Bazar with many Hindus. Thence to Bandey Mayár, a great Bazár, and a renowned Ziáret (shrine), and Langar (almshouse) of Saukanó Miân, a village of Peshawar, are 2,000 or 3,000 houses, belonging to Jandûl. It is 14 kôs distant from Maidán, over an inhabited plain. Umr Khan, the ruler, has 240 excellent horsemen, 3,000 infantry, fights with Dîr, who has 500 inferior horses

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and numerous footmen, but not so brave as Jandúl. Terkani is the name of the Jandúl ruler and tribe up to Jellalabad, and Irubsi that of Dir, Swat, Buneyr, Samè, Pakli, etc. At 1½ kôs of Mayar is Miákil, a big town, of 5,000 houses and a Bazar. Mákil to (Bajaur) Badàm, are Kakazis, of the Mamùnd tribe, for 16 kôs a pain, 400 houses, Yágis (wild); Badàm to *Murreweri*, are 16 kôs, over a smal mountain (Mohmands) in Yaghistan, has 1,000 houses. (At Nawagai is a Khan, Ajdar Khan, with 20 horsemen and 3,000 footmen.) At Khàr was another Khán, Dilawar Khan, who fled to Peshawar, his place having been conquered by Ajdar Khan; 100 houses. The place is surrounded by the Tuman-kheyl tribe. On the other side of the river, Kabul rule begns, and opposite is Chagar Sarai, leading to Katár, once a stronghold of Kafirs. Gambir is subject to Kabul, the rest of the Siah Posh being independent; and another road leads to Petsh, which is Yági, or independent.

FROM MURAWERI TO PASHÙTT, 5 or 6 kôs pakka. Below Muraweri, 2 kôs, is Serkanni, where there are 200 Kabul troops. From Pashùtt cross stream on jhallas (inflated skins) to Jelalabad, 20 or 22 kôs; whence the road to Kabul is too well known to need even a passing reference.

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Uninteresting as rough accounts of itineraries may be to the general reader, they are not without importance to the specialist. My material on the subject of routes to, and through, the Hindu-kush territories is considerable, though necessarily defective. It was mainly collected in 1866–72, when a portion of it was used by that leader of men, General Sir Charles MacGregor. I published a few "routes" at various intervals in the hope of stimulating inquiry, and of eliciting corrections or further information; but Indian official Departments, instead of co-operating, are uncommunicative of the partial, and therefore often misleading, knowledge which they possess, and, above all, jealous of non-official specialists. The First part of my work on Hunza has recently been printed by the Indian Foreign Office; where and when the Second will appear, is doubtful. I think the public have a right to know how matters stand in what was once called "the neutral zone," the region between the Russian and the British spheres of influence in Asia. At any rate, the learned Societies and International Oriental and other Congresses, that, on the strength of the material already published, have done me the honour at various times to apply with but very partial success, to Government on behalf of the elaboration of my material, shall not be deprived of it, though I can only submit it to them in its rough primitive state. The reader of *The Asiatic Quarterly Review* will, I hope, not be deterred by the dulness of "routes" from glancing at material which, in future articles, will include accounts, however rough, of the languages, the history and Governments, the customs, legends, and songs of, perhaps, the most interesting countries and races in Asia. The information, often collected under circumstances of danger, is based on personal knowledge, and on the accounts of natives of position in the countries to be dealt with.

G. W. L.

[Reprinted from *The Asiatic Quarterly Review*, April, 1891.]

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# ROUGH ACCOUNTS OF ITINERARIES THROUGH THE HINDUKUSH AND TO CENTRAL ASIA.

By Dr. G. W. Leitner.

## Route II.

In connection with my note in "Routes in Dardistan," I now propose to publish a series of accounts which have been supplied to me by native Indian or Central Asian travellers of position and trustworthiness, and which cannot fail, whatever their scientific or literary deficiencies, to be of topographical and ethnographical, if not of political, value. I commence with the account of a loyal native Chief, who has had opportunities of comparing Russian with British administration. The Chief first passes quickly from Jelalabad to Gandamak, thence to Tazin, Butkhák, Balahisár (where he left his sword with D... S...); he then proceeds from Kabul to Chalikár, a distance of 17 kôs over a plain); then stops at the *Salán* village, at the foot of the Hindukush, 11 kôs, and then goes on to say: "*Salán*: one road goes to the Hindukush and one to *Bajgá* (a halt) 14 kôs,* over a mountain into Afghan Turkistan. *Anderáb*, district of *Kundúz*, 17 kôs, plain; Anderáb to Bazderá; then Baghbán; then Robât (where there is a camp of Kabul troopers against Uzbak robbers), 14 k. in Haibak district to Haibak town; stayed at a small place of Tashkurghán, which has 6,000 houses, and is held by a Risála (troop) of the Amir; stayed at an intermediate cantonment established by Kabul; then to Mazari Sharif, 13 kôs (all belonging to Balkh). Daulatabad (300 houses); thence to the river Amu over a Rêg (sandy and dusty place) *in a buggy of two horses*, paid three double rupees,† took water with us (20 kôs). There are 100 men over the ferry for protection against raiding Turkomans. Sherdil Khan Loiná[illegible]ave me a passport to visit the Ziárat (shrine) of Khaja Bahauddin Naqshbandi, at Bokhára. Went on ferry with 100 cattle and 50 men all day long, to the village of Talashkhán (500 h.) in Bokhára territory, where we rested in the evening. Next day by road to Sherabad, 7 kôs, plain (2,500 h.); then to Chinari (600 houses), passing the *Khirga* Nishin Khirghiz and Uzbak, "living in huts" (also Zemindars); Cheshma-i-Hafiz, 40 h., and a Serai for travellers. Then again on to the plain; made a halt among the Khirga-nishin. Next day went on to the large city of Ghuzár (. .0,000 inhabitants, with villages, etc.). (Thence to Karshi to Bokhára); thence to Karahagh (700 houses); to town of Chiraghtshi in Shehrsabz (Ch. has 3,000 h.), whence it is four miles distant. Shehrsabz is

* Or about 20 miles. The reader should notice that such abbreviations as "14 kôs, plain" mean that "the distance is 14 kôs over generally a plain or easy ground"; "h" stands for houses.

† Or British-Indian Rupees.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



000 a beautiful place of 6,000 houses. (The Bokhára army has a band in Russian style, and is drilled in a Russian way; it is better fed and clad than are the Afghans, but it is not so brave.) Thence to Kitáb, 3,000 houses, and Bokhára troops; did not stay there, but went to Takhta Karatsha, 10 kôs: thence to Kurghantippé Bazár; thence to *Samarcand*, a paradise (500,000 inhabitants, two rivers); there is a Hákim and General, the place belongs to the White Czar=the Ak Padishah. There were 12 regiments of intantry, and 8 of cavalry there. Then to Jám, 4 kôs (a large Russian force), 12 regiments of infantry, 4 of cavalry. I stayed with A.R. at Samarcand). There is a Russian cantonment between Jezakh and Samarcand, Kôr, Khoshgurù. *The guns everywhere are directed towards Yasin, or India.* I was nowhere molested in visiting Russian cantonments. Jezakh, Tamburabad, little Bokhara; Zamin, Uratippa, a great town, and among 40,000 inhabitants there are 6 battalions and 8 regiments of infantry; Náu in Khojend district. Then Khojend, 800,000 inhabitants, great army; Mahràm, Besharìh in Khokand, then to the city of Khokand; Karawultippa, 8 kôs, plain, Murghilán, a big city, 350,000 inhabitants with villages; Mintippé, 3,000 houses (or inhabitants?), Arabán; Ush, a large army (Kashghár is eleven days' march). Induján, big Russian army; 150,000 (inhabitants). Then to the Kokand river, Derya Sir, crossing to Namangán, big city and army, thence returned to Induján, then to Asáka, 8 kôs plain, 9,000 inhabitants and army (1 cavalry, 4 infantry), then to Shahrikhán, 6 kôs, big city, 8,000 inhabitants or houses; then to Kawa, 5 kôs. Utshkurghán, 10 kôs, big city in Khokand: thence into a valley to a Langar, 17 kôs, plain, at night, where there are Khirghiz subjects to Khokand; over a mountain into Alai, 13 kôs, plain of Pamir, inhabited by Khirghiz, very cold; then to Chaghalmak, 15 kôs, plain, a small village, 100 houses of Khirghiz. District of Karateghin, which is subject to Bokhara (Alai being under the Russians); Chaghalmak to Zankù, 16 kôs, plain (horses are to be found everywhere for hire, according to distance by Farsang). (At Samarcand one mule's wheat load=two double rupees; a big sheep costs one rupee, and one and a half long-tailed sheep at Khokand, also one rupee. The fat of sheep is used instead of Ghi. Gold and notes abound more than silver. (Abdurrahman received 700 tungas=350 rupees per day, for self and eighty followers.) Silk Atlas one and a half yards is sold for one rupee. The Russian ladies are well dressed, and great respect is shown to them. The officers are very polite. There are free dispensaries, and schools in which Russian and the Korán are taught. (Haldi and black pepper from India is dear); there is no tyranny, and they are exactly like the English; the Russians live in bungalows. The Kázis and the man who beats the drum at night for Ramazan are paid by the Russians; sanitation is well attended to; all the troops are Europeans, except the Noghais, who are Tartars. I was much struck at Khojend by seeing the cavalry mounted according to the colour of the horses. (Gold is said to come from Kashgar and Khokand, but I have not seen the mine.) Camels abound and are eaten. Zankù to Kila-i Lab-i Ab (300 houses), 16 kôs, plain, to a village Shòkh darà (300 houses).

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000 It is a fine country; the people talk Persian, and are Sunnis (belongs to Bokhára).

KILA-I LAB-I AB, governed by a Bokhára Kardár, called Hákim Muhammad Nazir Beg, at a Fort Gharm to Shughdaréy, 12 kôs, plain, on horseback all along to Samarcand (300 h.), Shughdaréy to Fort Gharm, 3 k. (1,500 houses or inhabitants), Gharm to Childará, a village in Derwáz, plain, 17 k. packa (buggies do not go there), 150 h.; thence to Khawaling, Bazar, 1,000 h. (in the District of *Koláb*), 17 kôs, plain; carriages can go; thence to the city of Koláb 14 kôs, plain (Koláb is under Bokhára) (was formerly governed by Kartahîn Khan, a raider), whose brother Serakhan is at Kábul. Koláb, 6,000 houses, is a fine city, and there are six other cities belonging to it (Khawaling, Kungár, etc.); thence to Sar-i-Chashma, 10 kôs, plain; carriages can go (200 houses); thence to Barák, 40 h. on the Amu 4 kôs, a warm place like Koláb generally; cross into Sampti (60 h.), in the district of *Rošták*, belonging to Badakhshán (paid 4 annas for conveyance of five horses costing me 3 tolas in Koláb = 30 rupees); to Chayáp city, 2,000 houses (Jews are wealthy and not oppressed, and at Koláb there are Jews and Hindus, the latter with no families). Jews wear front curls, and have furs; women are handsome, but are dressed like Mussulman women; men, however, wear caps and narrow trousers, not turbans, as a rule, or wide trousers. The Jews in Turkestan are very clean. "*They have a learning like the Shastras of the Pandits.*" They lend money to the Khan of Bokhára. (The utensils are of china.)

Mare's milk is much consumed cooked with meat, and has a highly intoxicant effect. Chayàp to *Rošták*, 8 kôs, plain, 2 Afghan regiments of cavalry, 4 regiments of infantry (there are also some troops at Chayàp) 4,000 houses. Bazár well-frequented; springs; is a hot place. Atunjuláh, 12 kôs, plain, carriages can go (60 houses); Faizabád 16 kôs, great city and large Afghan force (3,500 houses?). I stayed at Bárak, 10 kôs; a nice place for illustrious strangers (100 houses); plenty of Zemindars, very easy, plain, full of fruit (apples, apricots, etc.); Chaugarán 9 kos, plain (200 houses); Tirgarán (60 houses, of MULÁIS, the strange sect regarding which elsewhere) 11 kôs, plain, with the exception of a small bad bit, over which horses, however, can go, called Rafiq = Parri in Punjabi. From Tirgarán to Zerkhan in Zebák, 14 kôs, plain, but carriages cannot go. Zebák is a fine cool place. Its great Mulai, Sayed Abdurrahim, has fled to Arkari in Chitrál. Zerkhan has 500 Khassadars of Kabul (even the infantry there have horses), and 150 houses. Zerkhan to Shikashim, small fort, 11 kôs, plain, 300 houses in villages all round; it is now well garrisoned with Kabulis (2 k. from Shikashim are the ruby mines worked in winter near Gharàn on the road to Shignán). (In the time of Mir Shah rubies as large as candles were said to be got, lighting up the place.) "Lajvard" (Lapis lazuli) is got from Yumgan, a village in mountain above Jirm in Badakhshan. "Lajvard" is sold at a rupee of a Rupee size. (Gold streaks are often found in it.) Shikashim to Kazi-deh, 10 kôs, plain (carriages could go) in Wakhan, which begins at Putr about half kôs from Shikashim (another road from Shikashim to Shignán in two days *viâ* Ghasann 10 kôs, plain, very cold; thence 12 kôs to a fort in Shignan. Kazi-deh has 40 houses. Kazi-

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deh to Pigisth 12 kôs, very plain, 15 houses of very wealthy people, all Mulais; Shoghôr under Chitrál, 500 houses. Fort over the Khatinza, Nuqsan and Dura passes from Zeibák all under Chitrál; the first-named pass is open all the year round, but violent storms blow at the top.

PIGITSH TO FORT PANJAH, a plain 12 kôs; Ali Murdan Khan, its former ruler, is a refugee with Chitrál; 200 Afghan cavalry; there are 5 or 6 houses in the fort, and a number of villages round it (Zròng, a warm mineral spring, 40 houses; Kishm, 40 houses; Gatskhòn, 30 houses. Above Pigitsh are other villages. Khindàt, 50 houses; supplies are most plentiful).

From PANJAH TO ZÀNG (50 houses) 11 kôs, plain (artillery could go); ZÀNG TO SERHADD 12 katcha kôs, 200 houses, plain, cold, much wheat, cattle, etc.; *here the Pamir begins.* Thence to Ushàk, 14 k. plain, except a small elevation, very cold (here there is a road to Yarkand, and another to Hunza; the Wakhanis graze their cattle and flocks here in winter as there is abundant grass); USHÀK TO LANGÀR, 12 kôs, plain; the roads divide, of which the left one goes to Sarikol, and the right one to Hunza. Cattle are kept there in winter by the Serhadd people; Langàr to Baikará 8 kôs plain.

BAIKARÁ TO BABAGUNDI, 12 kôs over the Irshád Pir (somewhat steep and snow-covered on the Wakhan side, but otherwise easy). Here there is a road on the other side to Babagundi (small town); place for Ghazan Khan's cattle (Dannkut). Babagundi is a famous shrine of Pir Irshád, where even the Mulai Ghazankhan gives cooking pots for travellers, and makes offerings; there are 5 or 6 houses of Zemindars, who look after the shrine. (Half a kôs beyond Babagundi the various roads to the Karumbar, Badakhshan, and one to Hunza join.)

BABAGUNDI TO RÍSHATT; small fort, 11 kôs; inhabited; 5 villagers' houses employed in agriculture. Ríshatt; for 4 kôs there is a plain road; then a difficult road, Ráship Jeráb, with precipices (6 kôs from Ríshatt), which can be destroyed, so as to make the approach from that side very hazardous; the road continues to Yubkatí, with scarcely much improvement, for 1½ kôs. There is a small town there, as generally on difficult defiles, or places than can be defended. Yubkatí to Gircha, 1 kôs katcha (10 houses); Gircha to Murkhon, 10 houses of Zemindars, 1 kôs; a katcha-kôs comes the Khaibar village of 4 houses, a defile defended by a small town, *with a door shutting the road* (*Der-band*); Khaibar, 4 kôs to Pàss; road over snow or glacier for 1½ kôs; below the glacier is the village of Pàss, 25 houses.

*Pàss* to Hussain, 20 houses; also a shrine 1½ kôs; fair road; also a deep natural tank (haus) (where there is a place to keep cattle in winter) a few hundred yards from village. Beyond there is again one of the streaks of never-melting icefields, and dividing it from Ghulkin, a village of 60 houses (the gardens flourishing in the close vicinity of these icefields). Immediately near Ghulkin is Gulmùtti, 100 houses; thence for 10 kôs to Alti, a bad road over an elevation, Reffq, closed by one of the doors to which I have referred. The door is 1 kôs distant from Gulmùtti. Alti (150 houses), the residence of Salim Khan, father of Ghazanfar, who built Balti, where his son, the present ruler of Hunza, Ghazankhan, lives. Balti

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is ½ kôs from Alti, and above it. Bubi has 1,000 houses, Zemindars Mulâis; there are 50 Mosques, but no one reads prayers in them; people build them for the sake of glorification, not worship. They are used for dancing, drinking, etc. (the Raja used to dance himself on the Nauröz, and give presents to the Zemindars). Hunza may turn out 2,000 fighting men. Near it Fort Haiderabad (½ kôs), with 300 houses; close to it is another fort, Chumarsingh, with 100 houses; near it Dörkhann Fort, with 200 houses (the inhabitants are more numerous than the wasted ground can support. People live largely on apricots, etc.; the land is generally sterile). ½ kôs from Dörkhann is Gannish Fort, 600 houses, above the river which divides Hunza from Nagyr, where the Sumeir Fort confronts Gannish. There is also a small fort near Gannish, called Karâl, with 50 houses. (Near Dörkhann is also a similar small fort, the name of which I forget.) Coming back to Dörkhann, and going from it straight in the Gilgit direction, is Aliabad Fort, with 600 houses, and close to it Hasanabad Fort, with 100 houses. There is also a "Derrband" between Hasanabad and Murtezabad, about a mile distant over a stream. Murtezabad has 2 forts, one with 100, and the other with 50 houses.

From Murtezabad to Hiâl for two kôs; difficult ascent and descent. Hiri, a large village, with 800 houses of Zemindars is the fort (Shins live there); 2 kôs of bad road, excepting about 1 mile; to Mayôn, 50 houses. Four katcha kôs bring one without much difficulty, except over one ascent, over the Budalêss stream, violent in summer, where there is also a fort (a warm spring in a fort called Barr, 25 houses, occupied by 20 Sepoys of the Maharaja) to Châlta, in Gilgit territory, near Budalêss. There is a fort there, 150 houses, and 100 Sepoys. Over the Nulla, about one kôs above, is Chaprôt, 50 Sepoys and 60 houses; is a strong position (Natu Shah came to grief, with 1,000 men, between Budalêss and Mayôn). From Châlta, crossing the river and a small mountain, is a plateau to Nilt Fort, in Nagyr territory, 4 kôs from Châlta, and confronting Mayôn. From Châlta to Nomal, in Gilgit territory, with two Riffâqs each; near to these respective places for 11 kôs (kacha), 100 houses. There are 20 Sepoys in the Koti to guard the grain. The Zemindars now live outside the fort, which is merely used for the storage of grain. From Nomal to Gilgit 12 kôs, plain, which now contains 200 houses.

## Route III.

From Zeibâk to Chitrâl, over the Khatinza, a very high Pass, to Shoghor, or the other passes already mentioned. *Vid* the Khatinza, which is always open, the road from Zeibâk to Deh-i-gul, 1 kôs, 25 houses.

There the roads separate, one going over the Nuqsân, which is closed in winter, and the other one over the Khatinza, both joining at Kurubakh, a place ensconced by stones, and about 5 kôs either way from Deh-i-gul; from Kurubakh to Owîr, 20 houses, 3 kôs, easy road; from Owîr to Arkari, 80 houses, 5 kôs, easy road (Shâli, 10 houses; is one kôs from Arkari); Mômi, 5 kôs farther on, 50 houses. From Arkari to Shoghor is 10 kôs katcha. (From Shoghor, 3 miles below, is Rondur, 5 or 6 houses; 4 kôs

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000 is another Shah, 20 houses, and thence over a plain by a village (the name of which I forget) 5 kutcha kos.

Below Shoghor the streams of Arkari and Ludko join, at Andukhel, two kutcha kos from Shoghor. The Rajah of Chitrál's son lives there (Bahram); another son, Murád, lived in Ludko district. There is little snow-fall on the high Khaniens, but there is plenty on the easy Nuqsán. A third road, over a plain, also leads to Chitrál from Zeibák, namely, to Ushtrul (3 kos from Zeibák); thence to Singlích, 2½ kos, sandáis; thence to the great tank, lake, or Hauz, five miles long and 1½ miles broad, full of big fish. Thence over the Durra, inhabited by Kafirs, only a kutcha kos, easy ascent, when the snow melts (otherwise impassible), and an easy descent of one kos to Shai Sidlen, at foot of pass (below which is, 2 kos, Gobár, where there is some cultivation in summer). (Shai-in is a village of 40 houses, about 8 kos distant from Gobár.) Parshág, 30 houses, 2 kos; Parshág to Koi, 30 houses, 1 kutcha kos; below Koi, ½ kos, in Jinar; below is a street of Pir Shah Nasir Khusrú at Birgumal, one kos, a warm spring, 30 houses; Birgumal to Dehdáp, 2 kutcha kos, where Raja Imán-ul-Mulk's son, Murád, resides. Dehdáp, 40 houses; one kos further is Mogh, 20 houses; thence to Andukhel, 4 or 5 kos. Over the Hauz in the Mandál mountain towards the Shah Pasli country. Ahmad Dewánh, 30 houses, is the first village of Kafirs, subject to Chitrál. Over Gobár in the Shaitash Mountain, behind which is the Aprasi Fort of the Siah Posh Kafirs, 200 houses; there are the two places from which Kafirs descend to plunder caravans coming from Peshawar, and of whose ... ench they may have been warned from Chitrál, keeping clothes and weapons for themselves, and giving the horses, etc., to Chitrál. The Kafirs of Kamás (2,000 houses) are subject to Chitrál; also Ludko (1,000 houses), Aprasi (200 houses), Shadgal Fort (150 houses).

Istaglis is subject (100 houses) to Chitrál; Mir (40 houses) subject to Chitrál; Mastijah, 300 houses; Madaglál (300 houses and two forts), on a difficult road, is between Kamás (1 kos above it) and Kamás (Ludko, Aprasi, Shadgal, Ahmad Dewánh), 4 kos. These Madaglális are indigent, and plunder caravans from Dir or Zyaratdara. Sometimes they are bribed by the Chitrál Raja to keep quiet.

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Dull as the above account may read, it is full of topographical, if not political, interest to whoever can read "between the lines"; and the telegrams and articles in *The Times* of the 23rd and 25th Sept., 1891, throw light on an unpleasant and hitherto concealed situation. Since 1866 I have, in vain, drawn the attention of the Indian Government to the Gilgit frontier. In 1886, or twenty years after my exploration, Colonel Lockhart's mission, no doubt, did service, as regards Chitrál; but Hunza and Nagyr have been mismanaged, owing to the incomplete manner in which my information has been used. I have recently, after three years' labour, much expense, and some danger, completed the first quarto volume of my work on Hunza, Nagyr, and a part of Yasin, the language of which has been a great puzzle, that has now been unravelled, giving a new departure to philology; and the Foreign Department of the Indian Government has presented me with 100 copies of my work, a compliment that is often paid to the honorary contributor of a paper to the Asiatic Quarterly Review.

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APPENDIX VII.

(a) # A SECRET RELIGION IN THE HINDUKUSH [THE PAMIR REGION] AND IN THE LEBANON.

## I.—The Mulāis of the Hindukush.

A number of conjectures as to the origin of the word "Mulāi," all of which are incorrect, have been made by eminent writers unacquainted with Arabic or the meaning of its theological history and terms. A few of these conjectures, however, go very near some fact or view connected with the "Mulāis." The word may not mean "terrestrial gods," but there are no other, for practical purposes, in the creed of the "Mulāis." It is certainly not a corruption of "Mulkhid" or "heretic," if not "atheist," although this term has been specially applied to them by their enemies. It can have nothing whatever to do etymologically with "Muwahhidīn" or worshippers of "One" [God], though they, no doubt, call themselves so, *i.e.*, "Unitarians." There is this additional difficulty, moreover, introduced into the question, that no name can be conclusive as to the exoteric appellation of a sect that has been obliged to practise "Conformity" or "Pious fraud" or "concealment" of its religion, in order to escape persecution or wholesale massacre. The Shiahs,* whose belief, in the hereditary succession, through the descendants of Alī, of the *spiritual* "Imāmat" or leadership or apostleship of the prophet Muhammad, rendered them overt or covert enemies of those Sunni rulers who held the *temporal* power or "the Khilāfat" (misspelt as "the Caliphate"), were, and are, allowed to practise "Taqyīa" (which I have rendered as "Conformity") outwardly and the more exaggerated or exclusive a particular Alīite or Shiite sect, the more careful had it to be. The Sunni and Shiah may both publicly confess "There is no God but God, and Muhammad is his prophet"; but

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* It is superfluous to inform readers of this Review that the Persians are Shiah, and the Turks Sunni, Mohammedans. Most of the Indian Mohammedans are Sunnis.

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795 the Shiah adds under his breath, "A'li is the Deputy (Governor) of God and the heir of the prophet of God." Now this word for "Deputy" is "*wali*," "to be close to," whether it be to God, a king, a priest, a master, or other position of eminence in Arabian belief, society, history, or intellectual creations.* "Maulá" or "Mulá" comes from the same root and is generally applied to a spiritual master, but, among the Shiahs, specially to their "LORD" A'li. Therefore, "Muláis" are the special followers of the "Lord A'li," just as the Jesuits claim to be a fraternity of special followers of "the Lord Jesus" When, then, the term "Maulánáš" or our "Master or Lord" is specially used in the Druse Covenant of Initiation [see further on], there is not far to seek for the meaning of the appellation "Muláí," though it was left for me to find it out from the A'liite songs of the Muláis of the Hindukush. Whatever the innermost coterie of the "initiated" may practise or believe, a connecting link of the sect with some existing creed is necessary for their safety or respectability. Thus, the *Ismailians* might call themselves "*Sadiqis*" or "the righteous," in order to spread the belief of their being special adherents of the 6th Imám, (in the order of descent from A'li), the Imám Ja'far *Sádiq* (the righteous), without entering into the vexed question as to whether his son "*Ismáil*" was the real "seventh" Imám or his other son, Mûsa (through whom the bulk of Shiahs look for their Mahdi or Messiah, the 12th Imám). Nor would any such special fervour in revering a particular phase or man be necessarily deemed to be heretical, even among Sunnis. I have often heard a Sunni, especially if he was a Persian scholar and the strange magic of that language had subdued him, admit the impeachment of having "a particular love

* Many words denoting proximity, become honorifics, such as "Sherîf" (Shereef), "Hazrat," "Jenáb," etc. "Khalîfah" is one who succeeds, or follows, or is a deputy. Strictly speaking, this title refers to the Sultan of Turkey as the successor of the Prophet Muhammad in the temporal headship of the Sunnis, but even the successor of the heretical Mahdi in the Sudán calls himself "Khalîfa."

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for the house of A'li," and the numerous class of Sayads, who 795
claim to be descendants of the Prophet, is respected, if not venerated, among Sunnis, who, in theory, oppose the "hereditary" claims of Shiahs.* The Máulais, therefore, of the Hindukush, being, consciously or not, a sub-sect of Shiahs, can make friends with the main body of Shiahs, and yet pretend to the Sunnis as being, in many respects, with them. Normally, the Maulàis would profess to be good Muhammadans of the Shiah persuasion, leaning, however, to the 7th Imám; if surrounded by, or in danger of, Sunnis, they would *outwardly* "conform" (which is all that the Sunnis require), and, at home, practise their own rites. The Khojas of Bombay, who had been converted from Hinduism, but whose very name is Ismailian, used to read the "Dasawtar" or "ten incarnations," in which "A'li" is made out to be the "Tenth Incarnation," thus rendering their step from Wishnu Hinduism to Shiah Muhammadanism an easy one. "All things to all men" is the dictum of the Mulàis, without, thereby, sacrificing their own convictions. The more a Mulái knows, the more he acts on Disraeli's sneer that all sensible men are of *one* religion, but do not tell what that religion is. The less a Mulái knows, the more fanatically is he an A'liite, centreing however his faith on the living descendant of the 7th Imám. "Nothing is a crime that is not found out" may, or may not be, the theory among the Druses, or the practice all over the world; the fact remains that neither the Druses nor the Mulàis, whatever their belief, are worse than their neighbours. Even the odious signification that attaches to the term "Assassin" has been a calumny against those misguided Ismailians who sought to rid the world of tyrants

* The "Sherifs" or "Shereefs," in a special, princely or official sense, are lineal descendants of Muhammad through his daughter Fatima who was married to A'li, and have, perhaps, even a higher claim to the respect of the Faithful, than ordinary descendants or "Sayads." The Grand Shereef of Mecca, the Shereefian dynasty of Morocco, the Shereef of Wazan, who also bears the title, like the Emperor of Morocco, of "Mulky," or "Maulái," show the great extent of the "House of A'li."

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795 who had ordered the general massacre of the sect or who sacrificed one man in order to save a whole people.

In 1866 I discovered the languages and races of "Dardistan" and gave that name to the countries between Kashmir and Kabul, including Hunza in them. In 1886 I was again on a special mission regarding the language of Hunza-Nagyr and a part of Yasin. I had already pointed out in 1867 the importance which our good friend, His Highness Agha Khan of Bombay, the Head of the Khojas in that city, enjoyed in those, then nearly inaccessible, regions, as also in Wakhan, Zebak, Shignán, Raushan, Koláb and Derwáz, where the Muláis predominate and are governed by hereditary Pírs or ancient sages of their own choice,* to whom they yield implicit obedience, as do also the covenanters with "Al-Hákim" among the "initiated" of the Druses. Of these Pírs, Agha Khan is Chief, and any command by him would be obeyed in some of the most dangerous parts of the Hindukush. Advantage was only taken in 1886 of this hint, when Colonel Lockhart's mission was supplied with letters of recommendation by His Highness to the Mulais. My identification of their mysterious rites with those of the Druses connects the Lebanon with the Hindukush through the Ismailia sect, which under the name of the "Assassins" enjoyed such an unenviable notoriety during the Crusades and establishes a link among the nations of Richard Cœur de Lion,† of Palestine and of the Pamirs. The connection of Hunza with the Huns or Hunas and the relations between the "Old Man of the Mountain," and our own Richard may be the subject of a future article. At present, I will confine myself to translating from the Persian original a Pythian utterance out of the "Kelám-i-Pír" or "the Word of the ancient Sage," which takes the place of the Korán among Mauláis,

* Among these Pírs each Mulái chooses his own, of course, *under* the supreme headship of Agha Khan.

† Who has been accused of instigating the "Old Man of the Mountain" to send his emissaries to murder Conrad of Montferrat, titular King of Jerusalem. The Ismailian "Assassins" are also accused of an attempt to murder Prince Edward of England at Acre.

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1: Leitner L-3 (1866-93) 1893? AV3 Dard [illegible]
Middle East M1


and of which the following is the first extract ever given from that hidden book. It was partly dictated to me and partly written out on the occasion of His Highness, the present Agha Khan, paying me a visit, by the leader of some Muláis, who had fled, first from Russian tyranny, and then from the still heavier Afghan oppression in the border-countries of Central Asia, my own Hunza man also being present on the occasion.* The extract was called the Muláí "Mukti" or "Salvation" Cry of the Muláis. It may be incidentally mentioned that Shah Abdurrahim in Zeibak was (and perhaps still is) the greatest Pir in Central Asia. He controls Hunza, so far as that God-forsaken country can be controlled. In Wakhan, Khwaja Ibrahim Husain was the Muláí leader, and in Sarikul, Shahzada Makín. Sayad Jafar Khan ruled what there is of the sect in Bokhara, Balkh, Kabul and Kunduz. "*The* Pir" or "ancient sage," however, was the historical Shah Nasir Khosrô, who is styled "a missionary of H. H. Aga Khan's ancestor." He is said to have had the complete "Kelám-i-Pir," a book of which I have for so many years in vain tried to get a copy, although assisted by my friend, the Mihtar Nizám-ul-Mulk of Yasin and Chitrál. The following extract from it, in one and the same breath, affirms and denies the special doctrine of metempsychosis and other notions opposed to the professed Muhammadanism of the Muláís:

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The MUKTI or "SALVATION."

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The Muláí "Á'QIL" or "intelligent" = "initiated" [the singular of the Druse "U'qalá" or "initiated"] first asks, in inelegant and enigmatical Persian:

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"ALA! In what I say, can I remain *knowingly* an Á'qil?" or "initiated" or "I remain knowingly an Á'qil, although what I say

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1. "Come, solve for me a difficult story [or conjecture]

* Whom I took to England and whose name, curiously enough, was Ratav*ali*," which is also a derivative of "vali."

1: Leitner L-3 (1866-83) 1893? AVS Dard ...
Middle East M1



795 Come, tell me the Light which the spirit from the world-shape [this world of Phenomena]

When it becomes [gets] beyond [of] this shape, where [is] its abode and station? [place of descent = "manzil"]

Is its place [of existence] in plants or in the Higher Universe [the world above?]

Or in the Lower Universe between water, dust and clay" [or stone]? [the strata between the centre and the surface of the earth]

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2. "If, *knowingly*, that secret, come and tell me: 'Light'

And, if not, away! not *knowing*, without head-wandering, careless [care not]

Dear ones! The spirit of the *knowing* when it departs from these chains,

Does it become [wend] towards the skies [heavens]? Is that its Station obtaining?*

Or why in the shape of man [anthropomorphic shape] is the Adamite created?†

Nay (?) the perfect man [ho-burd] cultured perfect,‡ or 'the ruling man [if] perfect, develops perfect culture'

But they who are not wanted [the useless] are ignorant doubters"

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3. "Let me tell its Commentary; every one, Come! in the ear make it acceptable.

The present is one stride [or state of a man]

When they put him outside the body

They bind him in chains; he becomes with cow or ass entering

Another time his place [of staying] is the [world of] plants. They hold him [there]

* Also, "Does it rise in the direction of heaven, or is its descent in vegetation?" [taking "Hāsil" = obtaining for "Mahāsil" = vegetation], reproduction (?)

† Also, "Or in the form of Man how does it again rotate into being born an Adamite?" or, "Why is man created in the form of a human being?"

‡ Also, "Nay, but the perfect man, the steady, the all-perfect wins the prize."

1s Leitner L-3 (1886-93) 1893? AV3 Dard &Shin
Middle East M1



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He will remain inside these chains for three years [many a year] [under] that vain curse" [this is a vain word]

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4. AL LÁY! Helper of Chosroes!* Such secrets to men why recklessly impart? [it only makes them impudent] Not will say ever this the *A'qil* [or "the initiated one."]

[The wise do not mention their religion; if they do, they only make the unwise impudent.]

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So, after all, we have not been told the process or secret of after-life, whether ascending into air, descending into earth, renewing human life or migrating into animal, plant or stone. In fact, we are made to understand that our inquiry is folly and that its answer, whether true or not, is also folly. Yet are we allowed to conjecture the belief of "the initiated" in transmigration.

As for the Muláis "being all things to all men" in matters of religion—Sunnis with Sunnis and Shiahs with Shiahs—this is, as already stated, a mere amplification of the Shiah doctrine of *Taqqíah* or concealment in times of danger, to which I have specially referred in my "Dardistan."

The leaning of the Muláis is, of course, rather to poetical Shiism, with the chivalrous martyr A'li as its demigod or "next to God" in the A'lewia sect, than to prosaic and monotonous Sunniism, so that to strangers they seem to be Shiahs, as will be seen in an extract from a native Indian Diary† written some 20 years ago, and which, it may be

* These words are so badly written that they may also be read as, "O, thou that waitest not for wisdom."

† "Degol is the first village of Zebák . . . which is ruled by Shah Abdur-Rahim, a Sayad of the Shiah sect, worshipped by all the Shiahs of Kashkar, (Chitrál), Yarkand, and Khokand. They also worship Shah Bombáy, Shah Madkasán, who is learned, good-natured, and friendly to travellers. . . . The people give a tenth of their income to their preceptors; if one has ten children, he consecrates one to Shah Abdur-Rahim. . . . The inhabitants are strong and hardy; the women do not cover their faces from strangers. Although Shiahs, they have no mosques and repeat no prayers. Abdur-Rahim has one in his village, where *he* prays. Every

1: Leitner L-3 (1866-93) 1893? AV3 Dard
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795 incidentally stated, still throws much light on the present conflicts in Dir, Bajaur and other petty States bordering on our frontier. No stranger is allowed to see the Kelám-i-Pír, which takes the place of the Korán with Muláis, but in the most popular poem that is recited by them, the Imám-ul Zemán or Sahib-al-Zemán = the Imám or Lord of the Age (H. H. Aga Khan) is worshipped as the Monarch of this World, the visible incarnation of the Deity, offerings or a pilgrimage to whom dispenses a Mulái from prayer, fasting or a visit to the sacred shrines of Mecca or Madina, or rather the Shiah Kerbelá, the place of the martyrdom of Hasan and Husain, which Shiahs annually celebrate by what are inappropriately called "miracle plays," but which really are "elegies," and commemorative funeral recitations and processions. A person who has seen "the Lord of the Age" or who possesses some of the water in which he has washed his feet is an honoured guest in Mulái countries. The poem above alluded to is a parallel to the Druse "Contract" which will be considered further on, and begins with an invocation for "Help, oh Ali."

"Nobody will worship God, without worshipping Thee, Lord of the Age!
Jesus will descend from the fourth heaven to follow Thee, Lord of the Age!
Thy will alone will end the strife with Antichrist, Lord of the Age!
Thy beauty gives light to heaven, the sun and the moon, Lord of the Age!
May I be blessed by being under the dust of Thy feet, Lord of the Age!"

A Maulái is, if sincere, already dead to sin, and can, therefore, not commit any. He needs, therefore, no resur-

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morning at *Chasht* (the middle hour between sunrise and noon) he sits in the assembly and distributes breads of wheat among the members, followed by the servants handing round tea in porcelain cups in which each one soaks his bread, and, after eating it, lifts his hand to bless the giver, a custom also followed by the nobles on entering the assembly. If Shah Abdur-Rahim addresses any of them, he rises from his seat and answers as if he were reading a *rukú't* at the time of praying, and then returns to his place, and sits on his knees, for to sit otherwise is reckoned a sin amongst these men." In other words, the only worship of the prayerless Muláis is to their Pír, to whom they address the *rukú't* given by real Muhammadans in prayers to God [bowing, whilst standing, with hands resting on the knees].

1: Leitner L-3 (1866-93) 1893? AVS Dard &253
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rection or last Judgment day. Obedience to the Pir is his sole article of faith, and he holds his property, family and life at this Chief's disposal.

I must now conclude this introduction to a comparison of the creeds of the Druses and of the Muláis by quoting a few words from a rhapsody of A'li, repeated by the ordinary Mauláis till the pious frenzy is at white heat:

"Oh A'li, to God, to God, oh A'li, my sole aim, the only one, our Mula A'li; My desire, the only our Mula A'li; My passion only the beauty of A'li; My longing day and night for union with A'li; Higher and Higher A'li, oh A'li; A'li is the Killer of difficulties, oh A'li; He is the Commander of the Faithful, namely A'li; *That* one is the Imám of the steadfast in faith, namely A'li," and so on *ad infinitum* till we come to the natural connection between normal Shiism, its exaggeration into A'li worship, its mysterious interpretation of the self-sacrifice of Husain to save the world, and, finally, to all other aberrations of which Maulaism is one. The poem then goes into wild Turkish and Arabic measures, which exhausted my informant, Ghulam Haidar, who adds on behalf of himself, also in verse: "It is not proper that I should not answer the question which you ask me, but what am I to say? The answer from me is easy, but I see a difficulty in *your* way. Oh Ghulam Haidar" (thrice repeated). Then in prose. "In the night of Friday, the Muláis men (in Hunza), instead of worship and prayer, taking Guitars and Drums (Rabábs and Daffs) in their hands, play the above "Ghazals" on them. Then six old men, Akhunds (priests), having assembled, read (sing) them in the Mosque, when the men of the mass of the people gather and give ear to them:

'"Yá A'li, Yá A'li, Yá Imám-i-Zemán"'—

'"Oh Ali, Oh Ali, Oh Imám (and Lord) of the Age"'—

is the mention (Chorus) which they take on their tongues. From the beginning of the evening till the morning they thus show their zeal; the Raja then as a reward of thanks for that worship bestows (gold dust to the value of) four

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1: Leitner L-3 (1866-93) 1893? AV3 Dard
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795 tilas on the priests and gives them a quantity of butter of the weight of four measures and one sheep or big calf and one maund of wheat in order to hold a feast."

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## II.—The Covenant of "the initiated" Druses.

The following is a rendering of the Covenant or Contract which the U'qalá or "the initiated" amongst the Druses are reciting in mysterious seclusion. It was overheard by my informant, an "uninitiated" Druse.* It formed, as it were, the evening prayer of his uncle and aunt. Although an educated and highly intelligent person, he was not aware of even its local interest, much less of its general historical and religious importance.

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### *The Covenant = Al Mithâq:*

"O Governor [Valí] of the Age,† may Allah's blessing and peace be upon him" (this phrase seems intended to delude

* The Druses are divided into "Juhelá" = "uninitiated," or the Laity, and "U'qalá" = the "initiated."

† It should be noticed that this apotheosis of "Al-Hákim," the mad Fatimite Khalifa of Cairo (A.D. 996-1020), who was the head and originator of the special Ismailian sect, which became subsequently known to the Crusaders under the name of the "Assassins"—a corruption of "Hashishin," or drinkers of Hashish (*Canabis Indica*)—commences with titles of governorship or Age which would seem (to the uninitiated) to be compatible with his subordination to the Deity, although, for practical purposes, Al-Hákim is the "ruler of this world," whether for good or for evil. He is, therefore, the Prince of this world, if not Apollyon, and the fact that the words "Valí" = a deputed governor or "Hákim" = a governor, may cause him to be confounded with either an ordinary ruler, or be merely ringing the changes on his own name of "Al-Hákim," it is clear, at any rate to the initiated, that the only Deity worth caring for is thereby meant, and that he began with the Khalifa Al-Hákim, who lives for ever. In the titles "Maula" and "Valí" there is also an allusion to A'li, who is "next to God," and from whom Al-Hákim was descended. The Mauláis or Muláis of the Hindukush use similar titles for their spiritual head, whether dead, or continuing in his lineal descendant, Agha Khan of Bombay. The "Kelám-i-Pír," or "the Logos or word of the Pír or ancient sage," mainly refers to the sayings attributed to the "Sheikh-ul-Jabl," or "Old Man of the Mountain." In Hunza itself, the Muláis equally address their practical Deity as "The Ancient of the Age," or "Pír-uz-Zamán."

1: Leitner L-3 (1866-93) 1893? AV3 Dard [redacted]
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Muhammadans into the belief that the Druses have the same Allah or God, but it has an esoteric sense which will become apparent further on). "I put my confidence into 'our spiritual head the Lord' (literally 'OUR MAULA AL-HÁKIM') (here is one of the esoteric formulæ)—'the One, the Single, the Everlasting (Lord), the (serenely) Distinct from Duality and Number.' (This is a protest not only against the female form of the Deity, but also against the notion of a distinct good and evil principle, an Ahriman or Ormuz, whilst its Muhammadan form would seem to outsiders to be merely a protest against giving any 'companion to God.') The initiator and the to be 'initiated' then go on repeating together the following, the former using the 3rd, and the latter the 1st, person. 'I so and so (here comes name of the initiated), 'son of such a one, CONFESS firmly the confession to which he (or I) respond from his [or my] soul, and bears testimony to it upon his spirit, whilst in a condition of soundness of his spirit and of his body, and with the (acceptance of the passing of the) lawfulness of the order, obeying without reluctance and under no violence: THAT he verily absolves (himself) from all Religions and Dogmas and Faiths and Convictions, all of them, in the various species of their contradictions, and that he does not acknowledge anything except the OBEDIENCE TO OUR MAULA AL-HÁKIM, may his mention be glorious! and this obedience it is the worship, and that he will not associate in his worship any (other) that is past or is present, or is to come, and that he has verily entrusted his spirit and his body, and whatever is to him and the whole of what he may possess to OUR MAULA AL-HÁKIM, and that he is satisfied to fulfil all His orders unto himself and against himself without any contradiction, and not refusing anything and not denying (refusing) anything of His actions, whether this injures him or rejoices him, and that he, should he ever revert (apostatize) from the religion of our Maula Al-Hákim which he has written upon his soul, and to which he has born testimony unto his spirit, that HE SHALL BE BEREFT (free) of the Creator,

1: Leitner L-8 (1866-95) 1893? AV3 Dard AS5
Middle East M1



795 who is worshipped and deprived of the benefits of all the sanctions (rules, laws), and that he shall be considered as deserving the punishment of God, the High, may His mention be glorious! And that he, if he acknowledges that there is not to him in Heaven and not in the Earth an Imám in existence *except our Maula Al-Hákim*" (this confession distinguishes the Druses of the Lebanon and the Muláis of the Hindukush from the orthodox Shiahs, who believe in the coming of the ever-present Mahdi, or the twelfth Imám, a view that had been fostered by us in the Sudán to our endless confusion by our inexcusable opposition to the Sultan of Turkey as the Khalifa of the Sunnis), "then will the mention of him (who only believes in Al-Hákim) become glorious, and he will be of the *Muwáhidín* (who profess the unity of God), who will (eventually) conquer." (This appellation is common to the Druses and to the Muláis, but is not admitted as being applicable to them by orthodox Shiahs or Sunnis. In retaliation they call the Sunni a dog, and the Shiah an ass.) "And (the above) has been written* in the month so and so of the year (chronology) of the I'd (festival) of our Maula Al-Hákim, whose nation be glorious, whose Empire be strengthened to Him alone." (The Maulái Chronology is said to begin with the *special* revelation of the Imám on the 17th Ramadán in the 559th year of the Hejira, at the castle of Alamút.)

*The Special Recitation.*

The following is repeated by Druses at the conclusion of their prayers: "May God's blessing be upon him who speaks (confesses) the Lord of goodness and benefits. May God bless the Ruler of the Guidances (Hidāyā); to him be profit and sufficiency. May God's blessing be on our Lord the Hādi" (the Guide or "Mehdi" means one who is guided aright by God = the coming Messiah of the Shiah world,) "the Imám, the greatest of the perfect light" (this is an allusion to the 7th Imám, Ismail, descendant of *the* light†

* The contract is thus repeated from a written document.

† Many Shiahs call A'li "the light" of God.

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1: Leitner L-3 (1866-93) 1892? AV3 Dard
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(Mohammed), "who is waiting for the refuge (salvation) of all living beings. On Him may be (our) trust, and from him (may be) the peace. May God bless him and them whatever passes of nights and of days and of months and of years, whenever flashes the dawn of morning or night remains in darkness may abundant peace and trust be for ever! *O Allah-kumma!*" (the mystic Muhammadan remnant of Elohim = Lords, Gods) "provide us with *Thy* contentment" (this is a play of words implying that our best "daily bread" is God's contentment with us) "and with *Their* contentment" (this is either a Trinitarian or Polytheistic invocation to "Elohim") "and with *their* intercession and with *Thy* mercy and with *their* mercy in this world and in the next! O our Maula! and Lord of the Imám" (this is indeed significant as to the pretensions of Al-Hákim to the godhead, or to some dignity very near it). 795

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Now comes an ancient curse with a modern application and an appeal to arms (whispered along the line of assembled Druses):

"Pray for the ornament of sons,

In the East the five* residing (compare also the Shiah 'Panjtan'† and the five main Shiah sects)‡

* There are *five* books of the *Sheikh-ul-A'ql*, "or old man of the intelligence," or of the "initiated," and also apparently a book of investigation and of the unity of the Godhead for the "initiated of the retirement" = "U'qala al Khalwat." There are *five* "Maulas" or Mulas of "the initiated," which I take to be the names of five books, namely: (1) the Mula of the A'ql, or Mind, or of the body-corporate of the "U'qalá" or "the initiated"; (2) the Mula of the Nafs, or Breath; (3) the Mula of the Zeman, or the Age; (4) the Mula of the Kalima, or the Word; (5) the Mula of Al-Hákim, or the founder of the sect. Numbers 3 and 4 are probably the Kelám-i-Pír and other dicta of the Mulais of the Hindukush, to which I have already referred.

† This holy roll among extreme Shiahs has *five* names, namely, God, Ali, Fatima, Hasan, and Husain, which positively excludes the prophet Muhammad, but includes his son-in-law (Ali), his daughter, Fatima, and the martyred grandsons of Ali, namely Hasan and Husain. As a rule, however, the ordinary orthodox "Panjtan" among Shiahs (and even in some Sunni Mosque inscriptions) are: "Muhammad, Ali, Fatima, Hasan and Husain." "Panjtan" means "the five (holy) bodies."

‡ There are *five* main sects among the Shiahs, or, rather, "Adelias,"

1: Leitner L-3 (1866-93) 1893? AV3 Dard [redacted]
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795 They say: Father Abraham has appeared,
and they announce the good tidings to the worshippers of *One* (the Druses).

They say: With the sword has Father Abraham appeared;

A violence to his enemies

O brethren! Prepare earnestly for the campaign,

Visiting the House of Mecca.

The House of Mecca and the sacred places,

On them has destruction been ordained.

Oh people of the Berbers! Extermination is lawful.

With the sword shall ye be sacrificed.

The French are coming with stealth.

The 'A'ql' [or 'the body of the initiated'] will protect us with its sword.

Rejoice, people of China, in the hour of Thy arrival.

Welcome to thee, city of Arin (?), oh my Lady!" [Fatima?].

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A Druse wedding-song may also be quoted here: ("Allah, billáli, billáli.") *The Chorus:* "O God, with the pearls, with the pearls," "Sway on to me, oh my Gazelle!" *Song:* "Thou maid who combest her (the bride's) tresses, comb them gently, and give her no pain; for she is the daughter of nobles, accustomed to being a pet" [*delláli*]. *Chorus: Allah, billáli, billáli; wa tanaqqalí, yá Ghazáli!*

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*Another Song:* "Sing the praises of the shore, oh daughters; sing the praises of the daughters of the shore; for we have passed by the pomegranate-tree bearing full fruit, and we have compared it with the cheeks of the daughters of the shore."

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or advocates of "the rightful" and hereditary succession to the Apostleship of Muhammad, in opposition to the elective principle by the *consensus fidelium* of the Sunnis. The two sects that now concern us are the African Ismailians, and the Ismailians of the Lebanon and of the Hindukush. The number of Shiah sects is estimated variously from 3 to 72.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



## (b) THE KELÁM-I-PÎR AND ESOTERIC MUHAMMADANISM.

IT is not my wish to satisfy idle curiosity by describing the contents of a book, concealed for nine hundred years, the greater portion of which accident has placed in my hands after years of unsuccessful search in inhospitable regions. The fragmentary information regarding it and the practices of its followers which I had collected, were contributed to publications, like this Review, of specialists for specialists or for genuine Students of Oriental learning. Nothing could be more distressing to me than the formation of a band of "esoteric Muhammadans," unacquainted with Arabic, which is the only key to the knowledge of Islám. The mastery of the original language of his holy Scripture is, still more emphatically, the *sine quâ non* condition of a teacher, be he Christian, Muhammadan, or other "possessor of a sacred book." Nor should anyone discuss another's faith without knowing its religious texts in the original as well as its present practice.

The term "esoteric" has been so misused in connection with Buddhism, the least mystic of religions, by persons unacquainted with Sanscrit, Pali and modern Buddhism, that it has become unsafe to adopt it as describing the "inner" meaning of any faith. Were Buddha alive, he would regret having made the path of salvation so easy by abolishing the various stages of Brahminical preparation, through a studious, practical and useful life, for the final retirement, meditation, and Nirvana. Yet there are mysterious practices in the Tantric worship of "the Wisdom of the Knowable," which Buddha alone brought to the masses that were to be emancipated from the Brahminical yoke. Even transparent Judaism has its Kabala, and the religion that brought God to Man has mysteries of grace and godliness, the real meaning of which is only known to the true Christian of one's own sect or school. Thus open, easy and simple

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1: Leitner L-3 (1866-93) 1893? AVS Dard
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000 Muhammadanism has its two triumphant orthodoxies of Sunnis and Imamia Shiahs and 72 militant, or outwardly conforming, heterodoxies. Indeed, as long as words can be fought over, and even facts do not impress all alike, so long will the more or less proficient professors of a creed reach various degrees of "esoteric" knowledge.

It is the unknown merit of the religious system of the so-called Assassins of the Crusades to have discussed, dismissed and yet absorbed a number of faiths and philosophies. It adapted itself to various stages of knowledge among its proselytes from various creeds, whilst the circumstances of its birth, history and surroundings gave it a Muhammadan basis. *Non omnia scimus omnes* may be said by the most "initiated" Druse, Ismailian or "Mulái," the latter being the name by which I will, in future, designate all the ramifications of this remarkable system of Philosophy, Religion and Practical politics.

795 This system elaborates the principle that all truths, except ONE, are relative. It treats each man as it finds him, leading him through stages, complete in themselves, to the final secret. We, too, in a way admit that strong meat and drink are not the proper food for babes. We speak of professional training and of the professional spirit, of *esprit de corps*, terms which all have an "esoteric" sense, and imply preparation; indeed, every experience of life is an "initiation" which he, who has not undergone it, cannot "realize;" we, too, have medical and other works which the ordinary reader does not buy and which are, so far, "esoteric" to him, but we have not laid down in practice that he, who does not know, shall not teach or rule. This has been systematized, with a keen sense of proportion, by the Founders of the Ismailian sect. Fighting for its existence against rival Muhammadan bodies and in the conflicts of Christianity, Judaism, Magianism and various Philosophies, its emissaries applied the Pauline conduct of being "all things to all men" in order to gain converts.

After the establishment of mutual confidence, a Christian might be confronted with puzzling questions regarding the

1: Lehmer L-3 (1866-93) 1893? AV3 Dard [redacted]
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Trinity, the Atonement, the Holy Communion, etc.—the Jew be called to explain an Universal God, yet exclusively beneficent to His people, or might be cross-examined on the miracles of Moses; a Zoroastrian, to whom much sympathy should be expressed, would be sounded as to his Magian belief; an idolater, if ignorant, could be easily shown the error of his ways and, if not, his pantheism might be checked by the evidences of materialistic or monotheistic doctrine; the orthodox Sunní would be required to explain the apparent inconsistencies of statements in the Korán, and the various sects of Shiahs would be confounded by doubts being thrown on this or that link of the hereditary succession of the apostleship of Muhammad; sceptics, philosophers, word-splitters, both orthodox and heterodox, would be followed into their last retrenchments by contradictory arguments, materialistic, idealistic, exegetical, as the case might be. With every creed, to use an Indian simile, the peeling of the onion was repeated, in which, after one leaf after the other of the onion is taken off in search of the onion, no onion is found and nothing is left. The enquirer would thus be ready for the reception of such new doctrine as might be taught him by the "Mulái"* preacher, or *Dái*, who then revealed himself one step beyond the mental and moral capacity of his intended convert, whilst sharing with the latter a basis of common belief. Now this required ability of no mean order, as also of great variety, so as to be adapted to all conditions of men to whom the *Dái* might address himself. Sex, age, profession, hereditary and acquired qualities, antecedents and attainments, all were taken into consideration. At the same time, in an age of violence, the missionaries of the new faith had to keep their work a profound secret and to insist on a covenant, identical with, or similar to, the one of

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* I use the word "Mulái" to include not only the virtuous Druses with their self-denying "initiated" or "*U'qelá*" leaders, but also the Ismailians generally, whether religious or not, (as in impious Hunza) and of whatever degree of conformity or scepticism. As a rule, an ordinary Mulái will outwardly practise Sunni rites and hold Shiah doctrines.

1: Leitner L-3 (1866-93) 1893? AV3 Dard
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795 the Druses, which I published in the last number of the *Asiatic Quarterly Review*. Even when confronted by Hinduism, the new creed could represent that Áli, the son-in-law of the prophet Muhammad, was the 10th incarnation of Vishnu, which is expected, as was the Paraclete and as are the Messiah and the "Mehdi" (many of those who adopted that title being secret followers of the Ismailian creed).* I have pointed out in my last article how the very name of 'Ali, his chivalrous character, his eloquence, his sad death and the martyrdom of his sons lent themselves to his more than apotheosis in minds already prepared by Magian doctrine and the spirit of opposition to the successful Sunni oppressor. I think that I can quote extracts, in support of this statement from the "Kelám-i-pîr" or the "*Logos* of the Ancient," showing how the contributor to it (for I take

* In discussion, whenever expedient, with a Brahmin, or even Buddhist, the belief in a modified metempsychosis would form a bond of sympathy (see last A. Q. R.), whilst the survival "of the most adapted," rather than that of "the best,"—without, however, the loss of any individual or type,—would be connected with the notion of a certain fixed number of souls in evolution from "the beginning" and ever recurrent in living form. "The beginning," however, would be a mere term applying to this or that revealed condition, for behind what may be called "the terrestrial gods," behind Allah in whatever form, Deity or Deities, there was The BEING that existed without a beginning and whose first manifestation was the "Word" with its Replica as the type of the apostle and his fellow that ever succeeded itself throughout the generations of this world. If the visible Deity, preferring to show itself in human, rather than any other, form, is incorporated in the lineal descendant of the 7th Imám, it is, apparently, because humanity requires such an unbroken link in order to convert into certainty its hope of the deliverer, the Messiah, the Mahdi, the second [advent of] Jesus, who will similarly be the Deity in the shape of a man, reconciling the various expectations of all religions in one manifestation. That few, if any, Muláis, or even the most "initiated" Druses, should know *every* variety of their belief, is natural, not only in consequence of varying degrees of mental ability and of corresponding "initiation," but also because of varied historical or national surroundings, circumstances which underlie the guiding principle of all Mulái belief and practice. I venture to indicate, *as purely my personal impression*, that this principle, which need not be further explained in this place, is the real secret of that faith. In my humble opinion, the *disjecta membra*, so to speak, of that faith form, if reconstituted, an embodiment of the religious thought of the World that seeks to reconcile all differences in one Philosophy and in one Policy.

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the "Kelám-i-pír" to be a collective name like "Homer"), the eminent mathematician, historian and poet, Shah Násir Khosrú, who was born in the year 335 A.H. = 969 A.D. was led, after a long life of purity and piety, of abstemiousness and study, to examine and reject one religion after the other and, finally, adopt the one with which we are now concerned and of which His Highness, Agha Sultan Muhammad Shah is the present hereditary spiritual head. His authority extends from the Lebanon to the Hindukush and wherever else there may be Ismailians, who either openly profess obedience to him, as do the Khojahs in Bombay; or who are his secret followers in various parts of the Muhammadan world in Asia and Africa.* The present

* In the interior of Arabia, Mr. W. B. Harris has come across a curious sect that may be connected with a section of the Karámis or Karmátis, sects that gave much trouble in Syria in the 10th century, or, more probably, with an extreme and, probably, disavowed heterodox sub-sect of the Ismailians. It may be interesting to quote the correspondence that has taken place between us on the subject:

Tangier, *April* 5, 1893.

"During my journey through the Yemen last year I came across a sect of people calling themselves *Mukarrama*, of whom I was able to learn little, on account of their own reticence and the apparent want of interest of their Moslem neighbours. However, one of their number gave me a couple of lines of Arabic poetry, which translated, run:

"God is unknown—by day or by night.
Why trouble about him, there is no heaven and no hell."

All that I could find out about them in addition to this is that they hold an annual nightly feast with closed doors and lights in the windows, in which they are said to practise incest; and that they annually practise the form of driving a scapegoat into the mountains. The latter is clearly Judaic and the former custom savours of the Karmathians, but this seems improbable as the people are not Moslems. They are visited, it is said, by certain Indians who prize the charms written by these Yemenis. Beyond this I was able to discover nothing.

I have no valuable books of reference as to religious here, but if I remember aright there were Phœnician tiles resembling this. Could it have anything to do with the Sabeans? I should be so grateful to you if you could let me know, when you have time, what you think about it. I can find no reference to them in any work on the Yemen. The name of the sect is, I suppose, of Persian origin. WALTER B. HARRIS.

[REPLY.] Vichy, *April* 14, 1893.

I, too, am not here within the reach of books of reference. I will, however, try to suggest what occurs to me on the spur of the moment in the hope

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795 young, but enlightened, Chief is, as his father and grandfather, likely to exert his influence for good.

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that it may possibly be of some slight use in your enquiries. It is very important, first of all, to learn how "Makarama" is spelt by the Yemen people in the Arabic character, and especially whether the "k" is a "kef" or a "qaf" ق. Then the lines you quote should be sent to me in the original Arabic dialect and character (not the Maghrebi form, of course) and transliterated in Roman characters* *as you heard them*, for a good deal depends, *inter alia*, on the Arabic equivalents, used by "the Makarama" of "God," "heaven," and "hell." . . . The sentiment of the translation is the *Mullá* of Hunza, about whom I have written in the last *Asiatic Quarterly Review*. . . .

How do you know that the people are *not* Moslems? That their orthodox Muhammadan neighbours do not admit them to be such, is not conclusive, for I have heard rigid Sunnis even exclude Shiahs from that appellation. If you could remember the *exact* question which you put on that subject to your Mukarama friends and their precise reply, it might help to a conclusion.

Driving a scapegoat into the mountains is a common practice among the Afghans, who call themselves "Beni Israel" (not to be confounded with the *Jews* properly so called—their "Musáis" or "Yahúdis"). The other rites you speak of *were alleged* against the Karmathians and the Yazídis *are* accused of them. Have you thought of the Yazídis? The accusation of incestuous gatherings is, as you know, constantly brought by "the orthodox" against sectarians and I would not, in your place, give up the conjecture of a Karmathian origin of the "Makarama," before you have gone further into the matter. Please, therefore, to remember *all you can* about your friends and, if I can, I shall aid your enquiry to the best of my ability. I think you are right about the Phœnician rites and the Sabean conjecture.

I do not think that "Makarama" is of Persian origin. Is it possibly "*Mu*karama" or "*Mu*karrima"? If so, this would be an appropriate title for a specially "blessed" or enlightened sect. Why do you call them a "*sect*"? Are they also ethnographically distinct from their neighbours and what are their occupations? Could you get me a copy of one of their *charms*? Their being visited by certain Indians would rather show their Ismailian connexion than that they are not a heretical Muhammadan sect. Indeed, among the Ismailian sects mentioned by Makrizi as having spread in Yemen, among other countries, are "the *Kerámis*, *Karmátis*, Khárijis, etc.," "all of whom studied philosophy and chose what suited them." I really think these are your "Makaráma."

G. W. LEITNER.

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* I think "romanising" the Oriental characters a great mistake, except "to make assurance doubly sure." The *Arabic* spelling would at once limit conjectures and lead to a solution.

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The following is a short biographical sketch of this lineal descendant of the prophet Ali. His genealogy is incontestable and will, I hope, be included in my next paper.*

"H. H. Agha Sultan Muhammad Shah was born at Karachi on Nov. 2nd, 1877. It was soon seen that it would be necessary to give him a good education, and his father, H. H. the late Agha Ali Shah, early grounded him in the history of Persia and the writings of its great poets. But this education was certainly not sufficient in the present day, and Lady Ali Shah, after the death of her husband, very wisely carried out his wishes by placing his son under an English tutor, so that, whilst Persian was by no means neglected, a course of English reading was begun. Four years ago he stumbled over the spelling of monosyllables. The progress made now is really surprising; with natural talents he has found it easy to acquire a thorough English accent and converses freely with Englishmen. The histories of Persia, India and England, the series of the Rulers of India and the Queen's Prime Ministers, McCarthy's 'History of our Own Times' and the lives of eminent men that stock his library, mark a predilection for History and Biography. The subjects of conversation during a morning's ride are often the politics of the day or the turning points in the lives of illustrious men. But with this reading his other studies are not neglected. Algebra, Geometry, Arithmetic, elementary Astronomy, Chemistry and Mechanics, with English authors like Shakespeare, Macaulay, and Scott, form a part of his scholastic course.

"Unlike his father and grandfather, the Aga Sahib has little love for hunting, though he is seen regularly on the race-course and is well known in India as a patron of the turf. In the peculiarity of his position it will be difficult for him to

* We trust to be able to publish in our next issue the history of his family since 622 A.D. as also his photograph and those of his father and grandfather, the latter of whom rendered great services to our Government in Sind and Kandahar.—ED.

travel for some years, but his eyes are directed to Europe and he looks forward to the pleasure of witnessing at some future time an important debate in the House of Commons. From the fact that every mail brings English periodicals to his door, it will be seen that he closely follows everything that relates to English politics.

"With the work amongst the Khojahs and his other followers devolving upon him at so early an age his studies are, of course, liable to be interrupted, and it is hardly possible for him to devote himself to his books—Oriental and English—as much as he would wish to do. He is not yet married, nor does he seem inclined to marry early. A few years, however, must see him the father of a family, and there is little doubt that his children will be educated with all the advantages of the best ancient and modern education so as to make them worthy of their illustrious descent."

How far His Highness will be himself initiated into more than the practice and rites, public and private, of so much of his form of the Ismailian Faith as is necessary for the maintenance of his position and responsibilities towards his followers, depends on his attainments, mental vigour, and character. With greater theoretical power than even the Pope, who is not hereditary, his influence is personal and representative by the *consensus fidelium*. Nearly all of them are in the first, or second, degree, even their Pirs being generally in the 3rd or 4th, with a general leaning to a mystic divine Alí, not merely the historical Alí, whom their followers see incarnated in his present living descendant. Few, if any, of the leaders are in higher degrees, for they might be out of touch with the practical exigencies of their position in different countries and circumstances. Perhaps, among the Druses, there may be one professor in the highest stage of the "initiated"—the Ninth—but even there he would take his choice of Philosophies and find a minimum of theory and practice in each. The result on mind and character would be crushing, and he would die,

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if, indeed, an "initiated" can die, carrying away with him the secret of his faith, which he alone has been found worthy to discover. What that secret is, no amount of divulging will impart to any one who is not fit to receive it, though the infinite variety of its manifestations adapt it to every form of thought or life. That even Masonic pass-words may, for practical purposes and in spite of published books, be kept a secret, though possibly an open one, experience has shown, but the man does not yet exist who can, or will, apply the system, of which I have endeavoured to give a hint, to the Universal Federation of Religious Autonomies, which, in my humble opinion, the Ismailian doctrine was intended to found, little as its present followers may know of this use of the genuine ring of Truth, of which every religion, according to Lessing's *Nathan der Weise*, claims to have the exclusive possession. If this be not enough, I will, at the outset, give the advice that the old man in Lavengro with his dying breath gave to his disciple as the reward of a life-long devotion to learn the great secret—"LEARN ARABIC"—as a variation on his "Learn German." There is no royal road to learning or to salvation, and mental culture is impossible without the synthesis which the study of Classical languages—Oriental or European—still foster in this age of destructive analysis and of that scepticism which does not seek to re-construct.

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Since writing above another accident has placed in my hands an evidently ancient manuscript in Persian verse, on the same or kindred subjects of Ismailian belief. The manuscript is duodecimo, about 200 pages in extent, and is written in exquisite miniature caligraphy. Its perusal may affect my decision as to the manner of dealing with the question, so far as the public is concerned; in the meanwhile, I am still in search of the name of its author, and of its date.

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APPENDIX VIII.

ON THE

# 000 SCIENCES OF LANGUAGE AND OF ETHNOGRAPHY

WITH SPECIAL REFERENCE TO

*The Language and Customs of the People of Hunza*

BEING A REPORT OF AN EXTEMPORE ADDRESS

BY G. W. LEITNER, M.A., PH.D., LL.D., D.O.L., ETC.

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*Publications of the Oriental Institute, Woking.*

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LONDON
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# ON THE SCIENCES OF LANGUAGE AND OF ETHNOGRAPHY:

## *With special reference to the Language and Customs of the People of Hunza.**

000 THE time has long passed since grammar and its rules could be treated in the way to which we were accustomed at school. Vitality has now to be breathed into the dry bones of conjugations and declensions, and no language can be taught, even for mere practical purposes, without connecting custom and history with so-called "rules." The influences of climate and of religion have to be considered, as well as the character of the people, if we wish to obtain a real hold on the language of our study. Do we desire to make language a speciality, the preparation of acquiring early in life two dissimilar languages, one analytic and the other synthetic, is absolutely necessary, because if that is not done, we shall always be hampered by the difficulty of dissociating the substance from the word which designates it. The human mind is extremely limited, and amongst the limits imposed upon it are those of, in early life, connecting an idea, fact, or process, with certain words; and unless two languages, at least, are learnt, and those two are as dissimilar as possible, one is always, more or less, the slave of routine in the perception and in the application of new facts and of new ideas, and in the adaptation of any matter of either theoretical or practical importance. It is a great advantage, for linguistic purposes, which are far more practically important than may be generally believed, that the study of the classical languages still holds the foremost place in this country; because, however necessary scientific "observation" may be, it cannot take the place of a cultured imagination. The stimulus of illustration and comparison, which, in the

* Being a report of an extempore address delivered before the Victoria Institute.

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historical sense of the terms, is an absolutely necessary primary condition to mental advance, is derived from classical and literary pursuits. The study of two very similar languages, however, is not the same discipline to a beginner in linguistics; *e.g.*, to learn French and Italian is not of the same value as French and German, for the more dissimilar the languages the better.

Again, if you desire to elicit a language of which you know nothing, from a savage who cannot explain it and who does not understand your language, there are certain processes with which some linguists, no doubt, are familiar, and others commend themselves in practical experience; for instance, in pointing to an object which you wish to have, say, a fruit which you want to eat, you may not only obtain the name for it, but the gesture to obtain it, if you are surrounded by several savages whose language you do not know, may also induce one of the men to order another to get it for you,—I suppose on the principle that it is easy for one to command and for others to obey; but, be that as it may, this course, to the attentive observer, first obtains the name for the required thing and next elicits the imperative; you hear something with a kind of inflection which, once heard, cannot be mistaken for anything else than the imperative. Further, the *reply* to the imperative would either elicit "yes," or "no," or the indicative present. This process of inquiry does not apply to all languages, but it applies to a great many; and the attitude which you have to assume towards every language that you know nothing about, in the midst of strangers who speak it, is that, of course, of an entirely sympathetic student. You have, indeed, to apply to language the dictum which Buddhist Lamas apply to religion—never to think, much less to say, that your own religion (in this case your own language) is the best; *i.e.*, the form of expression in which you are in the habit of conveying your thoughts, is one so perfectly conventional, though rational in your case, that the greatest freedom from prejudice is as essential a consideration as the wish to acquire the language of others. In other words, in addition to the mere elementary acquisition of knowledge, you have to cultivate a sympathetic attitude; and here, again, is one of the proofs of a truth which my experience has taught me, that, however great knowledge may be, sympathy is greater, for sympathy enables us to fit the

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000 key which is given by knowledge. Gestures also elicit a response in dealing, for instance, with numerals, where we are facilitated by the fingers of the hand. Of course, one is occasionally stopped by a savage who cannot go, or is supposed not to be able to go, beyond two, or beyond five.

I take it that in the majority of cases of that kind, a good deal of our misconception with regard to the difficulty of the inquiry lies in ourselves—that ideas of multitude connected with the peculiar customs of the race that have yet to be ascertained, are at the bottom of the inability of that race to follow our numeration. For instance, we go up to ten, and in order to elicit a name for eleven, we say "one, ten;" if the man laughs, change the order, and say "ten, one;" the chances are that the savage will instinctively rejoin "ten *and* one," and we then get the conjunction. Putting the fingers of both hands together may mean "multitude," "alliance," or "enmity," according as the customs of the race are interpreted by that gesture.

I am reminded of this particular instance in my experience, because I referred to it in a discussion on an admirable paper on the Kafirs of the Hindukush by the eminent Dr. Bellew. If you do not take custom along with a "rule," and do not try to explain the so-called rule by either historical events or some custom of the race, you make language a matter entirely of memory, and as memory is one of the faculties that suffers most from advancing age, or from modes of living and various other circumstances, the moment that memory is impaired your linguistic knowledge must suffer—you, therefore, should make language a matter of judgment and of associations. If you do not do that, however great your linguistic knowledge or scholarship, you must eventually fail in doing justice to the subject or to those with whom you are dealing.

The same principle applies as much to a highly-civilised language like Arabic, one of the most important languages in the way of expressing the multifarious processes of human thought and action, as to the remnant of the pre-historic Hunza language, which throws an unexpected light on the science of language.

Let us first take Arabic and the misconceptions of it by Arabic

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scholars. In 1859 I pointed out before the College of Preceptors, how it was necessary not only to discriminate between the Chapters in the Koran delivered at Mecca, and those given at Medina, but also to arrange the verses out of various Chapters in their real sequence. I believe we are now advancing towards a better understanding of this most remarkable book. But we still find in its translation such passages, for instance, as, "when in war women are captured, *take* those that are not married." The meaning is nothing so arbitary. The expression for "take" that we have there is *ankohu*—marry, *i.e.*, take in marriage or *nikáh*, as no alliance can be formed with even a willing captive taken in war, except through the process of *nikáh*, which is the religious marriage contract. Again, we have the passage, "Kill the infidels wherever you find them." There again is shown the want of sympathetic knowledge, which is distinct from the knowledge of our translators who render "qatilu" by "kill," when it merely means "fight" and refers to an impending engagement with enemies who were then attacking Muhammed's camp. Apart from accuracy of translation, a sympathetic attitude is also of practical importance. *E.g.*, had we gone into Oriental questions with more sympathy and, in consequence, more real knowledge, many of our frontier wars would have been avoided, and there is not the least doubt that in dealing with Oriental humanity, whether we had taken a firm or a conciliatory course, we should have been upon a track more likely to lead to success than by taking action based on insufficient knowledge or on preconceptions. For instance, in the *Times* there was a telegram from Suakim about the Mahdi, to the effect that El Senousi was opposing him successfully. I do not know who El Senousi is, but very many years ago I pointed out the great importance of the Senousi *sect* in Africa, and, unless the deceased founder of that name has now arisen, whether it is a man of that name or the now well-known sect that is mentioned, one cannot say from the telegram. The sender of the message states that as sure as the El Senousi rises to importance there will be a danger to Egypt and to Islam. It is Christian-like to think well of Islam, and to try to protect it. This very few Christians do, and it shows a kind feeling towards a sister-faith, but I am not sure that the writer accurately knew

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000 what Islam is; though there can be no doubt that the rise of fanatical sects, like the Senousi, which is largely due to the feeling of resistance created by the encroachments of so-called European civilisation, is opposed to orthodox Muhammedanism. Be that as it may, I have also turned to "the further correspondence on the affairs of Egypt" which a friend gave me, and, really, I now know rather less about Egypt than I did before. For instance, I find (and I am specially referring to the blue-book in my hand) that letters of the greatest importance from the Mahdi are treated in the following flippant manner: "This is nothing more or less than an unauthenticated copy of a letter sent by the deceased Mahdi to General Gordon!" Is this not enough to deserve attentive inquiry? General Gordon would, probably, not have agreed with the writer of this contemptuous remark, which is doubly out of place when we are also told that the Mahdi was sending Gordon certain verses and passages from the Korán, illustrative of his position, which are eliminated by the translator as unnecessary, of no importance, and of very little interest! Now, considering that this gentleman knew Arabic, I think I am right when I add that with a little more sympathy he would have known more, and had he known more he would have quoted those passages, for it is most necessary for us to know on what precise authority of the Korán or of tradition this so-called Mahdi based his claim, and knowledge of this kind would give us the opportunity of dealing with the matter. Again, on the question of Her Majesty's title of "Kaisar-i-hind," which, after great difficulty, I succeeded in carrying into general adoption in India, the previous translators of "Empress" had suggested ~~some title~~ which would either have been unintelligible or which would have given Her Majesty a disrespectful appellation, whilst none would have created that awe and respect which, I suppose, the translation of the Imperial title was intended to inspire. Even the subsequent official adopter of this title, Sir W. Muir, advocated it on grounds which would have rendered it inapplicable to India. With the National Anthem similarly, we had a translation by a Persian into Hindustani, which was supported by a number of Oriental scholars in this country, who either did not study it, or who dealt with the matter entirely from a theoretical point of view, and what was

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the result? The result was—that for "God Save the Queen," a passage was put which was either blasphemous, or which, in popular Muhammedan acceptance, might mean, "God grant that Her Majesty may again marry!" whereas one of the glories of Her Majesty among her Hindu subjects is that she is a true "Satti" or Suttee, viz., a righteous widow, who ever honours the memory of her terrestrial and spiritual husband—neither of those views being intended by the translator, or by that very large and responsible body of men who supported him, and that still larger and emphatically loyal body that intended to give the translation of the National Anthem as a gift to India at a cost of several thousand pounds, when for a hundred rupees a dozen accurate and respectful versions were elicited by me in India itself.

I therefore submit that in speaking of the sciences of language and ethnography, we have, or ought to have, passed, long ago, the standpoint of treating them separately; they must be treated together, and, as I said at the beginning, taking, *e.g.*, Arabic, with its thirty-six broken plurals (quite enough to break anybody's memory), you will never be able to learn it unless you thoroughly realise the life of the Arab, as he gets out of his tent in the morning, milks his female camel, &c., and unless you follow him through his daily ride or occupations. Then you will understand how it is, especially if you have travelled in Arabia, that camels that appear at a distance on the horizon, affect the eye differently from camels when they come near, and are seen as they follow one another in a row, and those again different from the camels as they gather round the tent or encampment; and therefore it is that in the different perceptions to the eye under the influence of natural phenomena, these multifarious plurals are of the greatest importance in examining the customs of the people. Then will the discovery of the right plural be a matter of enjoyment, leading one on to another discovery, and to work all the better; whereas, with the grammatical routine that we still pursue, I wonder, when we reach to middle or old age, after following the literary profession, that we are not more dull or confused than we are at present. When one abstract idea follows the other, as in our phraseology, it is not like one scene following another in a new country which is full of

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000 stimulus, but the course which we adopt of abstract generalisations, without analysing them and bringing them back to their concrete constituents, is almost a process of stultification.

197 Coming now to one of the most primitive, and certainly one of
177 the remnants of pre-historic languages, that of Hunza, which I had the opportunity of examining twenty-three years ago, while Gilgit was in a state of warfare, and where I had to learn the language, so to speak, with a pencil in one hand and a weapon in the other, and surrounded by people who were waiting for an opportunity to kill me, I found, that on reverting to it three years ago, the language had already undergone a process of assimilation to the surrounding dialects, owing to the advance of so-called civilisation, which in that case, and which in the case of most of these tribes, means the introduction of drunkenness and disease, in this instance of cholera, for we know what has been the condition of those countries which lie in the triangle between Cashmere, Kabul, and Badakhshan, and to which I first gave the name of Dardistan in 1866.

193 Now, what does this language show us? There the ordinary methods proved entirely at fault. If one pointed to an object, quite apart from the ordinary difficulties of misapprehension, the man appealed to, for instance, might say "your finger," if a finger were the thing of which he thought you wanted the name. If not satisfied with the name given in response, and you turned to somebody else, another name was obtained; and if you turned to a third person, you got a third name.

What was the reason for these differences? It was this, that the language had not emerged from the state in which it is impossible to have such a word as "head," as distinguished from "my head," or "thy head," or "his head"; for instance, *ak* is "my name," and *ik* is "his name." Take away the pronominal sign, and you are left with *k*, which means nothing. *Aus* is "my wife," and *gus* "thy wife." The *s* alone has no meaning, and, in some cases, it seemed impossible to arrive at putting anything down correctly; but so it is in the initial stage of a language. In the Hunza language under discussion, that stage is important to us as members of the Aryan group, as the dissociation of the pronoun, verb, adverb and conjunction from the act or substance only occurs when the language emerges beyond the stage when the

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000 republic of eleven houses—a region which contains the solution of numerous linguistic and ethnographical problems, the cradle of the Aryan race, inhabited by the most varied tribes, from which region I brought the first Hunza and the first Káfir that ever visited England, and of which region one of its bigger Chiefs, owing to my sympathy with the people, invested me with a kind of titular governorship. In that comparatively small area the questions that are to be solved are great, and it is even now in some parts, perhaps, as hazardous a journey as, say, through the dark continent. Whether you get to the ancient Robber's Seat of Hunza, where the right of plundering is hereditary, or into the recesses of Kafiristan or the fastnesses of Pakhtu settlers; whether you proceed to the republics of Darel, Tangir or Chilás, or proceed to the community where women are sometimes at the head of affairs, and which is neither worse nor better than others, an amount of information, especially ethnographic, is within one's reach which makes Dardistan a region that would reward a number of explorers. I may say, in my own instance, if my life is spared for ten years longer, all I could do would be to bring out the mere material in my possession in a rough form, leaving the theories thereon to be elaborated by others. My difficulties were great, but my reward has been in a mass of material, for the elaboration of which International, Oriental, and other Congresses and learned societies have petitioned Government since 1866. My official duties have hitherto prevented my addressing myself to the congenial task of elaborating the material in conjunction with others. In 1886, I was, however, put for a few months on special duty in connexion with the Hunza language, at the very time that Colonel Lockhart was traversing a portion of Dardistan. But I think you will be more interested if, beyond personal observations, I tell you something about that little country of Hunza itself, which in many respects differs from those surrounding it, not only in regard to its peculiar language, which I have mentioned, but in other respects also. Unfortunately, it is also unlike the surrounding districts, in being characterised by customs the absence of some of which would 771 be desirable. The Hunzas are nominal Muhammedans, and they 776 use their mosques for drinking and dancing assemblies. Women are as free as air. There is little restriction in the relation

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of the sexes, and the management of the State, in theory, is attributed to fairies. No war is undertaken unless the fairy (whom, by the way, one is not allowed to see) gives the command by beating the sacred drum. The witches, who get into an ecstatic state, are the journalists, historians, and prophetesses of the tribe. They tell you what goes on in the surrounding valleys. They represent, as it were, the local *Times*; they tell you the past glories, such as they are, of raids and murders by t[illegible]r tribe; and when the *Tham* or ruler, who is supposed to be heaven-born (there being some mystery about the origin of his dynasty), does wrong, the only one who will dare to tell him the truth is the Dayal, or the witch who prophesies the future, and takes the opportunity of telling the Rajah that, unless he behaves in a manner worthy of his origin, he will come to grief! This is not a common form of popular representation to be met with, say, in India. Grim[illegible]'s fairy-tales sometimes seem to be translated into practice in Hunza-land, which offers material for discussion alike to those who search for the Huns and to those who search for the very different Honas.

Then with regard to religion, as I said before, though nominally Muhammedan, they are really deniers of all the important precepts of true Muhammedanism, which is opposed to drunkenness, introduces a real brotherhood, and enjoins great cleanliness as absolutely necessary before the spiritual purification by prayer can take place. The people are mostly Muláis, but inferior in piety (?) to those of Zébak, Shignán, Wakhan, and other places. Now, what is that sect? It is represented by His Highness Prince Aga Khan, of Bombay, a person who is not half aware of his importance in those regions, where, till very recently, men were murdered as soon as looked at. One who acknowledges him or has brought some of the water with which he has washed his feet, would always be able to pass through those regions perfectly unharmed! I found my disguise as a Bokhara Mullah in 1866 to be quite useless, as a protection at Gilgit, whence men were kidnapped to be exchanged for a good hunting dog, but in Hunza they used to fill prisoners with gunpowder, and blow them up for general amusement. His Highness, who is much given to horse-racing, confines his spiritual administration to the collection of taxes throughout Central Asia from his followers or

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795 believers, and the believers themselves represent what is still left of the doctrine of the Sheik-ul-Jabl or the Ancient of the Mountain, the head of the so-called Assassins, a connexion of the Mahdi, if he was the Mahdi, or the supposed Mahdi in the Soudan. I consider he was not the Mahdi as foretold in Muhammedan tradition; but, be that as it may, the 7th Imám of the Shiahs has given rise to the sects both of the Druses in the Lebanon and to the Hunzas on the Pamir. They are the existing Ismailians, who, centuries ago, under the influence of *Hashish*, the Indian hemp, committed crimes throughout Christendom, and were the terror of Knight-Templars, as "Hashîshîn," corrupted into "Assassins."

Now, I have been fortunate enough, owing to my friendship with the head of their tribe, to obtain some portions of the Kelám-i-pîr volume, which takes the place, really, of the Korán, and of which I have got a portion here. I thought it might not be unworthy of your society to bring this to your knowledge, as a very interesting remnant which throws, *inter alia*, considerable [782] light not only on their doctrine, but also on the Crusades. By a similar favour, I have had the opportunity of hearing the Mithâq, or covenant of the Druses, and that covenant of the Druses is a kind of prayer they offer up to God, not only in connexion with the Old Man of the Mountain, the head of the assassins who began about 1022, but also with those mysterious rites which also take place in what I may call the fairy-land of Hunza. With regard to the covenants, or one of them, which the 000 "U'qelá" or the "initiated" or "wise," as distinguished from the "Juhelá" or "ignorant" "laity," among the Druses, offer up every night, this was used by a so-called educated Druse, one who had been converted to Protestantism,—a very good thing; but, as often happens, with that denationalisation which renders his conversion useless as a means for the promotion of any religion, as there are no indigenous elements for its growth. Such a convert is often unable to obtain a knowledge of the practices of his still unconverted countrymen, as nobody can be looked upon with greater distrust than that native of a country who has unlearnt to think in his own language, and who cannot acquire a foreign language with its associations, which are part of the history of that language; he does not become an Englishman with English

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associations, but ceases to be a good native with his own indigenous associations. Therefore, in my humble opinion, of all the unfortunate specimens of mankind, the most degraded are those who, under the guise of being Europeanised and, therefore, reformers, have themselves the greatest necessity for reform. Their mind has become completely unhinged, thereby showing us that if we Europeans wish to do good among Orientals we can do so best by living good lives in the midst of professors of other religions, this being also in accordance with the 13th edict of Asoka.

This Druse covenant makes the mad Fatimite ruler of Egypt, Hákim, the "Lord of the Universe." As I said before, the present "Lord of the Universe" for the Hunzas is the lineal descendant of the 7th Imám, a resident of Bombay, one to whom the Muláis make pilgrimages, instead of going to Mecca or to Kerbelá. You may imagine that, even as regards the Druses, there must be something higher than *their* "Lord of the Universe;" but, such as he is, it is with him that this covenant is made. Reverting to his living colleague, the Indian "Lord," it may be stated that there are men scattered throughout India of whose influence we have only the faintest conception. I pointed out in 1866 that if any one wanted to follow successfully my footsteps is Dardistan, he would have to get recommendations from His Highness Aga Khan of Bombay, and I am glad to say that Col. Lockhart has taken advantage of that recommendation. The Druse "Lord of the Universe" is regarded as one with whom nothing can be compared. The Druses are to render him the most implicit obedience, and to carry out his behests at the loss of everything, good name, wealth, and life, with the view of obtaining the favour of one who may be taken to be God; but the sentence is so constructed as to make him, if not God, only second to God; in other words, only just a discrimination between God as the distant ruler of the Universe and, perhaps, some lineal descendant of Hákim, or rather, Hákim himself as an ever-living being, as the ruler of *this* world. This and some other prayers, with some songs, one amongst which breathes the greatest hatred to Muhammedanism, and speaks of the destruction of Mecca as something to look forward to, seem to be deserving of study. There are also references in them to rites

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000 connected with Abraham. A full translation of these documents, compared with invocations in portions of the Korán, would, indeed, reward the attention of the student.

I will now again revert from the Druses of the Lebanon to the Muláis in the Himalayas. I obtained the poem in my hand from the head of that sect, and the wording is such that it denies whilst affirming the immortality and transmigration of souls. It says, "It is no use telling the ignorant multitude what your faith is." That is very much like what Lord Beaconsfield said—that all thinking men were of one religion, but they would not tell of what religion!—a wrong sentiment, but one that is embodied in the above poem. "Tell them," continues the poem in effect, "if they want to know, in an answer of wisdom to a question of folly: 'if your life has been bad you will descend into the stone, the vegetable, or the animal; if your life has been good you will return as a better man. The chain of life is undivided. The animal that is sacrificed proceeds to a higher life.' You cannot discriminate and yet deny individual life, and apportion that air, stone, or plant, to the animal and to man, but you ought to be punished for saying this to others!" And on this principle, at any rate, the Druses also act or acted, that that is no crime which is not found out; and a good many people, I am sorry to say, elsewhere, think much the same; whereas in Hunza they have gone beyond that stage, and care extremely little about their crimes being found out. The Mithâq and other religious utterances of the Druses and the Kelám-i-Plr of the Hunzas, if published together, with certain new information which we have regarding the Crusade of Richard Cœur-de-Lion, would, I think, were time given and the matter elaborated, indeed deserve the attention of the readers of the "Transactions." It also seems strange that where such customs exist there should be a prize for virtue, but there is one in Hunza for wives who have remained faithful to their husbands, something like the French prize for *rosières*.

Formerly Suttee was practised, but Suttee had rather the meaning of Sáthi or companion, as both husband and wife went to the funeral pyre. Prizes are similarly given to wives who have not quarrelled for, say, a certain number of years with their husbands. The most curious custom which seems to

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The most curious custom which seems to permeate these countries is to foster relationship in nursing, where a nurse and all her relations come not only within the prohibited degrees, which is against the spirit of Muhammedanism, but also create the only real bond of true attachment that I have seen in Dardistan, where other relatives seemed always engaged in murdering one another.

Nearly all the chiefs in Dardistan give their children to persons of low degree to nurse, and these and the children of the nurse become attached to them throughout life and are their only friends. But this foster-relationship is also taken in order to get rid of the consequences, say, of crime; for instance, in the case of adultery, or supposed adultery, the suspected person who declares that he enters into the relationship of a son to the woman with whom he is suspected, after a certain penalty, is really accepted in that position, and the trust is in no case betrayed. It is the only kind of forgiveness which is given in Dardistan generally to that sort of transgression; but, further than that, drinking milk with some one, or appointing some one as foster-father, which is done by crossing two vases of milk, creates the same relationship, except amongst the noble caste of Shins, who were expelled by the Brahmins from India or Kashmir, and who hold the cow in abhorence as one of their religious dogmas, whereas, in other ways, they are really Brahmins, among whom we find Hinduism peeping out through the thin crust of Muhammedanism.

The subject of caste, by the way, is also one which is generally misunderstood, and which, if developed on Christian lines, would give us the perfection of human society, and solve many of the problems with which we are dealing in Europe in more advanced civilisations. I have just read with concern some remarks against caste by Sir John Petheram, who has been in India some three or four years. I think that before people speak on subjects of such intricacy, they should take the position of students of the question, learn at least one of the classical and one of the vernacular languages of India, and then alone assume the role of teachers whilst continuing to be learners; even in regard to such subjects of infant-marriage and the prohibition of widow re-marriage, there is a side of the question which has not yet been put sufficiently before the British public. Infant-marriage, when

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000 properly carried out in the higher castes, is an adoption of the girl into the family where she and the husband grow up together and join in prayer in common, which is necessary for their respective salvation; there is much to learn in the way of tenderness, charity, and love, from some of the households in India, where we find a community constituted on the noblest principles of "the joint family," with an admirable and economical subdivision of labour, which enables them to live for a mere trifle, and yet so to prepare their food that in every dish you can see the tender care of the woman who prepares it for the good of the husband and of the household.

Then, as to the widow re-marriage, it has not been sufficiently pointed out to the British public that spiritual marriage renders the re-marriage of the Hindu widow impossible, because she is necessary for the spiritual salvation of the husband, and because as the representative of his property she may be called on to be the head of the family, for many of them *are* at the head of the family, and their position, therefore, renders it simply impossible for them to re-marry. These are matters that we should treat with respect, especially if we seek to adapt them to the spirit of the age. There are also differences amongst Muhammedans as great as there are between a Christian who tries to follow the Sermon on the Mount and a nominal Christian. Science and religion, according to a Muhammedan saying, are twins, and if I understand the object of this Society, it is in order to make this twinship (if I may be allowed to use the expression) more real that your labours have been initiated, and that, under Providence, they have been carried to the successful results that have followed them both here and abroad.

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BY G. W. LEITNER, M.A., Ph.D., LL.D., D.O.L., ETC.,

*Of the Middle Temple, Barrister-at-Law; Deputed by the Panjab Government on a Mission of Linguistic discovery, in 1866; late on Special Duty with the Government of India in the Foreign Department.*

THE following exhaustive Review of the "Hunza-Nagyr Handbook," of which the smaller volume is, in a sense, a supplement, appeared in the *Times* of the 9th April, 1890, in connexion with its first Edition, now enlarged by the addition of an outline of the Tour in 1866 which led to the discovery of the Languages and Races of Dardistan as also by an account of the Results of the author's "special duty" regarding the Hunza-Nagyr enquiries in 1886 and 1889. The Review is reprinted, as it contains an extract from the work regarding the Hunza language and gives the scope of the Dardu researches generally:

## "A NEW DEPARTURE IN THE SCIENCE OF LANGUAGE."

Among the many services that the Government of India is so continuously rendering to the cause of science, none perhaps is more immediately interesting or important than the volume on Hunza, Nagyr, and a part of Yasin which it has lately issued from its press at Calcutta. It is called the first part of a handbook on the language of those countries, which our temporary administration of Kashmir has brought into direct political relations with ourselves. The work, however, is ethnographical, and, therefore, of political value, as well as linguistic. It is based on the principle, so persistently advocated by its author, that customs, history, and the surrounding circumstances of a race best, if not alone, explain its grammar. We are provided with a mass of information of a varied, if scientific, character regarding the biography and use of most words in a language which must henceforth take a foremost place in the study of comparative philology, ethnography, and religion, as has been well indicated in a resolution of the recently held International Congress of the Ethnographical Sciences, before which the proof-sheets of the "Handbook" were laid. For instance, if we come across the word "chief," say of Hunza, we are told of his history, fratricidal and parricidal, his amusements, his receptions of strangers (when not kidnapped) and of his subjects, the ceremonial observed in meeting a brother chief, how he organizes a hunting party after the Markhôr ibex, so plentiful in that country, or prepares for war, all in his own language literally translated into English. The washing for gold, the tournaments of archery on horseback, the Nagyr game of Polo, in which our best players at Lillie-Bridge would require points, quarrels,

* "The Hunza and Nagyr Handbook": being an Introduction to a Knowledge of the Language, Race, and Countries of Hunza, Nagyr, and a part of Yasin. In two parts. By G. W. Leitner, M.A., Ph.D., LL.D., etc., of the Middle Temple, Barrister-at-Law, late on special duty with the Government of India in the Foreign Department. Part I. Calcutta: Printed by the Superintendent of Government Printing, India, 1889.

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000 including those of lovers, are similarly described. Do we look for the name of a particular tree or animal or grain, we are treated to the natural history of the country or its mode of agriculture. The word for a particular ailment gives us also an account of the prevailing diseases—to which the approach of civilisation is adding cholera—and of their indigenous, sometimes very quaint, remedies. Are "meals" mentioned, we get a culinary *exkursus;* and when the eternal chapter of "woman" is reached, we find, embedded in the names of various relationships, a history of endogamy, which gives the most interesting revelations as to the origin of the tribe. All this is in the form of vocabularies and "ethnographical dialogues," which embrace the mode of trading and, indeed, every occupation of the race that speaks this supposed remnant of a pre-historic language. Of course, legends and songs historical and erotic are not wanti: g. The fables betray a grim humour, as when the fox that is carried away by a stream bewails the end of the world; and the proverbs show a sagacity worthy of a higher civilization. For men are deceitful; they "laugh with the wolf and weep with the shepherd," nor ought they to "walk before a chief, or behind a horse." It is in fairy tales that the land abounds. Indeed, as fairies are still supposed to preside over the destinies of Hunza, it may be called "fairyland." Grimm's or Andersen's fairy tales have many counterparts, and ancient Scandinavian coincidences of ornaments, wild chase, drinking bouts, and furious dance (even in mosques), as well as names of relationships (*mõr, fãr*), are very striking. "The sacred drum is still struck by invisible hands when war is to be declared, and bells ring in the mountain when fairies wish to communicate with their favourites; for 'is not the King or 'Tham' of Hunza 'heaven-born' (his female ancestor having been visited by heaven)? Ecstatic women still sing the glories of the past, recite the events of neighbouring valleys, and prophesy the future, being thus alike the historians, the newspapers, and the oracles of Hunza."

It is the "Tham" whose invocation brings down rain, but it is the "Dayãl" or witch who dares tell him of his impending ruin, if he acts in a manner that is unworthy of his divine origin or opposed to the popular sentiment. Yet it is an honour for any woman of the tribe to be selected as the "Tham's" temporary partner, and a ruler anxious for the improvement of the race kidnaps the vigorous men of neighbouring tribes, or retains well-featured strangers in conditions of never-ending domestic bliss. All this is being changed. The influence of the rival and civilised Nagyr, speaking the same language and belonging to the same race, introduces Shiah Mahomedanism with its higher and purer standards. How far the "Mulãis" will stand out for their peculiar practices, or assimilate themselves to a stricter form of life, it is impossible to say, but in the process many interesting customs will be lost. This Mulai creed is that of the Ismailians, the Hashishin or so-called "Assassins" of the "old man of the mountain" so notorious during the Crusades. Dr. Leitner has had given him some pages of the hitherto mysterious "Kelãm-i-pir," which these nominal Mahomedans substitute for the Koran, which he compares to the "Mithãq" or Covenant of the "initiated" among the Druses, which an accident has equally put into his possession. How singular this connexion between the Lebanon and the Hindu Kush! We can only hope for the early publication of the second part of the "Handbook," which is announced as giving, accompanied by photographs and maps, an account of customs that will be more suitable to the general reader than the biographical treatment of the indigenous words that describe them. What, however, is the key of the Mulai creed? It is the undivided chain of life in the elements, the plants, and the animals; but this is a mystery which should not be told to the laity, for whom blind obedience to their spiritual heads is sufficient. The good man, a passage in the Kelãm-i-pir seems to say, returns after death as a better man; others are turned into asses, oxen, plants, or even stones. The animal that is sacrificed proceeds to a higher life, but one ought to be punished for replying with a lesson of wisdom to a question of folly. "All sensible men are of one religion, but sensible men never say what it is," is an aphorism not unlike the above passage, which is so obscurely worded as to deny, whilst affirming, the immortality and transmigration of souls.

Whether the Hunzas will turn out to be Huns, or the very different Hunas, whether the language is a prehistoric linguistic remainder, throwing light on the first attempts to clothe human speech with primitive sounds, it is impossible to say at present. Is it a special development of the convenient "Turanian group of languages?" Has it analogies with a primitive type of Hungarian? Or does the reduction that is possible in it from monosyllables to simple sounds give us the key to many unsuspected relationships with an Aryan prototype? Dr. Leitner does not attempt at present to decide these questions, which must be left to the many minds of comparative philologists, but treats his subject from the stand-

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point of a practical linguist, whilst availing himself of the resources of philology. He rightly tells all students of languages generally in his "Introduction" that— 000

The time has long passed when even the practical acquisition of a language can be considered independently from customs and from the historical, religious, climatic, or other circumstances which have originated these customs. No grammar should now be possible that does not portray in its so-called "rules" the past and present life of the language or of the people that it seeks to represent.

Vitality must be breathed into the dead bones of declensions and conjugations. Every so-called exception must be elucidated by the custom or linguistic characteristic that can alone explain it. The study of language is no longer a mere matter of memory, but must become one of judgment and of learned associations. Beginning with the most logical and complete language—the Arabic—I have endeavoured to show that the 36 broken plurals and the apparently innumerable meanings of Arabic words obey the laws of the Arab's daily life and of the history and literary development of that extraordinary people.

Ending with the Khajuná or Burishki of Hunza, I find the same law, *mirus* a written literature, for which I have adopted the Persian character as the only acceptable vehicle to its people for its traditional songs, legends, and other folk-lore, if not for the spread of useful knowledge in the more modern sense of the term.

The difficulty of learning the words or laws of speech from savages with whose language one is unacquainted is proverbially great. Even the highly-cultured Pandit, Maulvi, or Munshi fails to give satisfaction to the European students, but with barbarians the obstacles seem almost insurmountable.

As one of the simple elementary rules, I would suggest that the traveller among savages should first point to objects in order to learn their names, then bring them in connection with such simple bodily wants as can be indicated by gestures. This causes one of the men, if there be two, to order the other to bring this, that, or the other to come, or go, etc., which elicits the imperative form. The reply ordinarily gives either an affirmative or the first person of an infinitive present or future. Of course, the same sound or the inflection of the same word has to be closely followed. Then use yourself the first person, which starts conversation, and brings out the second person, and so forth.

Applying now this rule to Khajuná, the result at first sight is unsatisfactory. Say, for instance, that you point your finger to an object, and that your inquiry is mistaken to be for the native name for the finger instead of the object to which you point, you would get a sound, or combination of sounds, which, when referred to another bystander, would apparently be at once contradicted. You point to your heart, and you at once obtain words which sound dissimilar. You point to a little girl or to a little boy and you obtain the same sound. What is the cause of this? The reply is that in Khajuná the pronoun and the noun in all matters affecting a person or that affect people in their daily lives are so inseparably connected that they have no meaning separately—*e.g.*, Ao—my heart; Gão—thy heart; Es—his heart; Mós—her heart; Mis—our heart; Máis—your heart; Os—their heart; but take off the pronominal sign, and the sound "s," which then alone remains, means nothing. The same rule extends to such prepositions as "before, after, near, far," etc., which are of assistance in finding out other languages, but which in Khajuná still more perplex the inquirer. Again, this same feature is apparent in those verbs of action or condition which affect the human being, as most indeed do, and this is further complicated by the circumstance, whether or no the condition or action refers to one or more persons, to their relations amongst themselves, and other details into which it is impossible to enter within the compass of an "introduction." For instance, to bring one or more apples in a country where fruit is plentiful is very different from bringing bread (if wheat is scarce) or sheep. Again, the right position of the accent, or rather the intonation which it represents, is a matter of extreme importance, for "ái" means "my daughter;" "ai," "my son;" "ás," "my father," and so forth. "Gus"—thy wife—must be distinguished from "gús," a woman, which word is possibly put in the second person for women generally, because I fear the people of Hunza have not obeyed the injunction "Thou shalt not covet *thy* neighbour's wife," and, talking of "wife," they say—How is it possible that the word wife should exist without it is somebody's wife, or that a head, an arm, an eye could exist as such without belonging to a person; or they would say—Do you mean "his (dead) house" or "his eye that was"? A further interesting inquiry is afforded by the study of the genders, so far as inflections indicate them, for the plurals of many feminine nouns are masculine, and *vice versa*, whilst in the verb "to be," or "to become," as well as in other numerous verbs, there are different plurals, say, for men, women, animals, again subdivided according to sex, and for things again subdivided into male or female according to their fancied stronger or weaker sum—*e.g.*, the gun is used by the men whilst hunting, and is therefore masculine; but the metals are feminine, because plates and dishes are made of metal and are in charge of the women of the household, just as certain clothes are which they sew or otherwise manufacture: therefore, whenever any particular garment is masculine it gives rise to the presumption of its being an article imported from another valley, and whenever there is a word denoting a thing, condition, or action distinct from their own intramural relations it must be one of comparatively recent introduction from a foreign language, or brought in with the Mûhammedan religion, which sits so loosely on the inhabitants of Hunza.

Twenty-one years ago, when I learned the elements of Khajuná from a son of the Raja of Nagyr, the district which confronts Hunza across the same river, there were no indigenous words used apart from the pronoun. "The father's house" was then like "my father *his* house." Last year, when I continued the study under another son of the same Raja, I already found that a number of indigenous words were being used in the third person and yet distinct from the person, in consequence partly of an ordinary law, but chiefly owing to the comparative greater accessibility of Hunza and Nagyr to Ghilghit and Badakshan travellers, and the consequent greater introduction of Persian and Shiná words. (Shiná is the language of Ghilghit.)

As for the change of gender from the singular to the plural, it is not to be wondered at, for elsewhere also we may find that whereas one councillor may be a wise old man, a number of them may constitute a council of wise or unwise old women.

Again, what contains something else is feminine, but the thing contained is masculine—*e.g.*,

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444 some A superstition, but the law on which it rests is feminine. We have before us the first portion of a work which I am preparing for the Government of India, and which ought to extended far beyond its present great field, even the views given by many grammatical theorists. But I will confine myself to mentioning some of the most striking characteristics of this elegant language, so far as it may influence comparative grammar—e.g., the sound "a" represents the ego, or self, and in nouns is the sound used for the exclusively masculine in "my father," "my daughter," "my sister," "my brother," "my husband," "my son," "my mother," "my sister," "my daughter-in-law," "my daughter-in-law," "my nephew," "my niece," "my wife," and, above all, "my ear," which is, indeed, the same word, being really the name of the mother, and, therefore, the "elder or younger mother" is a title to which, at one time, undoubtedly, it also was ever, all the elder relations of the other sex the fathers and mothers of the younger generation. When therefore, the "Ta" of the other sex "dara," is added to "a," it becomes a plural for fathers, mothers, sisters, something like the Chinese "Quakerism"; therefore, it is just as if we were to say that the "ma" or "dar" in father, brother, mother, sister showed the title, and this is further borne out by the fact that "ma," the first syllable in "mother," is the sign for the letter M throughout the Khayoni language, for it contains the "a" or self, in other words, "mother," "person," would, as it were, mean the female that connected "me" and belongs to "my wife."

"O" or "h," the guttural, is the coughing sound of the child to represent the "me self," "me ego," or the one that is brought to understanding with itself, therefore stands for the second person, or for every relation to which a person owes to connected with another person, whether in being killed or loved.

The consonantal "i" or "s" is the third person, "He." I have already said, is the sign for the feminine, out of which arose the "ma" of the plural, providing being impossible without female aid.

"U" is the sign of the past participle, but in brief speech "u go," and is very much the vulgar English "he don't know and gone and done it" (as-u-ka), and having both as like the Cornish "go," which is also the sign of the past participle, and also means "gone," "gone," "gone and done," "gone and away," "gone and away," "gone," "gone for ever" in Khayoni "ushi, ushi, ushee." The simple affixation of the past participle of "to go" will show this.

Past.

| | |
|---|---|
| I having gone=u-k. | |
| Thou having gone=u-s or he (masculine) "ou," pronominal prefix, of person. | |
| He or it (m.) having gone=u-i (masculine) "i," pronominal prefix, of person. | |
| She or it (f.) having gone=u-ma (masculine "ma" or "mi," pronominal prefix, of person (f.). | |
| We having gone=u-i (we (masculine) "ui," pronominal prefix, of person plural). | |
| You having gone=u-s-ui (masculine) "ou," pronominal prefix, of person plural). | |
| They having gone=u-i (masculine) "i," pronominal prefix, of person plural). | |
| They (she?) having gone=u-i. | |

Note.—It seems to be clear that "u" represents to "go," and that the inflexions are pre-nominal affixes corresponding with the pronominal prefixes already mentioned, the letters "i," "ui," and "s" in the first syllables of "ushi," "ushee," "ushee," "ushi" being essential both to make the transition from "u" to "u" possible, and to provide the root syllables to be pre-fixed by means of a homogeneous vowel—i.e., instead of "ushi" "ushee," which would be difficult, if not impossible, to pronounce without the insertion of a vowel between the "u" and "u," a homogeneous vowel is inserted and the words thus become "ushee" and "ushee."

"I" is the sound for "giving," and you can recognise the affinity and geometry of Khayoni when I inform you that "ushi-ushee," "to a giving him," is derived to precisely evolutions from the sound of "ch" "u" "give." "D" sounds generally for a condition to which one is seen, struck, or otherwise subordinate or passive, without there being a passive form, the language always requiring the agent being known (as in Arabic), and having always forms for "they struck me," "she strikes them," "they are reading us," "we will kill you," and so forth.

We can truly say such works as this are rare. It reminds us of the Talmud, or Dr. Leitner's own truly marvellous "Library of Indigenous Oriental Literature," in the great diversity of its information. Yet it is eminently practical as well as learned, and even takes into account the requirements of an English scholars or a Hindustani Wunshi who suddenly finds himself transplanted to those regions, in "Dialogues" written for their special benefit. Why wonder how such complete information could have been collected and sifted within the short time that Dr. Leitner, under dangers of every kind, crossed the Indus frontier to make these interesting and valuable discoveries. Besides, this is only a small portion of the material that he collected in his holiday tours in 1866, 1870, and 1886. Numerous learned societies and several international congresses have memorialised Government in favour of his publications, but it comes out at irregular intervals, in what would be called dribbles, were they not productions of learning. Several other languages and races of the Hindu Kush and north adventures of Dr. Leitner's busy life to be the "Handbooks" of Chitral, Yarkand, the Side dancers, and Wakhan that he proposes his translation of con-during himself. His linguistic success he undeniably attributes to his sympathy and friendly intercourse with the chiefs, one of whom have been his valiant, and with the people of Dardistan; but there must be much to a method which enables the author to speak, read, and write more languages than some Europeans

Times, 4th April, 1890.

[as]

1: Leitner

AV3 Dard AV3
Burusho AV7

795

/For general information on the Druse (Druze), or Mulâis sect see category 116, pp. 209-338 and 246./

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

# The Supernatural in the Popular Belief of the Gilgit Region[1]

By Lieut.-Col. D. L. R. LORIMER, C.I.E.

GILGIT offers a rich field to the student of Folklore, and one which up to the present has been only partially worked. 113 114

Colonel John Biddulph was first on the scene with his *Tribes of the Hindoo Koosh*, published in 1880, which provided valuable information regarding the beliefs and customs of the people of Gilgit.

Some stray facts can be gathered from the discursive linguistic works of Dr. G. Leitner; and in his last work—*Dardistan in 1866, 1886, and 1893*—he gathered together a mass of miscellaneous material which he describes, somewhat ambitiously perhaps, as "An Account of the History, Religions, Customs, Legends, Fables, and Songs of Gilgit, Chilas, Kandia (Gabrial), Yasin, Chitral, Hunza, Nagyr, and other parts of the Hindu Kush".

Lastly there is Munshi (now Khan Bahadur) Ghulam Muhammad's interesting article: "Festivals and Folk-tales of Gilgit," in the *Memoirs of the Asiatic Society of Bengal*, vol. i, 1905–7, pp. 93–127.

These are the only important contributions to the subject with which I am acquainted, and it need scarcely be said that they are far from exhausting the field of research.

Chance and the exigencies of the Service took me to Gilgit in 1920, and kept me there till 1924. Unfortunately I am neither a scholar nor a folklorist, so all I can hope to do is to offer some additional information from this somewhat neglected region and leave others to make what use of it they can.

[1] A paper read in part at the Seventeenth International Congress of Orientalists held at Oxford in 1928.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



114 The matter I have to present came to me largely
121 fortuitously. My own interests lay in matters linguistic,
212 and my immediate object was to obtain knowledge and specimens of the local languages. These languages are, of course, unwritten.

121 My principal method in such cases has been to get the people
126 to tell me current popular tales and legends, and to give me
114 accounts of local customs and beliefs, and to write them down to their dictation.

The content of my language material may therefore present subject of interest to folklorists, but it has not been collected with the critical knowledge or care of an expert folklorist.

Material thus casually collected is bound to present contradictions, ambiguities, and possibly misunderstandings, when it is not set in the firm frame of a story.

131 In regard to the terrain with which we are concerned, it is enough to recall that it is situated in the extreme north of India, to the north-west of Kashmir, in one of the loftiest mountain tracts of the world: the meeting point of the Hindu Kush and Karakoram ranges, where peaks and even ranges of 20,000 feet are a commonplace. The physical features are such as to favour isolation, a condition difficult of attainment in a continental country. Access for foreign influences must always have been difficult and restricted.

177 Even in recent times with the advent of the Pax Britannica, the partial establishment of foreign administration, and the construction of traversable roads, there has been no overwhelming inflow of exogenous influences, only a gradual infiltration. Thus old-standing beliefs and customs have not been subjected to any violent assault by modern disintegrating forces.

Isolation, however, is never more than relative.

177 In the case of Gilgit, at some unknown time, probably
771 not more than 500 or 600 years ago, Islam gained admittance and sooner or later became the sole recognized religion in the region. Islam is a whole cultural system in itself,

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providing everything from popular tales and domestic ritual upwards, and its effects on the outlook of any uncultured people must be immense.

Again a new period of foreign influence opened in the nineteenth century, first with the incursions of the Dogra rulers of Kashmir, resulting in partial occupation and administration, and later, in 1892, by the establishment of British general control in the rest of the country.

There are three principal languages in use in the Gilgit area: Burushaski, Ṣḥiṇa and Khowar. Burushaski is the language of the people of Hunza Nagir, and a dialect of it is spoken by the inhabitants of Yasin. Ṣḥiṇa is the language of the majority, current, in various dialects, over the greater part of the Gilgit Agency, as well as in Darel and Tangir to the south. It is an Aryan language. Khowar is also of that stock and is the language of Chitral. It is spoken in the western districts of Gilgit, Ghizer, and part of Kuh, and as a secondary language in Yasin.

How far there are to-day any definite ethnical distinctions in the population corresponding to these different languages is an open question. There has certainly been considerable mingling through intermarriage and individual migration, but there are at present insufficient data for solving the ethnological problems of the Gilgit region. When in Gilgit I secured anthropometric measurements of some 600 men from the various districts, and it is possible that if these are ever worked out by some competent anthropologist they may afford grounds for intelligent guessing.

The material of which I am going to make use reached me chiefly through the medium of Ṣḥiṇa: that is, it represents the beliefs of the Ṣḥiṇ and Yashkun speakers of Ṣḥiṇa. To a lesser extent I shall be able to refer to corresponding beliefs existing among the Burushaski speakers of Hunza and Nagir. It is significant that the names of several of the principal Supernatural actors are different in the two languages, for this means that even if the two linguistic communities derive

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121 197 771 171 from a common racial source these supernatural beings have been long enough in the possession of each to acquire independent existence in its language. This of course probably represents an inversion of the facts. It is safer on the whole to assume independent origins and gradual assimilation through contact and social fusion.

197 563 174 It appears to me not an impossible theory that of the two great sections into which the Ṣhiṇa-speaking population is divided, the socially inferior Yashkuns represent the earlier population who probably shared the language and culture of the surviving Burushaski-speaking peoples, while the Shins were an invading and conquering race who imposed on the Yashkuns their language and probably took over from them some of their beliefs.

[582] The Khowar in the western districts is due probably to the extension of the Chitrali population beyond the political and natural borders of Chitral, reinforced by intermarriage which goes on at the present day, and in part to political domination in the past, which in quite recent times amounted to actual rule. Punial and Yasin are still governed by members of the Khushwakht family of Chitral whose mother tongue is Khowar.

128 In order to facilitate the arrangement and handling of the material with which we have to deal, it is necessary to adopt some system of classification of the Supernatural. I am not in a position to offer any scientific scheme, but a very rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural as represented :—

1. By ANIMATE BEINGS possessing certain supernatural powers or qualities, e.g. demons, witches, etc.

2. By QUALITIES or VIRTUES pertaining to, or affecting inanimate objects, exhibited in magical or irrational processes and properties.

With the latter category, comprising examples of sympathetic and contagious magic, the working of the evil

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eye, rain-making, cures, and so on, I shall not here attempt to deal. 128

The first or animate category may be analysed as including:—

1. Beings whose supernatural operations are observable in ordinary daily life—the LIVING SUPERNATURAL. These may be superhuman or non-human beings, or they may be ordinary human beings.

2. Beings whose operations are chiefly found embalmed in folk tales—the "LEGENDARY" or "LITERARY" SUPERNATURAL. These may be regarded as superhuman or non-human.

At the top of the scale of the Superhuman, the GOD of Islam under his Persian name KHUDA appears to have ousted all rivals. Only among the Burushaski-speaking peoples are there traces of more primitive animal spirits, or spirits assuming animal forms, treated as objects of reverence or worship. The name under which their memory has been preserved is Bōyo. This I believe to be the plural of a singular form Bō.in, but I should just mention that this is a point on which doubt is possible. 776

Among the Ṣhiṇa speakers the principal forms of superhuman being are sometimes referred to collectively in a phrase of association as "Jinn, dē.ū, peri".

Jinn as a foreign (Arabic) word of Islamic origin is given rather a wide and vague application, but Dē.ūs and Peris can be roughly differentiated as demons and fairies.

The term Rāçḥ is generally used of inanimate protective objects, which belong to the impersonal side of magic, but in the form Rāçḥi it possesses also a personal significance. 778

Çhèçḥ is the name of an important type of apparitional supernatural. 775

Whether Ghosts, the Spirits of the Dead, are to be reckoned as human or superhuman is a nice question. They are, I suppose, in fact sub-human. They seem to be recognized under the foreign (Arabic) title of Arwāḥ, but to play no very active part in popular belief.

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776 Yaçh and Yaçhōlo still receive attention in some localities as beings capable of affecting, at least prejudicially, the prosperity of the crops.

791 754 Turning now to purely human beings gifted with supernatural powers we find two principal representatives of the class: the Rū.i, a woman displaying some of the powers and proclivities of the western witch, and the Daĭyāl, a person of either sex endowed with some of the abilities of the Seer and the Prophet.

There are also the possessors of the EVIL EYE, voluntary or involuntary, and there are persons who have acquired powers of magic (çhíla).

000 These are the principal Dramatis Personæ of the Living Supernatural, and we may now examine their peculiarities in somewhat greater detail, paying particular attention to the Bōyo, the Çhèçh and the Rū.i, partly because of their peculiarly local character, as signalized by their purely local names, and partly because of their intrinsic importance.

## THE BŌYO

776 From what I have heard I very much fear that the Bōyo are as extinct as the Dodo, though their extinction is of quite recent date. Perhaps they still enjoy a tenuous existence in the phantasies of some elderly minds, but their day of power and awe is gone, their cult is dead, and their worshippers departed.

776 782 From the little information I possess it appears that the Bōyo lived in holes at the foot of trees and rocks; and that the cult consisted in placing offerings of food, at any rate of slaughtered animals, at the foot of the trees, i.e. presumably in front of the holes. The Bōyo themselves are described as puppies, or animals like puppies, so this simple form of worship was probably acceptable to them. At any rate they condescended to eat the offerings.

There were Bōyo in residence at a spot on the Dadimo Lat a little above the fort at Hīndi, and the cult was maintained

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there by the local people till a few years ago, when it was stopped, I think, by the orders of the Mīr of Hunza. Animals were slaughtered there " in the name of the Bōyo ".

From a story of Hunza tribal history it appears that the Bōyo were regarded as the avengers of broken oaths taken in their names. In a dispute about the ownership of land between two brothers Khuru and Khamer, Khamer proposed that the case should be decided by their taking oath. Khuru, the weaker party, who was also incidentally in the right, agreed and said: " O brother, the Sahāla Bō.in and the Hālasa Bō.in are very powerful and they are quick to wrath." But Khamer, who meditated a ramp and had no mind to be caught in this way, would not even hear this proposal out. " If we *swear* by them," he said, " they will work us evil." So the idea was dropped and with it disappeared our chance of learning the methods of taking oath by the Bōyo.[1]

The Bōyo now bear the stigma attaching to the gods of a superseded religion. " Bōyo-worshipper " (bōyo ū.llikinas) is now used in the sense of *heathen, pagan.*

There seems to be a special association between the Bōyo and trees, and the trees share in their sanctity. Whether they each have their own independent virtue, or whether the one owes its worshipfulness in any measure to the merits of the other it is impossible to say.

In the two remaining texts in which I have references to the Bōyo the associate tree plays an important part. In a statement made in Ṣhiṇa by Ṣūbahdār Sulṭān 'Ali of Nagir regarding certain popular practices at Chaprōt he said: " Further they say that all the people used to assemble to do worship to a pine-tree that was there. They used to take a grey goat and slay it at the foot of the tree and a great

[1] I have here accepted the relation of Bō.in and Bōyō as singular and plural which is morphologically quite in order, and is asserted by some, though denied by other, authorities. The word bō.in seems to survive in bō.indūrgas (pl. bō.in dūrgaṣo) which was explained as arwāḥ—the spirits of the dead. Dūrg-, occurring in other compounds, appears to refer to a dead person.

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776 778 782 number of puppy-dogs used to come out from below the pine-tree to drink up the blood. Then the people used to return rejoicing to their homes, and they used to say among themselves: 'Thanks be! Sickness has now been banished from the country.'"

Here it is stated that the tree is worshipped, but that the puppies, who are doubtless the Bōyo, benefit by the sacrifice. [197] The Ṣhiṇa word (šilō.iki) translated "worship" means to *appease, placate, propitiate, do reverence to.* It corresponds, I think, exactly to the Burushaski *-ilikinas.

539 The other story, in which the tree also plays the chief rôle, is briefly as follows: From ancient times there was a juniper-tree in the garden of a man called Keramo Derbēsh, living in the Dirāmiting territory. It was called the Bōyo Gal ("the Bōyo juniper"). It was said that formerly animals like puppy-dogs used to come out from under it. The people of Hunza used to propitiate them (worship them) and called them Bōyo. One, Bagher Tham, cut the tree down and he promptly died. Two stems grew up again from the stump and a man cut one of them. He became paralyzed and an idiot. A man called Māmad Shāh cut down the remaining bough and he fell down from a cliff and was killed. After this people were afraid to meddle with the tree and left one bough (not previously mentioned) unmolested. Last year and the preceding year (1923 and 1922) this bough was still *in situ.* Then a man Yaqīn, obtained permission from the owner (Keramo Derbēsh) and cut it down and took it to his house. But he had a dream in which a number of women appeared to him and asked him why he had cut down their juniper-tree, and intimidated him. In view of past history he became alarmed and returned the juniper bough to its original owner, Keramo Derbēsh, in whose house it now lies, for no one will venture to burn it.

776 778 Here we are left wondering whether there was any connection, other than topographical, between the juniper and the

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Bōyo, and whether the ladies who resented the ill-treatment of the tree were an original dream-invention of Yaqīn's or were personages already known to the public. 776 778

This is all the information I can give about the Bōyo. As far as I know they have no counterpart in the present-day beliefs of the Shina-speaking peoples.

We next come to the association of the JINN, DE.Ū, PERI. The name Jinn, as already stated, is not an authentic local title, but has been derived from Islamic sources. It is used rather vaguely for all beings of the apparitional order. The popular mind is probably not very clear about the exact nature of all the supernatural phenomena which it encounters, and welcomes a non-committal term carrying all the flavour of high religious sanction. There are many stories in which Jinn appear, and it is probable that the foreign name has brought with it some foreign conceptions and associations. I am inclined to regard them with suspicion, though in the main I believe them to be merely re-christened Ṭhèṭh and perhaps Dē.ūs. 776 777

Another foreign (Arabic) term, Balā, seems to be used even more vaguely for evil spirits or demons whose presence you suspect or perceive, but whom you have not yet clearly seen and to whom you cannot put a name.

On the other hand a third foreign (Arabic) name, Shaiṭān, seems to carry with it a more definite personality. Shaiṭān is a leader among malignant and malicious spirits, at least a demon with an individuality, the Devil, Satan. He is probably a foreign intruder. On these foreign or denationalized Devils whose antecedents are somewhat suspect I shall not here spend time.

I may just mention by way of illustration that if after "concocting" magic, a process which takes forty days, you then sit down in the open and draw a line round yourself on the ground, a Jinn will appear and try to frighten you. If you keep up your courage other Jinns, Dē.ūs and Peris will come and try to frighten you. Finally if you remain firm 776 789

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the King of the Jinns, Dē.ūs and Peris himself appears, confesses that he is in your power and enquires your wishes —and so on.

I think it is a pure coincidence that where I have the term Balā it occurs usually in conjunction with horses. A groom and a horse—both later in my service—had a thrilling experience with a Balā which it would take too long to relate here, but the principle involved was elsewhere stated to me as follows: "If one mounts a horse at night and rides anywhere, then if the horse sees a Balā it will refuse to go forward. If at this moment the rider looks over the horse's head between its ears the Balā will be visible to him."

The more frivolous character of the Devil, Shaiṭān, is shown in the following: If in certain circumstances you can snatch the cap off the Devil's head and take refuge in a masjid and avoid his efforts to seize you by the seat of your trousers and go off with them, then if you put on the Devil's cap you will be able to see him, but he will not be able to see you and others will not be able to see either you or him—a piquant if not very useful situation.

If these foreign—Arabic—names could be eliminated, as I confess I should like, I think it would be found that most of the beings rendered innominate, would readily gain admittance to the ranks of the Ċhèch and the Dē.ūs.

## Dɛ.ū

The name Dē.ū, akin to the Sanskrit *dēva-*, may be regarded as a legitimate Ṣhiṇa word. At any rate, its source need not be sought in Islam or Islamic influence.

Dē.ūs play a prominent part in the folktales of the country as demons, ogres, etc., usually of maleficent proclivities, but they also descend into legendary history. In the latter situation they probably represent a once locally dominant race which has died out or been absorbed. But that is probably only a later identification. Their origin must lie in or before the Folktale period which is presumably much

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earlier. This, however, is not the place to deal with the Dē.ū of myth or legend. [176] [173]

The Dē.ū of to-day is a shadowy and illusive being, scarcely to be isolated from the group of Jinn-dē.ū-pēri. He is evidently not endowed in the popular consciousness with a very definite or vivid personality. Demonic possession is usually attributed to Jinns, but it is noteworthy that there is the expression *dēwē.i dakhal ṣhātin*, denoting possession by a Dē.ū. [786]

We know something of the general habits of the Dē.ū, which they share with their supernatural colleagues the Jinns and Peris. For instance, I have the following note among others: "At the time when the mulberries are ripe people do not eat them at midday. They say that Dē.ūs and Peris throw people down (from the trees at that hour)."

It should be explained that people, especially children, climb into the trees to eat mulberries and other fruit, and that there are often accidents and broken limbs due to their falling down.

Again: "In summer-time Jinns, Dē.ūs, and Peris live in the open country. In autumn they come to inhabited places." And: "At the time when a woman has given birth they do not keep an adze close by in the house. If there is an adze at hand, and if it goes by night and opens the door and brings the Dē.ūs, Peris, and Rū.is into the house, then the woman suffers injury." Why adzes go and open the door is duly explained (cp. p. 529).

It is possible by the "concoction of magic" followed by other rites to make the Jinns, Dē.ūs, and Peris subject to one. There was a man known as the Chīlègi Saiyid living a few years ago, and probably still alive, who had achieved this. [789]

Such general facts could be multiplied, but I can recall no Ṣhiṇa account of any definite individual Dē.ū taking part in any actual exploit at the present day.

In Burushaski there is a word Pfūt (plural Pfūtū or Pfūtants) which is interpreted as Dē.ū or Jinn. [197]

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In a long story the titles Būrum Pfūt and Dī.u Safid, the "White Dīv", are used indifferently for a beneficent Dīv, but the story itself must be regarded as a foreign importation.

There is, however, another genuine local story in which Pfūtū play a principal part. The narrator explained them as Jinns, but the story must go far back to long before the time when the word jinn was known in the country, and Dē.ū would seem to be a more appropriate rendering. In this story a man had lost his goat and in searching for it he saw a light and came upon a party of Pfūts engaged in revels. He joined in their dancing and in the feasting which followed it. After the feast the Pfūts collected the skin and bones of the animal which they had eaten. The man concealed the rib which had fallen to his share and the Pfūts replaced it by an artificial wooden rib. Then they shook the bones up in the skin and a goat came to life. The man recognized it as his missing property. When he got home he found the goat awaiting him there, and when he slaughtered it he found it had a wooden rib. During this experience he learnt one of the Pfūts' tunes. It is still known and played in Hunza.

One curious point about this story is that the Pfūts were either indifferent to the presence of a human being, or oblivious of it, and there is no clue to their usual attitude towards man.

The Burushaski Dangalaṭas, and, in some aspects, the Bīlas, are probably to be regarded as female Dē.ūs.

## Peri

When we come to the Peris we are on somewhat firmer ground. We know a good deal about their characteristics, and they do still on occasion enter into relations with human beings.

The resemblance of the word "Peri" to "fairy" is of course purely accidental, but there are actually points of similarity between Peris and western fairies, whether or not there is

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any blood relationship. The name is identical with the Persian word represented in Avestan by *pairika* to which there seems to be no recorded parallel in Sanskrit, but it is conceivable that in Ṣhiṇa it is an original and not a borrowed word.

However this may be, the Peris are quite firmly established under that title in popular belief in Gilgit, Chitrāl, and among the Paṭhans. The word is known in Burushaski, both in foreign stories and as a complimentary epithet for women and boys, but I have come on no Peris in the definitely local stories of Hunza and Nagir.

The Peris of the Ṣhiṇa-speaking peoples are of both sexes. The female is called a Peri and the male a Periān. They are not spoken of as "little folk", and appear in general to resemble human beings. They eat "pillau", as is attested by Pashūs (anti-witches) and others who have seen them. Their eyes are said to be vertical, that is with the axis set vertically. I fancy they have only one eye placed in the middle of the forehead as is recorded of Jinns and others, but I cannot quote authority for this. They can fly; but if cow-dung is thrown on a Peri, or if its clothes are held in the smoke of a cow-dung fire it becomes unable to move. This point is illustrated in a Burushaski story, which is, however, of foreign origin. I have only one instance of a Peri with a name: a Peri called Mādi is said to live on the mountain of Diāmer (Nanga Parbat).

Peris wear green clothing and consider that they have exclusive rights in that colour. Hence we are told: "If anyone puts on green clothes it is said that the Peris get angry and snatch at the man and crush him. The reason is this: the Peris say: 'Green garments are our clothing. Why have they put them on?' and they become angry."

This claim is supported by their human confidants, the Daiyāls. As witness: "Daiyāls say that when a Daiyāl dances the Peris come flying through the air and remain watching the people. The Daiyāls say, 'We understand

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what the Peris say. We communicate it in songs to the people.' If the Daiyāl sees anyone wearing green clothes he gets angry. The reason for this is that the peris wear green clothes, they say, and therefore if any earthly being puts on green clothing the peris become angry and do him injury."

The attitude of the Peris towards ordinary mortals cannot be described as cordial or benevolent. For instance: "They say that if anyone goes to the desert at midday the peris will snatch at his eyes and make him blind."

If a new house proves to be poor or unlucky it may be due to the adverse influence of a Periān. Again: "When a woman, all of whose children have died, gives birth to a child the mother cuts the umbilical cord and licks the blood that comes from it. The reason for this is that over every woman there is a Peri woman. The Peri woman says, 'Now that this woman has drunk the blood of her child she will never do me any good,' and fearing the woman the Peri clears out."

Here the reluctance to relinquish power over a human being indicates how such power is prized. Various methods are employed to obtain it even to the point of stealing or carrying off children or adults. In this we have an important resemblance between the Peris and the fairies of the West. The following notes are relevant in this connection: "A *dernīji mā* (i.e. 'outside mother') is a fairy in the jungle who gives milk to a child and rears it. When the boy grows up he is a good mountaineer." In one known case the peri-fosterling says he only sees his Peri mother when he is alone.

"Ten or more years ago (i.e. counting from 1922) a boy was carried off by the Peris from Nāpur. His clothes were found on the hills but he has never returned again."

One of the grooms of the Assistant Political Agent, Chilās, made the following statement: "Every day (i.e. always) at the (end of the) dark period of the moon the peris carry me off. I see them and they see me. They say to me, 'You stay with us and we'll look after you well. If you don't

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stay we'll throw you down from the mountain.' They thus put me in great fear and then *I* promise to stay." So far, however, he had apparently successfully evaded either staying or being thrown down from the mountain. 776

Of the common motif of a man marrying a fairy wife I have only one example, and it does not contain the usual feature of the fairy wife imposing a prohibition on the man which he breaks to his undoing. In the Shina story the parties are more equally matched than usual, for the husband is a Daiyāl. Still he had the worst of it in the long run. 776 539

A Daiyāl of Herimosh bewitched a peri and casting a spell on her hair tied it all up in knots. Then he married her and in due course they had a daughter. When the daughter grew up her father [illegible] asked her assistance in dealing with the population of her hair she should give it, but on no account should she undo the knots. One day when the mother and daughter were out with the goats the anticipated situation arose and the girl played her part. The mother then explained that her husband had been angry with her and had tied her hair in knots and she appealed to the girl as her daughter to undo them. In a moment of sympathy and forgetfulness the girl performed the service. Immediately the Peri slew all the goats and flew away carrying her daughter with her. The Daiyāl, on discovering his treble loss, remained where he was weeping and beating his breast.

I think it was in 1922 that Rājā Sifat Bahādur, Governor of Yasin, married a peri lady, presumably *in absentiā*, but doubtless with all due ceremony. I believe that to his intimates he claimed to have seen her, but a youth, who was probably an epileptic and certainly a scoundrel, acted as go-between and the Peri's agent in the affair. The Rājā cannot have proved a wholly acceptable husband, as shortly after the wedding he had a fall at polo and broke some ribs. Later, I think, he damaged his knee, and before two years were out he was assassinated in Independent Territory. 776 588

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I have recorded instances of human-peri marriages in Chitrâl, but that lies outside our present beat.

## Râçh

The term râçh, cf. the Sanskrit root *rakṣ-*, "to protect," is usually applied to material objects, which exercise protective powers over human beings. Among such objects are included articles worn as talismans. It is also said, however, that everyone has a guardian spirit in the form of a small girl—Râçhe Mulaiì, or Râçhi. There may be two of them. These Râçhi communicate with the Pashû or Anti-witch when their protégés are in danger.

Again, if a bad woman rides on a horse the horse's Râçhi is depressed. Here the Râçhi was explained as the *sitâra*, "star" or "fortune", but it is not therefore to be assumed that it is an impersonal abstraction. The conception of a man's "luck" or "fortune" as a living being who is sometimes asleep and sometimes awake is very common.

In a Burushaski story there are three women who are the "Guardians" (rişhakûyo) of a king of Irân. They know his fate beforehand and how he can escape it, but are not in direct communication with him. This story, however, is obviously of foreign origin, at least in its existing form, and the guardian women are an integral part of it and could hardly have been introduced as an afterthought.

## Chhçh

We now pass to a very active and vital group of the Living Supernatural—the Chhçh. The name is not identifiable as a foreign loan-word and has all the appearance of being good Shina. If I am right in believing the ch's to be cerebral, they would ordinarily correspond to Sanskrit kṣ or tr, but I cannot suggest a derivation.

Chhçh appear to me to present features of interest and originality, but they may be commonplace to the instructed folklorist. I shall first mention some of the chief characteristics and then illustrate them by specific examples.

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A Ċẖèċẖ is a sort of bogle which usually appears at night. 776
It is said to "fall"—ċẖèċẖ dèjes. A sound is sometimes heard and the Ċẖèċẖ appears in the form of some animal, such as a horse, donkey, or cow, but sometimes as a human being. Sometimes it appears as a tall figure which reaches up to the sky and is swathed in white clothing—a guise which is also sometimes adopted by Jinns.

When a man sees a Ċẖèċẖ he may faint with fear and fall [782]
to the ground. If, however, he can manage to preserve his courage and presence of mind and repeat the Call to Prayer (aẕān) the apparition will disappear. The people then reckon them to be Jinns.

Ċẖèċẖ are commonly attached to particular localities, from which it appears they do not wander. There are many such Ċẖèċẖ-haunted places in Gilgit proper as well as outside.

A Ċẖèċẖ is known to frequent the garden of the Political Agency office. Another haunts the neighbourhood of the P.W.D. Staff Bungalow and has been seen by many people. Its beat extends from there to the Political Agency Office, a distance of a few hundred yards. Another haunts a tree in the garden of the Divisional Engineer's house in the same area. Some deserted houses above the Ranbīr Bāgh are the home of another.

A Ċẖèċẖ has been seen by many near the European cemetery. My informant's brother once saw a man wearing black clothes in the cemetery. This apparition pursued him, kicked him, and flung him into an irrigation channel.

Ċẖèċẖ, like ghosts, are rather addicted to graveyards. Many other Ċẖèċẖ-haunted places could be mentioned.

The following are one or two well-authenticated stories of Ċẖèċẖ and their doings. One night Ghulām Muhammad, Chaukidār (night-watchman), was sleeping in pursuance of his duty with his brother in the verandah of the Political Agent's Office in Gilgit. The brother used to give the following account, reported in slightly differing versions, of their experiences: "We were sleeping in the verandah of

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776 the office. I awoke at midnight and found a horse sitting beside me. It had an English saddle on. I thought it must belong to some visitor and have strayed. So I tied it up to a tree and kept my eye on it. Presently I saw that it had turned into a donkey, and it came and sat down beside my head. My big brother beat it and it went and sat down on the road and turned into a bull. My brother repeated the Call to Prayer and it disappeared."

Sarfarka, Chaprási of the Political Agency Office, told me the following, which is compounded of two slightly differing versions: "There is a lot of earth near the door of our cow-house in Ampori, Gilgit. They say that there were formerly there a mother and six daughters. They are not there now. My father's younger brother says he had seen them himself. About the year 1913-14 one day the (elder) brother was going at night to another quarter. By the path he saw a thin little girl sitting on a big stone. He felt an instinctive fear of her. He said: 'The child came down to the path and caught hold of my hand. I pulled in the direction of my house, and it pulled in the direction of the hyre. At last with a great effort I got my hand free and went on to my house. The girl said, "Go now, O man, your luck is great. You have escaped from me, otherwise I should have killed you here." She pointed out to him a spot, a few hundred yards further on and said her feet extended up to there. She said that she had a mother and six (five ?) sisters."

Sarfarka, continuing, said: "My uncle returning thence to the house lost consciousness. They burned a lot of talismans and gave the Ájhwá what he demanded, and my uncle recovered." Owing to this misadventure, however, none of the children of this senior brother survived, and on his death his land came to Sarfarka. People advised him not to continue to live there, so he built a new house. At midnight a noise of cats is sometimes heard, but no cats are ever seen.

Here is another episode. "They say that a Chhoh appears

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at the Ballé Gbi on the way to Nimni. Several times the 77K
men who carry the mails have seen it. One time when a
motorbike, Shukur Khân by name, carrying the mail
approached the Ballé Gbi, a Ball came out on to the road
and would not let him pass. Shukur Khân says: "I
remembered and prayed to God and blew on my body and
said the Call to Prayer. Immediately the Ball left the road.
I noticed its eye was in the middle of its forehead. I went
along the road and it went up to the mulberry-tree at the
roadside, and when I looked it disappeared. I spent the
night at Nimni and early next morning came in to Gilgit."
Shukur Khân told the above story to his family."

There are other similar stories in which the apparition is
called a *Jinn*, but it seems clear that the *Jinn* is of the Chhâh
variety. They merely did not happen to be related as
instances of chhâh phenomena.

It is possible that Chhâh is in fact a sort of aliment term
denoting something like "apparition" or, possibly, "fear."
The use of the verb "hâl" with it suggests such a
significance.

## Awsiq

Ghosts, or Spirits of the Dead, whether they rightly belong 77H
to the category of the Supernatural or not, may be disposed
of here. I have only two notes regarding them, both recorded
in English. Chhâh, I was told, are often associated with
graveyards and so also *Awsiq* (Spirits of the Dead), who are
said to come out and hold meetings. At one of these re-unions
they were dividing up some food. To one of them present
they refused any share on the ground that his relatives on
earth gave no offerings of food for the dead. The ghost so
penalized repudiated responsibility. He said he had a son
living and they should refer to him on the subject. One
wonders whether after this the son had a Chhâh or ghost-
experience.

I was further told that the Spirits of the Dead come and

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carry you far away and do you injury. They enter into the skins of dead persons and so make their appearance.

Possibly ghosts sometimes figure as Ch[illegible] or Jinns or are confused with them. There are tales of how people have had dealings with jinns masquerading in the forms of known human beings, but these are rather cases of the impersonation of actual living people.

## YACH

The name Yach corresponds to the Sanskrit yakṣa-. Yach are probably to be regarded as a class of Dêô who are in some way interested in agriculture. I was given the following statement: "At the time of the removing of the crops (from the fields) the people make mill in a dish and prepare a flavouring of bitter kernels which they add to it. They do this in the name of the Yach. They then add ghee to the mill and eat it. They say 'The Yach is eating the Yach's mill.' If they didn't prepare the Yach's mill they say the Yach(s) would carry off the grain and not make it prosper." The last word rendered "Yach(s)" is peculiar in form and somewhat resembles the word for "bear", but the rendering given is probably correct.[1]

A taste is given that the Yach will become uncommon if it eats a bitter thing. Hence no doubt the bitter kernels.

The Yach, so far as this custom goes, might be regarded as little more than an abstraction, a fertility, or anti-fertility, spirit of some kind, but there is one story told of a very active and practical Yach. It was given me as follows: "There is a man of Gurikôt (a place near Astôr) called Rookli. They say that a Yach has formed a friendship with the wife of Rookli. The Yach brings grain and goods from one place and another and collects them in Rookli's house. They say if Rookli scolds his wife or beats her some live stock or other in his house dies. For this reason the man does not scold his wife. If anything in the house goes astray or gets lost

[1] Cp. Yashkûn, p. 427, n.

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he keeps quiet. The man has children, their appearance they say, is ill-favoured, like that of a Yaçḥ. The Yaçḥ lives in his house and he (Rozāli) is superior, they say, to all the Astōris in wealth. They say that the Yaçḥ is in Rozāli's house in the skin of a cat. They say that his wife's food every seven days is 24 eggs and 2 seers (4 lb.) of ghee. This matter is publicly known to all the people. A number of Astōri people have told us this story." The wife's diet seems rather limited in kind, but bread and vegetables are perhaps taken for granted. 776

## Yaçḥōlo

The Yaçḥōlo,[1] by his name, must be some sort of cousin of the Yaçḥ, but he is a shadowy personage whose only known interests are agricultural. Here is all the information I have about him: "At the time of the reaping of the wheat and barley, in the name of the Yaçḥōlo they put some mūl (gruel) in a dish and carry it to some place in a field where there is a big stone and where they say the Yaçḥōlo is. The reason is this: they say, 'if we propitiate the Yaçḥōlo our wheat and barley will be plentiful.' Nowadays they do not do this in Gilgit (proper), but in Shināki places, e.g. Bagrōt, at places on both sides of the River (Sherōt, Shakiōt, and Bārgo), and at Herāmosh, in these places they do it." 776 241

We may now pass on to the Human Supernatural, of whom the Rā.i and the Dalyāl are the chief. The term Rā.i is Ṣhina. The Burushaski equivalent is Bīlas, but the word has also, I think, wider application. In Khowār the idea is, I believe, covered by the word Ghīr. 776 171

## Rā.i

The Rā.i is perhaps the most interesting of the whole Gilgit cast, and of her I happen to have particularly full 764

[1] I have lately come on an isolated note: "Yaçḥōl, a demon like a bear."

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754 information. I might have devoted the whole of this article to her but decided that it was preferable to cover as wide a field as possible. All I can do in the available space is to mention briefly her chief characteristics and her methods.

Rū.is are witches with a limited repertory. They are ordinary women possessing some specialized tastes and gifted with some extraordinary powers. Their master-taste is an appetite for human flesh which they indulge at the expense of their less gifted neighbours.

Briefly stated, their procedure is as follows: a Rū.i disables and seizes a victim and bears him off, flying through the air to some tryst where the whole Rū.i community is assembled. There they slaughter the victim, after which they chop him up into bits and distribute portions to all present. The company then partake of the feast so furnished and return again to their homes as they came. Meanwhile the victim, whose visible and material body has to all appearance remained at home unaffected, presently falls ill and dies.

A few details may be given regarding the various episodes in this drama. It appears that normally a particular Rū.i is told off by the group to provide a victim for the next assembly. The duty falls on the various members in succession. At the same time one may consider it unlikely that a Rū.i would ever see a favourable opportunity and let it slip. The process of capture is facilitated by her ability to change into any animal form she pleases. Like the Chèch she may do a series of lightning changes. So she may appear as a cat, donkey, magpie, etc., or simply as a woman or as one after another in succession. Rū.is hunt alone or sometimes in couples.

If the intended victim detects the Rū.i and divines her mission, and can keep his head and do her a physical injury, he escapes her clutches and she it is who suffers. She appears at home bearing the injury which she sustained, it may be when in animal form, and unless her victim can be brought to visit her sick-bed she dies. If through ignorance or

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weakness he does come to her, she recovers and he in his turn dies. 754

When the Rū.i succeeds in her attack she flies off with the victim to the Rū.is' meeting-place. Rū.is fly mounted on boxes or on spinning-wheels. They are debarred from the use of the broomstick, for that is an implement of Western civilization unknown in Gilgit. The victim is carried slung in a sheet. As it is stated that at certain places Rū.is are sometimes *heard* flying through the air, one may conclude that they are not visible when they fly and that they conduct their revels in spiritual, immaterial forms and not in their everyday fleshly bodies. Similarly with the victim, for his bodily presence remains to all appearance safe in his home. What the Rū.i secures is only some spiritualized, but still edible, presentation of him.

A Rū.i in action has to look where she is going and to mind her steps, for if her foot touches water or a graveyard she can proceed no further.

When the victim has been safely conveyed to the place of assembly where all the Rū.is of the district are collected, it simply remains to chop him up and distribute him in fragments to the company. The chopping-up is effected with an adze. Hence, incidentally, the adze has acquired [844] a taste for human flesh and is a dangerous house-mate for a woman at child-birth as it is apt to go and open the door to give admittance to Dē.ūs, Peris, and Rū.is (cp. 517).

No time is wasted on cooking or dressing the flesh, for the Rū.i likes her meat raw. Nor does dancing, so far as my information goes, enter into the order of the day. This is curious in view of the procedure at the Sabbats of the Western Witches and the popularity of dancing on festive occasions in Gilgit at the present day.

I have mentioned physical obstacles which may intervene between the Rū.i and the indulgence of her tastes, but she has other more active interference to reckon with.

There are two kinds of human ANTI-RŪ.I, whose business

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754 and pleasure it is to come between the Rū.i and her prey. These are gifted with superhuman faculties of perception and with powers of locomotion not inferior to the Rū.i's.

791 754 The PASHŪ—the word belongs to the root *pash-*, "to see"—is a "seer", a man or woman who sees what ordinary people cannot see. The Pashū can see not only Rū.is in action but also Dē.ūs and Peris.

By one means or another the Pashū gets to know that someone has been carried off. We have it generally stated that people's guardian spirits—Rāçḥi—inform the Pashū when their protégés are threatened; but in one case a Pashū told me that the Rū.is themselves informed him, when he was asleep, that they were carrying off a victim and invited him to come along: a sporting action on their part, for the Pashū's function is to baulk them of their prey.

The moment the Pashū learns of an abduction he starts off in pursuit. He also flies through the air no less swiftly than the Rū.is, a feat which is all the more remarkable in that he flies in his proper person and not only in an immaterial semblance. When he is absent on a mission of rescue his place at home is empty.

Having come up with the Rū.is at their meeting-place the Pashū demands the surrender of the victim, but if the latter is already dead his labour has been in vain. If the victim is still alive he enters into negotiations with the Rū.is and as a rule succeeds in striking a bargain with them. For a ransom, in the shape it may be of a goat or an ox to be delivered within a certain period, they relinquish their prey.

All then return apparently to their various homes.

The Rū.is are not above making attempts to deceive the Pashū by concealing their victim in the skin of a goat, cow, or other animal.

A practising Pashū, who told me that he was peculiarly successful in rescue work, claimed that in two years he had had 200 successes against 100 failures. He had gone as far afield

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as India. In his flights he was unconscious of mountains or other obstacles, but it is probable that like the Rū.is he must not touch water or a graveyard. 754 791

The other Anti-Rū.i is the Mitū. I am unable to give any explanation of the name. Mitūs appear to be always men. The Mitū is a more ambiguous person than the Pashū. He is professedly an antagonist of the Rū.is, but he seems to slip very easily into the rôle of aider and abettor. Ostensibly his functions and practice are similar to the Pashū's, but he appears to have less authority and less firm moral purpose. When he fails, he yields to pressure or persuasion by the Rū.is and allows himself to be used as a sort of human anvil on which the victim is dismembered, or else he himself chops him up. He still, however, retains some of his original better feelings, for he refuses to accept a share of the victim's flesh.

Some doubt is cast on the Mitū's original good faith by a statement made to me by a Pashū: that the Mitū accompanies the Rū.is carrying an axe with him; but perhaps this imputation is due to professional jealousy.

I must confess to some doubt as to the use of the Mitū as a chopping-block. It is a curious idea and I have no actual vernacular text to support it, only notes made in English of what I understood at the time was told me.

The Mitū is unconscious when travelling on his errand of mercy, but if his foot touches water he returns to consciousness, is unable to proceed further, and returns home.

Mitūs are found in Nagir and Bagrōt, but there are non in Gilgit proper. [171]

It may perhaps be useful to offer a few more facts about Rū.is. Rū.is are numerous and ubiquitous in the Gilgit area. They are found in Puniāl, Hunza, Nagir, and other districts, as well as in Gilgit proper. 754 171

My Pashū friend told me that in Gilgit there were some 300 of them, but this I can only take to be a gross exaggeration. I fancy he was something of a misogynist, for he also

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754 informed me, with all the seriousness that the statement
[171] deserved, that there is a trace of the Rū.i in all women.

All women in fact are potential Rū.is—a truly terrible thought.

[828] Fortunately, in practice Rū.is are products of heredity rather than education. The potential Rū.i does not seem as a rule to pass spontaneously into the practising Rū.i, but if a woman is a Rū.i her daughter will also be a Rū.i.

As regards their external distinguishing features the infallible sign of a Rū.i is that her feet are turned backwards. This must only be when she is functioning as a Rū.i, and even then it is noteworthy that when she is in animal form the animal's feet are not reversed in this way. Rū.is' hair and clothes are said to be repulsive. Their hair stands up on end. Their mouth is red (query—with blood?) when they have been maltreating anyone and at night they vomit. People then say, "Perhaps she has killed some one to-day."

It is a very remarkable thing that Rū.is and their doings do not seem to arouse any active resentment either in the public or in private individuals. There are many women who are notorious as being practising Rū.is, but they do not appear to be subjected to any form of persecution. I have heard of no case of Rū.i-baiting.

Tests and ordeals, such as ducking, may be unnecessary where the quality of at least the most important Rū.is is known to everyone and is beyond dispute, but then one would expect that they would be dealt with summarily and drastically by the irate relatives of their victims.

The above is a dry summary of the main facts about Rū.is. It would be possible to support it by many actual instances, but that would take too much space. I will, however, quote just a couple of stories which illustrate some of the main points.

754 The following is the story of a Nagir Rū.i which I recorded in English: "Two young men in Nagir one day wanted water. There was a shortage of water so they went to the head of an

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irrigation channel where it entered a field. The men both saw two cats going along in front of them. The cats kept looking back at them and fire was issuing from their mouths. The elder of the young men threw stones at the cats, on which they both turned and seized him by the leg. Being strong-minded he preserved his senses and did not fall down but beat the two cats with a stick. The two cats then turned into a donkey. The youth, thinking that the donkey was perhaps someone's which had strayed or been left behind, mounted it.

"When they had gone on some distance he dismounted from the donkey and saw that it had turned into a magpie. He threw a stone at it and it turned into two women. With a stone he broke the head and upper jaw of one of the women, and both women vanished. In the morning the young man returned to his home and lapsed into unconsciousness.

"Meanwhile the woman who had been wounded went out on to the roof of her house, fell down from it and broke her head and her jaw, which accounted for the results of her previous misadventure. The people carried her into the house and she not unnaturally developed symptoms of indisposition. She told her people that a certain man had cast the evil eye on her and said that he must be sent for. The man accused was of course the youth who had broken her head when she was playing the Rū.i. They went off and called him, but he refused to come. The woman died. The other woman who had been with her, and the man, are still living."

The following is a statement made to me by the experienced Pashū already referred to: "Four days ago when I was asleep the Rū.is came and informed me by word of mouth: 'We have taken So-and-So, you come.' They then bore off their victim like stones carried by the wind. I said: 'I'll rescue him,' and started off after them. I caught them up at Bāldas, a big boulder in the direction of Herāli. I told them to let him go. The boy's mother was among the Rū.is. She let go the sheet in which he was tied, and I raised it up. The boy was dead. If a victim is freed when still alive all is well,

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754 but if he dies then his real self at home dies in a day or two. On this occasion there were present many Rū.is from all quarters."

In taking leave of the Rū.is it is, I presume, superfluous to lay stress on their similarity to the witches of the West. Almost every point that has been mentioned above can be duplicated from European records of witches.

## THE DAĪYĀL.

791 We now come to the Daĭyāl, the last of the characters whom
787 I propose to treat of here. Daĭyāls are superhumanly endowed human beings, who at the present day chiefly exhibit their powers by furnishing answers to recondite questions. They supply on request information relating to what lies outside the scope of the ordinary senses of sight and hearing, and regarding what is going to come to pass in the future.

Their sources of knowledge are hidden, but there is nothing obscure about their procedure, for they exhibit their powers before all the world in broad daylight.

The public attend on the local polo ground, which corresponds to the village green. At one side sit the local band of drums and pipes and the Daĭyāl enters the circle formed by the spectators. There he primes himself by inhaling the smoke of burning juniper twigs which has some sort of intoxicating effect on him. After this he divides his time between stooping over and listening to the drums, dancing round the circle in various measures and posturing in the middle of it.

At certain points he may be asked questions by members of the general public, the answers to which he ostensibly obtains by listening to the drums or by watching the behaviour of some grains of corn thrown on the vibrating parchment of a drum. His answers are couched in language which is really I think unintelligible, but which someone eventually is always found to interpret.

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An account of a Daĭyāl display has been given by Colonel A. Durand in his "Making of a Frontier", so I need not elaborate the matter here. It will be enough if I contribute a few more general facts about Daĭyāls themselves. [113]

In Burushaski the equivalent of Daĭyāl is Bītan (plural bitaĭyo). Daĭyāls may belong to any class of the population and to either sex. In fact they are nowadays, I believe, confined to a few special families. The chief, perhaps the only seat of Daĭyāls at the present day, is the small side valley of Bagrōt. 791 177

I have seen exhibitions by two female Daĭyāls in Hunza, but to the best of my recollection they were said to belong to a family which originally hailed from Bagrōt. Similarly the performer at a specially arranged display at Gilgit Headquarters, in this case a man, had been brought from that place for the occasion.

There is a possibility, however, of fresh recruitment to the ranks of Daĭyāls. "A certain number of people," I was told, "become new Daĭyāls." On the other hand, one may withdraw temporarily or permanently from the faculty. 791

Daĭyāls possess, or at any rate have in the past possessed, more than the mere powers of second sight and prophecy. They are on more intimate terms with the supernatural world than ordinary folk. In talking of the Peris I have already quoted the statement that the Peris come to watch the Daĭyāls' performances and that they are the source of the Daĭyāls' knowledge; and again that it is on their account that the Daĭyāl objects to the use of green clothing by the laity.

At an actual performance I was warned that they disliked anything red, and that they were liable to lose self-control and to attack anyone wearing or displaying it. We nervously took stock of our belongings, for the wild-eyed officiating Daĭyāl looked only semi-human and capable of anything whether in his mind or out of it. But why should red be objectionable, except as the complementary colour to green? 791 822

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791 In the past Daĭyāls have had the power to "bind" superhuman beings, as is shown by the well-known story of the Daĭyāl who bound the Gilgit Yaçhini. We also have the Daĭyāl of Herāmosh and his Peri wife which I have already recounted (v. p. 521), and the great Hunza Bītan, Shon Gukur, bound the cannibal Bīlas, Dadi, and her seven daughters.

Whether or not present day Daĭyāls can "bind", they can at any rate be "bound" at least with their own consent, when presumably they are inhibited from the use of their special talents. The procedure was described to me, not very lucidly, as follows: "When a Daĭyāl thinks of having himself bound, they twist an iron bracelet and place the Daĭyāl in the hands of a man. Then they breathe on the bracelet and bind the Daĭyāl (with it ?). If the bracelet gets lost then the man again becomes a Daĭyāl."

Once a Daĭyāl, by no means always a Daĭyāl, for apart from having himself bound the Daĭyāl may definitely abandon the career. My Pashū friend told me that his family on the father's side had originally been Daĭyāls, but that his grandfather, under priestly influence had given up being a Daĭyāl and had become a Pashū. My friend's father, however, had wished to continue as a Daĭyāl, but the opposition of the family had been too strong for him, and though he quarrelled with them on the head of it, he too became a Pashū.

[178] I very much fear that Daĭyāls in these evil days, whether of religion or scepticism, are losing credit and esteem, and that this interesting college of soothsayers may presently die out and their valuable gifts be lost to the world.

# *Festivals and Folklore of Gilgit.*

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[Read July 5th, 1905.]

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## INTRODUCTION.

121 114 In introducing the folklore and old customs of Gilgit, I may mention that great difficulty was experienced in collecting the material in a country which possesses no written record of any sort. I had to go from village to village and from house to house to gain information from anybody. After four years of incessant labour I collected some notes about the folklore, old customs, administration, tribes, games and past history of the country. The former two subjects, being of special interest, are now dealt with through the medium of this Society; the others will be published later in book form.

101 131 The inhabitants always call their valley by the name of "Gilit," not Gilgit. The word Gilit is probably the corrupted form of a Sanskrit word "Girit," which means a mountainous place.

This secluded valley, which was half a century ago unknown, has now, owing to the recent disturbances in Hunza, Nagir, Chilas and Chitral, become so well known to the world that it requires here merely a brief description for readers to form an idea as to its position and character.

Gilgit is situated 228 miles (sixteen stages) to the north-west of Srinagar, at an elevation of about 4,400 feet above sea level. During summer the thermometer rises to 115° and during winter falls to 15°. It is surrounded on the north by the small States of Hunza and Nagir, on the west by Punial and Yasin, on the south by Chilas and Kashmir, and on the east by Skardu. The district extends along the Astor, Indus and Gilgit rivers

101 131 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

175 631 The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar-Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of [648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 205 206 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 795 619 101 [174] The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 619 563 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *viâ* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 [795] 619 The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *viâ* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Roncs are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Ré." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pakko*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *shanó*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

1.*

THE FESTIVAL OF "SHINO BASONO."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Basono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

*[See also p. [illegible]—Ed.]

796 252 to germinate. It is then taken out, dried and ground in one of the Gilgit water-mills. The flour so made is called *diram*, and of it a sweetmeat is compounded on the first of the month by adding some water, oil of apricots and walnuts to the flour and cooking the whole without the addition of any sugar. This sweetmeat has been tasted by the writer and is called *mulai diram*. It has a sweet flavour in spite of the absence of sugar, the fact being regarded as in a way miraculous. The remaining flour is utilized in making small flat loaves called *diram phiti*. This bread is eaten with raisins and oil. The combination is called *dranke khat*. The feast is not, however, wholly of a vegetarian nature. In the month of "Nos" (about November) each family kills several sheep, and the meat is dried for future use. A leg and a tail are, however, set apart to be cooked on "Shino Barono," and are then eaten with the *dranke khat*.

796 539 The feast, which has been partaken of by all the members of the family together, being over, dancing commences and the following song is sung :—

(1) Aju kal osté la Drêwo aje kal chirring ga osté.
(2) Goom ái chhani thavega, aje kal chirring ga osté.
(3) Ghi ái chhani thavega, aje kal chirring ga osté.
(4) Mon ái chhani thavega, aje kal chirring ga osté.
(5) Mon ái sarai thavega aje kal chirring ga osté.
(6) Ash to sho dez ik nio aje kal chirring ga osté.

Translation :—

(1) May this year come again, oh Brethren, may such a year come again!
(2) We will have our stores filled with wheat, may such a year come again!
(3) Much *ghi* will be produced, may the next year be such a one!
(4) Quantities of meat will be stored, may the next year be such a one!
(5) Our vessels will be filled with wine, may such a year appear again!
(6) A blessed day has come to-day, may such a year appear again!

796 526 [861] At noon all the fighting men assemble and make preparations for polo, while the women ascend to the roofs of the houses on each side of the road along which the procession to the polo-ground will pass. In their hands are long slender sticks, with which, as the procession passes, they belabour their heroes unmercifully. Kolîwals are specially made the victims of this castigation. They are the trading community of the country, and the opportunity of paying off old scores is one not to be lost. An unpopular general dealer may consider himself fortunate if he escapes from the hands of these viragos with the payment of a forfeit of gold dust. Next comes the turn of the Rá or chief, who runs the gauntlet mounted. Galloping through, he salutes with both hands to the women on either side, but even he is not allowed to pass without the bestowal of liberal largess on his fair subjects. It must be admitted that the ladies generally let him off lightly, for which no doubt they have their reasons. Possibly their position at court depends on it. On the arrival of the procession at the polo-ground, a goat is killed on one of the goal-crosses. This sacrifice is called "Barono-ai-Kawai." The goat's head having been cut off, a rope is attached to it; the players then touch the head with their polo-sticks. After this a dom or drum-bearer sets off at a run holding the end of the cord, to which the goat's head is attached behind. After him rides the raja or thanjik of the village, who strikes the head

repeatedly with his stick till they reach the opposite goal. This ends this part of the festival. Polo then begins, and, as in the fighting in these parts, is continued without intermission till the evening of the great day.

### The "Ayi Boyi" Ceremony.

Ayi Boyi is the name of a Gilgiti month falling next to "Shina Boshm." The day fixed for performing the ceremony was publicly announced by the Rá throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Rá's dwelling. The Rá used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers laid a heap of nuts near them. The Rá then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of nuts was hurled down by the Rá's servants upon them. In the excitement which followed, the people would rush towards the Rá, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the tables against them. Should the chief himself or any of his suit fall into their hands, he was only released on the payment of a suitable forfeit; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity.

## II.

### The Ceremony of "Gawar."

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Gawar" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with leaves fried in butter, which are greedily eaten at a corner of the field by all the members of the family. After this they cut some ears of barley, bring them to their houses, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. Then animated dances and sanguinary songs continue till late in the night.

### The Dana Hasna Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their houses, they recite the following prayer:—

(1) Shmilikh ye Khudaya Barakat dah.
(2) Gunum, Dunum ai Barakat dah.
(3) Khushi jumla ai Barakat dah.

(a) Kanwali, Batwali ai Barakat deh.
(b) Gilit Malik ai Barakat deh.
(c) Sharo ai Rat ai lo bo sing Barakat deh.
(d) Owal ai ow ai Barakat deh.
(e) Jakun ai thing nikheh sang Barakat deh.
(f) Gogo ai dayin o sang Barakat deh.

Translation :—

(a) In thy name, O merciful Lord, give us abundance!
(b) Give us abundance like Osman and Doosun (remarkable men of ancient times)!
(c) Give us abundance like the brave Khrhi (Khrhi, the people say, was 44 yards tall)!
(d) Give us abundance like Kanwali and Batwali (also ancient heroes)!
(e) Give us prosperity like Malik, the Raja of Gilgit!
(f) Give us abundance, so that we may carry our grain home throughout the long night of autumn till it is dawn!
(g) Give us abundance like the long day of summer!
(h) Give us abundance till horns grow out of the sun!
(i) Give us abundance till a beard grows from the rocks!

[526] After gathering their crops the inhabitants celebrate a festival called "Duma Nikhu," an expression of their feeling of freedom from all agricultural labour, and indulge in recreations and games, the chief of which is polo. A goat is killed and roasted and the meat eaten at the place where they perform their dances, which continue late into the night. They also add to their enjoyment by shooting at a mark, after which the assembly breaks up.

## III.

### Marriage.

589 931 When a boy reaches 16 or 17 years of age, his parents begin to search for a wife for him, and as soon as they hear of a likely girl, they summon the headmen of their own village, to whom they give food, and request them to ask such and such a person to give his daughter in marriage. The headmen carry this message to the father of the girl, who entertains them for one or two days. During this time he summons his relatives and the headmen of his own village, in order to consult them in the matter. In the case of consent being given, a prayer is read by both the parties on sealing the promise. The boy's father now presents the following things to the girl's father in token of their new relationship :—

| | | |
|---|---|---|
| Cloth | ... | 5 yards. |
| Needle | ... | 1 |
| Knife | ... | 1 |
| Rope | ... | 1 |

A period is also fixed for celebrating the marriage, and the party returns. About a fortnight before the appointed time the father or guardian of the boy starts for the girl's village, with three tuloos of gold (1 tuloo = 8 mashas), which is given to her father, and fixes the number of individuals to join the procession, as well as the exact date of arrival. Returning home he makes all necessary arrangements and sends four seers of *ghi* called "tão ai ghi" (*ghi* of the pan). The "Tão" (pan) ceremony cannot be performed until this *ghi* reaches the party, so that should there be any delay in sending it, the side in fault pays one tuloo of gold as a fine for being late. The "Tão" ceremony is performed before a number of the village people at 8. P.M., the night before marriage. A large iron pan is placed in the middle of the assembly, and a man of the Katchati or Bahuni family rushes forth with some *ghi*, *atta*, and seeds of wild rue or leaves of *chili*; and, putting these things into the pan, burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and, lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing this song:—

(1) Tung tao Bair Gul yao
Tung tao Jet Tanya na diayam
Tung tao aki Tananam.
(2) Tung tao Gilit Malika
Tung tao Jet Tanya na diayam
Tung tao aki Tananam.
(3) Tung tao Rajat ai yashki, etc.
(4) Tung tao Romet ai yashki, etc.
(5) Tung tao Kashir Shah Mira, etc.
(6) Tung tao polo Maqpuna, etc.
(7) Tung tao beero Moghlota, etc.
(8) Tung tao urir Khana Ra, etc.
(9) Tung tao Suchyo Girkisa, etc.
(10) Tung tao Maryo Machotya, etc.
(11) Tung tao Nuslo But ajih, etc.

Translation—

(1) The pan belongs to Bair Gul.
I will never let anyone place this pan on the hearth,
I will place it there myself.
(2) The pan belongs to Malik, the chief of Gilgit.
I will never let any other place this pan on the hearth,
I will place it there myself.
(3) The pan is worthy of belonging to kings, etc.
(4) The pan is worth being kept by a family, etc.
(5) The pan belongs to Shah Mir, the chief of Kashmir, etc.
(6) The pan belongs to Maqpun, the chief of Skardu, etc.
(7) The pan belongs to Mughlot, the chief of Nagir, etc.

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(9) The pan belongs to Khan, the Raja of Taila, etc.
(10) The pan belongs to righteous Girbi (the ruler of Gusar).
(10) The pan belongs to Maryo, the son of Mashar (a subsidiary person of the Rani family), etc.
(11) The pan is placed on Nado Bai, etc.

At the same time the women recite the following song :—

(1) Thiki lochan Bair Gul pan
Thiki lochan Jat Mayaki na dyan
Thiki lochan ali Momin.
(2) Thiki lochan Gibi Mallin
Thiki lochan Jat Mayaki na dyan
Thiki lochan ali Momin.
(3—11) Etc. etc. etc.

Translation :—

(1) A large sized grain belongs to Bair Gul.
I will carve an another string this on a thread.
I will string it myself.
(2) A large sized grain belongs to Mallh, the chief of Gibgh.
I will carve he another string this.
I will string it myself.
(3—11) Continues on the lines of above song till he end.

The Kachcha then placed the pan on the fourth for a moment, and then, lifting it up again, commences to dance and sing in the above manner. Then more he repeats his performance (the one which closes this "Dahan" ceremony), and then bringing out a maiden from the crowd, employs her to cook, without assistance, some small cakes on the pan. When four or five cakes are ready she hands over her task to other women, who readily take it up. Leaving the women to cook a dinner for them, the men go to another room, where they make merry by dancing and singing throughout the night, which is called after this ceremony "Dio ai Rat" (the night of the pan). If the procession has to go to a village or some distance, the bridegroom is bathed or shaved. Then, wearing as neat and clean clothes as they can afford, the retinue starts with the following song, which is recited by the bridegroom :—

"Amo sake ar go mosai dokai ajih ar sakam ti thanu."

Translation :—

I will go into my home and salute my dearest mother, whose milk I have sucked.

Herewith he proceeds to his home to salute his mother, and, on his return, the party recites the following pata :—

(1) A sweeper hut in sweeper hut
(2) Ask to ask me if she righteous me in sweeper me
(3) Nish her sweet tulasi sweeper hut in sweeper hut

[illegible]

Translation —

(i) Come hearty, O sloes, grow hearty!
(ii) A blessed day has risen to day.
Come hearty, O sloes, grow hearty!
(iii) This sloes will be weighted with gold.
Come hearty, O sloes, grow hearty!

In evening, when the party approaches their destination, a merry dance makes known their arrival and is echoed from the opposite party. Both parties, on entering the bride's house, compete with each other in inviting songs breaking of the cobbs and bands (bolls of their sweetmeats and their cloth), and thus, having taken their food, they continue dancing till late in the night. The man marrying a maiden, who always accompanies the procession with the bridegroom, made the marriage service. The girl's father then brings the ornaments, clothes and utensils, etc., for his daughter. If he is a well-to-do man he presents the above things without changing their price to her husband. If this be done, he can in her name, through all his life, lay any claim to the property, which is always considered to be free of his wife, and she can marry anyone she pleases on her husband's death. But if the girl's father, being in straitened circumstances, cannot afford to give the things without recovering their cost, the boy's father has to pay their equivalent at the time, in cattle or clothes, etc., or whatever amount the arbitrators may decide, and in this case the bridegroom has full control over the property; as his death he with cannot marry anyone without showing the consent of his relatives. This custom is called *bolid mahik*.

When the ceremonies are over, the bridegroom's party makes its preparations to return. To revive the dismal air of her home the people recite the following song —

(i) Rishe mal ai lolik re ile tidamanni.
(ii) Rishe chai ai hanti re ile tidamanni.
(iii) Rishe pasalo jako re ile tidamanni.
(iv) Rishe gam a-lok re ile tidamanni.
(v) Rishe mollaalo dori re ile tidamanni.

Translation —

(i) Come ma, O beloved of your mother, why are you following?
(ii) Come ma, O [illegible] why are you following?
(iii) Come ma, O possessor of golden bolls, why are you following?
(iv) Come ma, O mistress of charming eyes, why are you following?
(v) Come ma, O mirror of pearly teeth, why are you following?

On this she is brought out. She weeps bitterly at the separation from her relatives, and the assembly sings the following song —

(i) Eka bhin ajok hajol mollo ai Tilly mag hajol.
(ii) Thy boys dijo ai ral'o mollo ai Tilly mag hajol.

[illegible]

Translation —

(1) Do not weep, O fawn-like girl, thy complexion will turn pale!
(2) There will go on a lofty hill, O girl, thy complexion will turn pale.
(3) There will (by weeping) burn your heart, thy complexion will turn pale.

In Hausa there is a custom called "Kan." If a young man has determined to marry a certain girl but her parents are not willing to give her to him, the young man either waits out in an assembly of the village headmen —" The girl is mine, and I will perform 'Kan' if she is not given to me." Sometimes in order to assemble the people he lives a goat outside the village and enters the same words in the presence of those who collect., or if he gets an opportunity he warns the girl's shin slightly in the presence of some other men and says to her —" You are mine." When this has been done, the parents are obliged to marry the girl to him, but they can demand from him whatever they like up to the limit of his means. If they marry the girl to anyone else, the young man will murder the girl as well as her husband as soon as he gets an opportunity.

## (b)

### The Ceremony of "Sabon an Daka" (Bleat of Country).

This ceremony was performed for old women, who have been virtuous and chaste throughout their lives. These women were called "Sada," and their descendants were very proud of them, so that on the occasion of family quarrels they used to say to the opposite party, "What have you to say to us? Our mother is "Sada," while yours is not." To accomplish this rite, an elevated mass platform, about five yards each in length and breadth and a yard in height, was erected by the woman's nearest relatives. On the day appointed all her kinsmen came to the place, with a white she-goat as a sacrificial victim, to decide the fate of the old woman. The latter was clad in silk and placed on a bench. The eldest of the family tossed a silk turban on his head, as well as on that of the goat, and placing the goat below the bench with its face downward, addressed it in the following manner —

"O thou white goat, if my daughter" (or whatever relative the woman was to the speaker) "has throughout her life lived an honest, virtuous and pious life and has consistently shun all the sins and crimes of falsehood, theft, debauchery and treachery, be pleased to relieve this bench for the sake of such a righteous and godly woman." In the case of the woman having led a blameless life, the goat by touching the bench approved her virtues. The assembled crowd then broke forth in shouts, and as an expression of their joy the relatives killed several goats and fed the people present. But if it happened otherwise, and the goat instead of performing what was considered an evidence to the bench, was found a blessing, then a great shame took hold of all the [illegible] for the remainder of her life.

V.

THE CEREMONY OF NAGI SACRIFICE.

Nagi Sachani is said to be a goddess who lived at Nangam in the Astore district, on a stone altar situated at the foot of the Nagidki hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jungmi was specially appointed by the Rāja to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sachani, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this ceremony were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villagers, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending journeyer at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sachani," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

"KHOMAR" OR "MAJANI."

In Chilas and in the adjacent villages of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khomar" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majani" in Kohistani (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving feast to all the villagers at a place called "Kai." Whichever party provides the larger feast gives the day, while the other must needs submit.

VI.

DARDISTS.

There are some men and women of those parts who are called Dangrāik. When they are worked up into a state of frenzy the priests and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Dangrāik as well as the local musicians. A bundle of green and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Dangrāik grab their way towards the fire and begin to inhale the smoke, until

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787 786 791 they lose their senses and commence to dance to the noise of the drums. They also eat some of the extremely bitter leaves of the "chili" (*Fraxinus macrocarpa*) while dancing. The music then becomes fast and furious, and the onlookers cheer loudly. The Daryals glance from time to time towards the surrounding trees, among which the giants and fairies have taken up a position. After a short dance the Daryals place their hands on the shoulders of the drum-beaters and their ears on the drums, as if they are very attentively listening to what the drums says. In a short time they again commence dancing, and sing the prophecies they have been told by the drums. If there be anybody present wearing red clothes when a Daryal is dancing, the Daryal is much annoyed and rushes at him. No man clad in red clothes is therefore allowed to be present. After an hour's dance the performance closes, and one or two strong men appear in the circle, and the Daryals climb upon their backs and are carried away out of the enclosure to a house, on which after a short rest they recover from their frenzy.

I once asked a Daryal woman of Gilgit how she had become a Daryal, and after long hesitation she related to me the following story: "When about seven years of age I used to go with my flocks to the distant pastures on the hills. Once I saw a fairy sitting on a Chili tree and eating its leaves. Her eyes were brilliant and large, with thick eyebrows, which were high above the eyes and almost joining the hair of her head. She came towards me and asked me to accompany her, saying that her house was built of gold, and that I should be well feasted there. Hearing this I lost my senses, and so I was then standing on the edge of a stream, I fell down into it and got a severe wound on the right thigh. Some of the shepherd boys who were also feeding their flocks at some distance saw me fall, and, hastily taking me out of the water, carried me to the village. My father then killed a goat in order to ascertain if I were really under the power of the fairies, and I drank all of its blood, but I was unconscious of what was going on around and remained in this state for about ten days without taking any food. During this time the number of giants and fairies which appeared to me increased to fourteen, of whom seven were Muhammadans and seven Hindus, each sect remaining apart. Their queen, who was Hindu, was clad like a fakir and had gathered her hair on the top of her head, upon which she wore a cap. They brought and showed me different kinds of food, but gave me nothing to eat. In these days they taught me to dance, and the following two incantations called "Gasa" and "Wipa":—

Gasa.

Gasum, Gasum, Trishlum ni *Zoshi* gasum; Zoshi ni Shawali gasum; Yun ni gasoli gasum; Pe ni parwi gasum; Ding dishik gasum; Tip phili gasum; Jot jaswar gasum; Ashpa ni chuwo gasum; Jakus ni goko gasum; Ajab ni wua gasum; Ayi ni chhal gasum; Terwak ni shoshi gasum; Bus ni shaw gasum; Nosli jot gasum; Shirli ni shaw gasum; Dewak ni chhai gasum; Chai chawi jos gasum; Mosha birga ni jos gasum; Dewak ni pus gasum; Aga ni taw gasum; Berli ni bathai gasum; Sat khap

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a. "Ashpa ni chuwo ni shaw gasum."

paryan ganam; Hui ai sar ganam; Sar ai nintai ganam; Yujan ai batheli ganam; Batheli ai Chhai ganam; Sum ai sumading ganam; Joo jarwar ganam; Soni sarpiok ganam; Sat khap barai ganam; Drang ai dam ganam; Khirte das ganam; Hunte rong ganam; Chin chili ganam; Nesli nintai ganam; Jun ai ayin ganam; Taru ai shur ganam; Trakhan ai Yudaini ganam; Yudaini ai Hazooli ganam; Gao ai bashoshi ganam. 787– 786 791

*Wipe.*

Muti, Muti, Trakhan ai Zooli muti; Zooli ai Hazooli muti, &c. &c., continues in the same way up to end of Ganu.

Translation—
*Ganu.*

I will bind, I will bind, I will bind Zooli (a fairy) of Trakhan (a chief of Gilgit). I will bind Hazooli the daughter of Zooli. I will bind Gazooli the daughter of Yun (a fairy, also the moon). I will bind the sole of the foot. I will bind Ding (a giant) of the lower strata of the earth. I will bind all the insects. I will bind giants and wild animals. I will bind the colt of a mare. I will bind the offspring of an ass. I will bind the lamb of a sheep. I will bind the kid of a goat. I will bind the bullet of a gun. I will bind the markhors of the jungle. I will bind the green pastures. I will bind the fields of fairies. I will bind the key of demons. I will bind the pregnant women. I will bind men for fighting. I will bind the way of giants. I will bind the stars of the sky. I will bind the pieces of the earth. I will bind seven hundred fairies. I will bind the springs of ocean. I will bind the outlets of springs. I will bind Batholo (a fort of fairies) on Yujan (Nanga Parbat or Dyamer Mountain, situated on the west of Astore). I will bind the key of Batholo. I will bind Sumading (a giant) of earth. I will bind all creation. I will bind Soni (a giant) of the upper strata of the earth. I will bind seven hundred daughters of fairies. I will bind the booming of drums. I will bind the lower plains. I will bind the upper pastures. I will bind all the *Aeli* trees. I will bind the green banners of the fairies. I will bind the mouth of serpents. I will bind the voice of the flute. I will bind Yudaini (the fairy drum which is said to be beaten by fairies on Khamu, a mountain near Baichi, a village in the Bagrot Valley) of Trakhan. I will bind Hazooli (a fairy) of Yudaini. I will bind the call of the cow.

*Wipe.*

I will release, I will release, I will release Zooli of Trakhan. I will release Hazooli, the daughter of Zooli.

&c. &c. &c.

If it is wished to restrain any person, phenomenon, thought, wish or desire, &c., from their natural course of action, the "Ganu" is read by the Daonyale on a small stone, which is then thrown towards the person or thing interested. By reciting the "Wipe" in the same way on another stone, the person or thing is again rendered active.

## YĀTHINI.

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Adjacent to and on the southern side of Basin, a village about three miles west of Gilgit, there stands a cliff at the junction of the Kargah and Naupur nullahs. A large image of an erect Buddha has been sculptured on the rock-face, about 30 feet above the ground. It is without doubt a sculpture of ancient date and shows that the valley was once inhabited by a race professing Buddhism. The people call it "Yāthini" (giantess), and relate an interesting story about it. They say that she was the sister of Shri Badat, a King of Gilgit who was the descendant of giants. She lived on the said rock and, being a man-eater like her brother, was in the habit of killing and devouring half as many of the men as happened to pass by, leaving the other half unmolested. The princess continued this practice for a long period, to the great distress of the inhabitants, until a certain Danyal named Soglio, feeling the loss of so many people dear to his heart, devised a successful plan of murdering her in order to save his beloved countrymen. With the above design in his mind he set out for the place with a party of brave and bold men. Reaching the spot he burnt a small fire at the foot of the said rock, and his companions took their seat around it in a small circle. The Danyal, according to his usual custom, put some *chili* (juniper) leaves on the fire and inhaled its smoke. Thus driving himself into a state of ecstacy, he commenced dancing and singing some magic incantations, which were repeated by his companions. The Yāthini was elated at the prospect of more victims. As soon as she approached the Danyal he stepped forward and addressed her in a song, of which the following is a translation :—

"Have not you heard, O lovely princess, that your father has expired to-day?" Hearing this sad news, she struck her breast with her right hand. Soglio, who had with him some long iron nails, thrust one of them through her hand, as it lay on her breast, with such rapidity and strength that the nail penetrated her chest and went far into the rock behind. Soglio then sang another song, in which he sang as follows :—"Have not you heard, O charming princess, that your brother has also died to-day? On this she struck her second hand on her thigh. Soglio quickly pierced this with another sharp nail. The Yāthini was thus firmly fixed to the rock, and was unable to move, or to take revenge. The party was much delighted at this success of the Danyal who further turned her into a stone by his prayer, and even more delighted were the inhabitants when they heard of the good news. The unfortunate Soglio requested the people to bury him on his death near the Yāthini, as otherwise she would return to life and continue her cruelties. The people, who had now obtained their desire, held a private council to discuss the matter. They argued that no one could tell when and where Soglio would die, and whether they would be alive or able to procure his body at the time, should he die in some far-away country or by drowning in the river; in which case the Yāthini would recommence her practices with renewed ferocity. After a long debate they thought it best to accomplish Soglio at once. A man was appointed to accomplish the horrible task, which he did, and Soglio was at the same time buried close to the figure on the rock.

## VII.

### Omens.

Probably on account of the frequent attacks on Gilgit made by the chiefs of the surrounding States, certain signs and occurrences are considered to be omens among the Gilgitis. They are as follows :—

(1) If an unusually heavy rain falls at any season in Gilgit, it is supposed that the chief of Yasin will advance towards Gilgit.

(2) If innumerable kites are seen hovering over Gilgit, it is generally accepted that Gilgit is to be invaded by the Nagar people.

(3) If packs of wolves make frequent night visits into Gilgit, and inflict heavy losses among the flocks, it is affirmed that the chief of Hunza is certainly going to invade and plunder Gilgit.

(4) If the harvest be unusually abundant, it is believed that Gilgit will be attacked by the Punyal Chiefs.

## VIII.

### Lunar Eclipse.

The Gilgitis say that Grahn is the name of a giant, who is a lover of the moon. On the 14th of the lunar months, when the moon is in its full beauty, the Grahn, whenever he pleases, catches hold of the moon, leaving untouched only a part which contains a fig tree. At such time the people of these parts beat their iron pans (on which they cook bread) like drums and cry loudly, "O Grahn, we have brought a large force, beating drums against thee, leave her (the moon), or we will rush upon thee?"
In the meantime the eclipse ends, and they become happy at their success.

### Solar Eclipse.

The Gilgit people say that whenever any good king dies or is banished from his country, the giant Graha becomes angry against the sun, and darkens a whole or a part of his (the sun's) face as a sign of grief for the death or the banishment of such a good king.

## IX.

### The Creation of the World.

It is said that the earth was at first enveloped in water, which was at some places frozen, and where some Yathu (giants) had taken their abode under Yamlo Hal Singh, their ruler. On a certain day they held a council for the purpose of bringing earth over the water. Their ruler said that the task was above their power but, however, he knew of a wolf called Bojare Shal who lived at a place named Milgamok (old ice) and who, owing to his great genius, would be able to perform this work. "Provision[1]," was first sent as a messenger by the Yathu, but the wolf refused to come, saying that he would not

[1] [In answer to a question regarding this name, the author of the paper informs me that the original word is *rayi*, which may also mean "fortune."—Ed.]

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773 keep trust in Provision, who was a servant of everybody. On this the Yaths sent "Trust" to the wolf, and he came with him to the ruler of the Yaths. The object was explained to him and he said that a bird called Garai Patan, who lived on the snows on the Coxus Mountain, should be sent for at once. Provision was first made the messenger; but the bird declined to come; whereupon Trust was sent to him and he came to see Bojare Shal and Yamlo Hal Singh. Bojare Shal now sent for a mouse which lived close to his home. When everything was ready the wolf gave orders that Yamlo Hal Singh should stand in water as a pillar upon which Gorai Pattan should spread his wings, while the mouse by the making a hole into the ice should bring out and spread all the soil over the wings of Gorai Pattan. The orders were obeyed and the wings of the bird covered all the water, while the mouse brought out all the soil which was beneath the water. In this way the earth was turned over the water.

## X.*

### "Neelo But" (The Blue Stone).

643 778 There used to be at Gilgit a blue stone called "Neelo But," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had resorted to it and prostrated himself before the stone. There and then the people adorned his head with a crown, swore fealty and tendered their allegiance. This was the day when all the better class would gather to see the new "Rá" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief.

When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Rá, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

— [787] The *dasya*/ (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the state of ecstacy that accompanies prophecy by the soothsayer. Before being dismissed at night all present partook of a feast; some were gratified with handsome *khilats* and other distinctions; some gratified by a gesture of kindliness.

### The Ceremony of Shri Bai.

778 796 842 782 Shri Bai is the name of a goddess who, as the people say, lived on a rock at Nangam, a village in the Astore district. The rock too is called Shri Bai, and is always kept covered with branches of juniper, while an attendant called "Boh Bin" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the hot weather, when the people had gathered their

* [See also p. 109 *ante*.—Ed.]

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crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Boh Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Boh Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, *viz*: "Mulkum."

## "Rato" or "Chili"

At Farfuh, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chuto Rato, Shilo Rato, Surgon Rato, Chilko Rato and Thoko Rato. In these tracts there are five very large boulders and five small stones, called respectively "Dev-ai-Maron" and "Mos Samaran Ken" (*i.e.*, stone for distributing flesh). Here the "Rato" ceremony, also called "Chili," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chili or *Juniperus macrocarpa*. These branches were placed upon the "Dev-ai-Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mos Samaran Ken" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder-blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dev-ai-Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O iron-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small flat loaves. They threw the *atta* on the *chili* branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who eat and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bulchi were called "Aju Bin," at Sinakar "Shri Bin," at Gilgit and Dainyor "Rato-denaken," and at Naugam "Shri Bai." The

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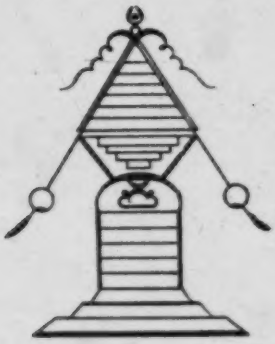
000 "Shri Ba" ceremony, performed with a slight difference at Naugam, will be dealt with separately.

## Sculptured Stones.*

532 174 778 On the bank of the Indus river a big stone is seen about a mile's distance from the entrance of Botugah Nullah (Chilas Nullah) where there stand some boatmen's huts. It bears a figure of a Buddhist *Manı* [ ? ]. The carving begins a little above the foot of the stone. In height it is a little larger than a man. Though faintly engraved, it is so skilfully whitened that, although it has been exposed for so long a time to the action



of the wather, its white colour is still to be remarked from a distance. On this rock there arealso many other figures of the same kind, but they are somewhat smaller in size than the one above mentioned. Some two or three miles below this place, there are numerous stones of various sizes on the river bank bearing the figures of goats and markhor, &c. Some of the stones show representations of axes, while the others are those of leer. At some places the carvings are seen on the top of a stone as well as on its sides. The same kind of figures are also seen in the Bagrot Valley engraved on rock-faces between the Sanikar and Bulchi villages.[1]

At Barmas, near Damot, in the Sai valley, there are two pictures of Buddha. One is carved on a stone, and the other is a painting of Buddha sitting among his disciples.

At another place, in the neighbourhood of Chilas, there is a rock still larger in size, and on is river side there are a good many figures. There are also two or three carvings of tempes with a large number of men, goats, horses and cows, &c., engraved on them. On this stone there is an inscription written in some ancient character. The same carvings are noticed for some way along the river, which here does not rise sufficiently in summer to do them any injury. It shows that in a certain period, this part of Chilas was inhabitd by Buddhists. The inhabitants of Chilas are under the impression that all these inscriptons are made by the fairies.[2] The tradition is that in ancient times the land was

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[1] The villages are situated in the Lesper Valley.

[2] [A similar belief is held by the Malays (Mahommedans) of Lower Siam and Pahang regarding the "Orang Pawai" (Pawis), and certain clay tablets of Buddhistic origin found in caves. See Studies, *Man*, 1902, No. 125.—Ed.]

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[3] [See also p. 108 *ante*.—Ed.]

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frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazono;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

### The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

### "Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

### Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

### A Pearl Tree on the Deobani Mountain.

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On the east of Tashot, a village in the Bagrot Valley, there stands a snow-covered mountain called Deobani. The people say that there is a large pearl tree on its top, which is the property of the fairies and giants. A good mountaineer is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of giants and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life; he was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his shoes. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Nanga Parbat, a mountain on the west of Astor.

### Shangali Ween.

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At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Ween" (place of putting chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O *Sojo Shangali* (sacred chain), whoever of us is sinful please accuse him by striking his neck; and the chain used miraculously to whirl round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found at the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The men, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at this attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was disclosed.

### Nosh and Chakrot Barl.

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Near Laos village in the Astor district there is a small fountain called Nosh. The people consider it a sacred one and offer sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some unclean thing into the spring, such as the bone of a dog; it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able

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to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

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### "Rashoo ai Yudaini."

### (The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

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### The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Harrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

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## XI.

### The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

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[1] [Cf. the Greek story of Midas and his ears, and of how their existence there was revealed to the people.—Ed.]

539 for a long time, in fear lest his life should be in danger should he breathe but a single word. But his belly began to swell day by day, owing to his keeping the knowledge to himself. He was at a loss to know how to cure his disease without betraying the secret, but at last thought of a remedy, and went up a lofty mountain to search out a lonely place where there would be no shepherds or other men. There he dug a small hole sufficiently large to hold his head. Seeing that nobody was anywhere near, he put his head into the hole and began to cry as loud as possible, in order to let out the secret from his belly, that one of the feet of Malik was like the hoof of an ass. He continued repeating the words till he felt quite cured, and then returned to Gilgit. A couple of *chili* trees are said to have grown up after a short time on the spot where he had uttered the words. A certain shepherd happened to go there and by chance cut a branch of one of the trees for the purpose of making a flute out of the wood. He brought it home and fashioned it into an instrument. But when the flute was blown it always uttered the sentence which the servant of the Rá had uttered on the mountain. The news soon got about, and the people were so surprised to hear it that numbers came from a far distance to satisfy their curiosity by seeing and hearing such a miraculous flute. The Rá himself even heard the news, to his perplexity and sorrow. He called for his servant to question him, and to punish him if there had been any fault on his part. But the man was unable to reply until he had traced the origin of the wood of which the flute was made. Having done this, he ascertained that the miraculous power of the flute was due to him. Begging pardon of the chief, he related to him the story, to the latter's great amusement, and thus saved his life.

## XII.

### The Legend of Shri Badat the Man-Eater.

Once upon a time there lived a chief at Gilgit named Shri Badat. He was in the habit of obtaining a sheep daily from his subjects. One day, when eating his dinner, he was much surprised to find that the meat was more tasty than before. He ordered his *bakhis* (darogha of the kitchen) to find out where the sheep was brought from. The *bakhsi* concerned was sent for, and he stated that he had got this sheep from a woman of the Barmas village. She was ordered to appear at once. The woman who did not know the reason of this sudden call, was much frightened at being brought before the chief, whom she had never seen before. Trembling as she approached the court, she was much relieved on hearing Shri Badat's questions and cheerily replied as follows: "Peace be ever upon thee, O thou great King of Gilgit! The mother of this sheep had died a few days after its birth, and the lamb being very beautiful was very much admired by me. Thinking it a hardship to lose the lamb as well as the ewe, I fed it with my own milk until it was able to graze. A few days ago the same lamb was presented to your Highness." Shri Badat was very pleased on hearing this story, and gave the woman a liberal reward and dismissed her. Sitting alone, he began to think over the cause of the tastiness of the meat. He argued that since the meat of a lamb which had fed on a dead sheep's body—which the human breast, was so excellent to the taste, the meat of the human being who is

3: Muhammad G-3 (ca. 1901) 1907 AV3 Dard AV3



always nourished by human milk would certainly be better than that of an animal. 539
Coming to this conclusion, he gave orders that a tax of human children should be levied in future instead of sheep, and that their meat should always be served at his dinner. In this way he became a man-eater.

### The Capture of Gilgit by Shardu Chefo; the Soul of Shri Badat and the "Talido" and "Ndalo" Ceremonies.

In the reign of Shri Badat, a Buddhist Chief of Gilgit, three princes named Khiwas, 173
Jamshed and Shamsher, the sons of Azur, a chief of Skardu, are said to have arrived at 340
Danyore, a village situated about four miles east of Gilgit at the junction of the Gilgit and 776
Hunza rivers. They were the first Muhammadan chiefs who started from Skardu to conquer and subdue the hill States of Hunza, Nagar and Gilgit. They had succeeded in capturing the two former States, and it was now the turn of Gilgit to fall into their hands. The people relate an interesting story about their arrival and their obtaining possession of the fertile tract of Gilgit proper. They say the princes were born of fairies and arrived at Danyore flying on wings from the lofty mountains where the fairies live. One day they saw a wild cow grazing on the "Danyore Khoh," a hill at about two miles distant from the place they were sitting. The elder brothers, Khiwas and Jamshed, requested the younger, Shamsher, to shoot the cow with his bow and arrow. Shamsher out of respect for his elder brothers said that he could not shoot first, but he was overruled and compelled to carry out the request. He then took up his bow and arrow and aiming at the cow shot her with such dexterity that her body was pierced by the arrow. The Danyore people were much surprised to see this skill of Shamsher, and ran away noisily to the hill to fetch the body. They found the animal lying half-dead of the wound caused by the arrow, which had penetrated the heart. The cow was brought to the village and placed before the princes, who ordered the liver to be roasted and served. When the meat was brought in, Khiwas and Jamshed remarked that it would be seemly on Shamsher's part to eat it himself, as it was the result of his skill. In vain did Shamsher try to make them join. He was thus obliged to eat it himself, but he had not taken more than three or four slices, when both his elder brothers took flight into the air and disappeared. Shamsher also tried his utmost to follow his brothers, but the meat just taken by him had worked such an effect on his body that he could not even rise a little above the surface of the earth, and reproaching himself with the deed which had caused his separation from his beloved but faithless brothers, he remained content to pass his future days in the village. The inhabitants of Danyore who had seen his marvellous act, considered him, on account of his being "fairy-born," of a race superior to their own, and always showed him much respect and obedience. After a lapse of some months he refused to a large gathering of the villagers around him, that he had just seen a [illegible] markhor frolicking hither and thither [illegible] and Nalkan villages), and that he wished to shoot it at once with his arrow. They were very surprised to know that he had seen a markhor from a distance of more than four miles, and they would not have believed him had they not already experienced his miraculous power of sight on the occasion of his

539 shooting the cow, and had they not believed him to be fairy-born. They all therefore
774 expressed their pleasure at his wish to shoot the markhor. Shamsher then aimed at his
173 victim, and, shooting the arrow with all his might, cried out that he had killed the markhor, to the great joy of the villagers, many of whom expressed their wish to accompany him in fetching the dead animal. They went up the hill and the Nanpur stream and found the markhor lying on the self-same spot that had been pointed out by Shamsher, and they all heartily congratulated him on his success. The sun was high and the day hot, and the men, who were tired, searched for and found a spring well shaded by trees. There they slept for a while. Miyo Khki Imsi, a daughter of Shri Badat, used also to live on the same mountain near the spring, in order to pass the hot summer days. A maid-servant of hers happened to come there to fetch water, and was surprised to find that some strangers were sleeping near the spring. She returned at once and reported the matter to her mistress, who became very angry and ordered all her maid-servants to capture and bring them before her. This was done. Shamsher was a youth of handsome and comely appearance, and as soon as the princess saw him her rage fled, whilst she forgot every angry word she had thought of on hearing the occasion, and very politely and amiably asked after his health and the cause of his coming up the mountain. She was so much struck and pleased with his refined behaviour and elegant manners that she at once exclaimed

"I might call him a thing driven for nothing unused
I ever saw so noble."

Shamsher asked for her permission to leave and go down the hill, but this was refused and the party was amiably invited to stay the night. They devoted much of their time to conversation, and Miyo Khki evidently showed her preference by listening to the stories of the prince's adventures and deeds of valour from his own lips. At last he gained a tender place in her heart. The moment was a critical one for Shamsher, who thanked her courteously for her favourable consideration and told her that the idea of her giving her hand to a foreigner like himself would prove a sorrow to all concerned when the news reached Shri Badat. These words were hard to bear, and the soft-hearted princess began to weep and fell down at his feet. This action of Miyo Khki produced a sudden effect on the heart of Shamsher, who feeling for her unbearable grief, lifted her up from his feet and gently consented to their union, in spite of the fact that might exist them at her father's hand. The princess was pleased beyond expression, and her subsequent devotion is a proof of her feelings. She ordered all her maid-servants to appear, and explained to them her desire. She also informed them how dear she was to Shri Badat and that this would cause him to listen to her appeal. But if any of them should tell the news, she must consider her life as at an end, and her property confiscated. They all trembled at the words of their mistress, and with due respect expressed themselves to the effect that her happiness was their heartfelt desire, and that they were extremely glad to know

engagement from their mouths. The marriage ceremonies were secretly performed on the same night, and Miyo Khki was, some people say, named Subiza, but according to others her name became Nur Bakhi. Next morning Shamsher showed his Daiyani

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companion to go down to their village, with instructions to keep what they had seen a secret. Shamsher became filled with the desire to make himself ruler of Gilgit, and began to instigate his wife to murder her father and to raise the Dangrot people secretly against him. Sakina, whose passions had mastered her sense of duty, prepared to take her father's life for the sake of her beloved stranger. Shri Badar, being the descendant of giants, had no fear of being attacked by sword or arrow, as these weapons had no effect on his body, and so one knew what his soul was made of. The first thing therefore for Shamsher to inquire was the secret of his soul. So, on a certain day, in order to gratify this desire, and to prove the trust his wife had in him, he proclaimed that as soon as the leaves of a certain tree should decay and become yellow, she should no more see her father. It happened that the leaves of the tree decayed much earlier than usual, and Sakina, thinking that it meant the death of her father, went down the hill lamenting; but she was much surprised to find that he was still alive. She related to her father that a few days ago a certain *fakir* had gone up the hill and had foretold that as soon as the leaves of a certain tree should turn yellow she should unfortunately find herself an orphan. On this day the leaves of the tree had turned yellow, and, considering this an ill-omen, her filial love had caused her to present herself at his feet, but she thanked God it was not so, and that the *fakir's* statement had proved false. Shri Badar said in reply, "O my affectionate daughter, nobody in the world can kill me, as no one knows of what my soul is made. How can it be injured until summer comes in winter? It is beyond a man's power to inflict harm on my body." Sakina said that her happiness depended on his life and safety. As she was dearest to him in the world, he should have no hesitation in informing her of the secret of his soul. She would, moreover, be able to forestall any unfavourable events, and to show her filial love by devoting her life to the safety of her kind father. He used much *finesse* in turning the topic of conversation, and made many pretences in order to keep his secret from his daughter, in spite of her pertinacity. His paternal love at last compelled him to grant her wishes, and he informed her that his soul was made of *ghi* (butter), a substance which cannot be rolled without much heat; and that whenever she should see a large fire burning in or around his fort, she must consider it the last day of his life. But he did not know that he was putting his life in danger by confiding in a weak-hearted woman, who was being used to take his life. Bhyo Kishi passed a few days with her father and then went up to her hill-abode, where she found her beloved Shamsher anxiously awaiting her arrival. To him she related her conversation with Shri Badar. He was extremely glad to receive this description of Shri Badar's soul, as he was prepared to spare no pains in taking his life. The information acquired now led him to think of the speedy fulfilment of his hopes. He is said to have sent for his Dangrot companions secretly, who had accompanied him to the hill, and whose loyalty was unquestionable, since they [illegible] as the price of a kiss. [illegible] he had earned the title of man-eater; and his subjects were already looking for an opportunity of getting rid of the tyrant in order to save the lives of their innocent children. In a few words therefore Shamsher won the Dangrot men's approval of the plot against the life of Shri Badar, adding that he was now aware of the secret of their ruler's

539 end. They agreed to lend a helping hand to Shamsher and to raise the subjects secretly
776 against their merciless chief. On finding that the majority of the people had joined him,
173 Shamshir fixed a date for accomplishing the deed by burning a large fire fort at night round the fort of Shri Badat. A few days before the appointed day, he sent down Sultan to his father with instructions to keep the secret, while he himself went down to Danyore village to make his preparations. At about 3 a.m. on the night appointed for the purpose, all the people turned out of their houses with torches in their hands and a quantity of wood. Shri Badat's fort was situated about 200 yards east of the present Gilgit polo-ground on the site of the houses of the Bhimi family. The people were still some way from the fort when Shri Badat's spirit began to feel uneasy. He therefore asked his daughter to go out and see what was the cause of his restlessness. This unfaithful and faithless woman, who had a perfect knowledge of the conspiracy, went out and returned after some delay, in order to let the people come closer, and said that there was nothing to be feared outside the fort. But Shri Badat's increasing uneasiness brought him out of his room. He found himself in a very awkward position, having by this time been surrounded by the enemy, who had succeeded in planting large fires round the fort. In this predicament he had no time to consider the necessity of punishing his wicked daughter, but at once jumped up in the air and took wing towards Chotar Khan, a snowy tract in the Ishkoman Valley. He is said to have rested at Yashpur in deserted village some about 12 miles west of Gilgit Hindi, where he requested somebody to bring him a cup of cold water. The village had a plentiful produce of grapes, and the inhabitants used to make wine from them. The man therefore brought me a cup of wine to Shri Badat, who refused, saying angrily that, seeing that he had come down after having escaped from a fire which had done great injury to his soul, it was improper for the man to give him wine instead of cold water, which was what he had asked for. But some would bring him water, and, being thus dissatisfied with the treatment of the villagers, he cursed the place, saying that it would be totally ruined and laid waste, so as to produce no grapes again. It happened in the following year that the glacier which afforded a supply of water for the village melted away, thus effectually destroying the village cultivation forever. From Yashpur Shri Badat went to Chotar Khan and hid himself there under a big
796 glacier, where he is still said to have his abode.[1] The people have a firm belief that he will re-appear at Gilgit to renew his rule over them with redoubled fury. Being afraid of his regaining the kingdom, the people are in the habit of burning big fires in their houses throughout the night of the anniversary in November on which Shri Badat was driven from Gilgit, in order to keep away his ghost if it return. On this night no one ventures to sleep, but to while away the time they are in the habit of
578 dancing and singing round the big fire. This ceremony is called "Tshon." There is, however, a family of Kutchins (the kitchen servants of Shri Badat) who do not take part in the performance of the ceremony, for they are still loyal and faithful to their master, and are still desirous of his returning to his own. This is the only family now residing at Gilgit who are well-wishers of Shri Badat. It is curious that they should have escaped injury at the hands of the opposite party.

1. [i.e. Shri Badat. See CAT. 116 pp. 119-178---ANALYST]

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On the afternoon of the following day each family kills five goats for every house, as a token of their happiness at being free for one more year from the re-arrival of the cruel chief. The meat is dried and kept to be cooked during the following months. It is said that the meat of the goats killed on this day does not turn bad, even if kept for years. This ceremony is called by them "Nimlo." 776

A STORY OF THE KANIBATA FAMILY AND "CHILI" CEREMONY. 539 241

Once upon a time there resided at Gilgit a wealthy family of Kanibatas. This family lived alone in a separate fort on the site of the fruit orchard in which Mr. Hayward is buried. The family grew so strong that it kept the chief afraid of its power. The Rá, who always used to keep a watchful eye over this clan, was so frightened by their doings that, being unable to fight them openly in the day-time, he thought at last of making a sudden night attack on the sleeping warriors. The proposed attack was so successfully carried out by the Rá that he left none alive in the fort except a pregnant woman, who managed to escape by a small window and took flight up the Kargah Valley, in order to seek a refuge in a secluded village of Darel. There she soon bore a son. None of the family survived to cultivate their lands, which were lying waste. The Rá, however, took this task upon himself, and whose was sown over the land by his followers. But he was much vexed when he saw the whole crop turned black and become unfit for food, and that his labour was fruitless. For the five successive years the same state of things continued, and the Rá, being weary of cultivating the lands any longer, at last ordered the Daryals to explain the real cause of this misfortune. According to their usual custom the Daryals worked themselves into a state of frenzy by burning the leaves of the *chil*, and then, putting their ears for a short time upon the drums to listen to what these had to say, sang a song to the following effect :—

"The fertility, prosperity and abundance of Gilgit were due to the happiness and the blessed hands of the Kanibata clan, and because they were extremely oppressed and tyrannised over by the Rá, the destruction of the land resulted and will continue until a man of the same family is brought here to plough the lands with his own oxen, and to put in the seed in the Rá's chisik. A few handfuls must be scattered by the Rá himself, while the remainder is sown by the Kanibata or his followers in those fields. The other inhabitants must not precede the Kanibata in ploughing and cultivating their lands." On this the chief gave orders to the assembly to bring a man of that clan, from any part of the country in which he could be found, and promised that a good reward would be given to the man who succeeded in finding him. A number of the Rá's followers at once started in all directions in the hope of gaining the reward. The man who had set out for Darel and Tangir came to know, to his great delight, that a woman of the family had at the time of the massacre escaped towards Darel, where she had since borne a son. He sought out her dwelling, and promising [illegible] good reward, obtained her consent to accompany him to Gilgit. He thus gained the reward, while she was welcomed by all the people. The Rá then assisted in the sowing of the fields according to the advice of the Daryals, and with the returning happiness of

539 241 the Katchata the crops were that year excellent. The boy was afterwards married and is said to have had four sons. Three of them were sent to the Rás of Hunza, Nagar and Yasin, at their request, to reside in their respective States as beings of divine nature, while one remained at Gilgit. From that time it has become a custom that the Rá's lands are ploughed first by the Katchata clan, and that afterwards the other people commence this operation. As soon as the ploughing is finished and the time to sow the seed has arrived, the Rá gives a big feast to the inhabitants, who all assemble at his house and make merry, with the usual dancing, singing and playing upon flutes and drums. Some flour is then rubbed on a Katchata's face, and his long locks are let loose. Moreover, he is made to bellow and go like an ox in front of all the party towards the Rá's fields, where some food is given him by the Rá. This he catches and eats like a beast. Next begins the sowing operation by the Katchata's putting some handfuls of seed in the Rá's skirt, who mixing with it a small amount of gold dust, scatters it with his own hands in one of the fields. The rest of the seed is scattered by the Katchata, and then by all the other people in their fields. On this day, which is called "Chili," the Katchata receives from the Rá a reward of one maund of flour, 5 seers of *ghi*, one turban and one cloak.

### The Murder of Wazir Thusho.

173 121 539 There lived a wealthy and influential man named Thusho at Gulapur in the Punyal District, during the time of Badshah, who was the ruler of Yasin. He had made for himself a golden plough, and used to keep many hidden treasures in safe places in the adjacent *nullahs*. These are said to be still buried, but the places are unknown. Badshah, the Mehtar of Yasin, once sent him a *khillat*. When the messengers reached Gulapur, Thusho was ploughing in a field on the side of the Yasin road. The men, who did not know Thusho asked him the whereabouts of the house of Wazir Thusho. He pointed out his own house to them, showing them a round-about way to it, while he himself went there direct by a short cut and arrived before them. In the interval he changed his clothes and then met the messengers, who presented him with the *khillat*. On receiving this, Thusho *salaamed* towards his fort called "Boori Thoki." (Its ruins are still found at Gulapur.) By so doing he meant that his fort was so strong that the Mehtars of Yasin sent him presents. The messengers were soon dismissed by him, and they related this story to their chief on their return to Yasin. The chief was much angered by Thusho's bearing, and advanced against him with a large force. Thusho sent out his younger brother, Khushhal Beg, to check his advance, but he had already reached Gulapur. In the fighting which ensued, Khushhal Beg cut his way through the opposite forces and came face to face with Badshah, who made three cuts with a sword at Khushhal Beg, which the latter dexterously parried with his shield, and cried out that it was now his turn of attack. The Mehtar enquired as to which of them was after all to turn tail, to which Khushhal Beg made reply that Badshah was a king of hawks, Khushhal Beg of fowls only, and that he must at last give away. The fighting was then stopped, and the Mehtar being considered victorious, returned to Yasin. Thusho was very angry that his brother Khushhal Beg had not killed Badshah when such a favourable opportunity offered itself; so he made him a prisoner in the fort of Chatur Khan in Ishkoman. Hearing this news, Badshah again led his forces against

Thanks. The Mehtar captured Hakim Beg, the son of Thanks, at Gahesh and brought him along with great ceremony and treated him very kindly, making him many presents in order to show him his magnanimity. Reaching Gahesh, the Mehtar sent Hakim Beg to his father Thanks with a message of surrender; but Thanks was still more enraged at such a message from the lips of his own son, whom he blamed for bringing with him an army against his father; and (taking up a contribution) was ready to commence fighting. Hakim Beg who had seen Badshah's might, however, persuaded him from doing so, and forced him to accept allegiance. Thanks yielded to this, and in the midst of a large crowd of the headmen and his followers, came out of his fort to salaam to Badshah. A dance was then held by the Mehtar, and Thanks ordered to show his obedience by dancing. This he did, but instead of salaaming to Badshah in the course of the dance, he turned towards his own fort. The Mehtar was filled with anger and ordered his servants to behead Thanks with his 11 sons at the same spot. They were cruelly murdered and buried all together. Their grave, which is called "Thanks ai Bostan," is about five yards square and nine feet high, having the form of a small moth in which they are buried. The roof has now fallen in owing to a fig-tree having grown out of the moth. Ghazabat Beg, the brother of Thanks, was afterwards recalled by Badshah from Chaner Khan and made Wazir of Gahesh.

## The advance of Shahzor Gazan against Gashkun, and the Destruction of the Gashkun Village.

When Sher Shah, Ali Shah, Shah Murad, and Shah Sultan, the princes of Shandu, advanced towards Chitral, they halted on their way for a couple of days at Chumagrah, a village about 15 miles east of Gilgit. Here they made merry, played polo, and tried to amuse the people by the horrible noise of about a score of drums. All the inhabitants of the village came to pay their respects, except one wealthy man of Chumagrah. Some of his servants called his absence to notice. He was therefore brought by the Chiefs' men and asked to explain the cause of his delay in paying his respects. He stated that he had gone to his grain-pen, and as he had left the kids and lambs loose to suck milk, he could not, owing to their noise, hear of the arrival of the princes or the sound of their drums. The chiefs turned very angry, and to ascertain the truth of his statement, they deputed some of their servants to go into the man's pen and to listen for the sound of the drums, which would be heavy afterwards. They returned, saying that the noise of his lambs was sufficiently overpowering to overcome the sound of the drums. The chiefs were astonished to hear this; but still they did not relent, and they decided that the lands of Chumagrah should be laid waste in order to prevent any of the people becoming rich enough to admit of a similar display of arrogance and disrespect. For this purpose the chiefs gave orders that twelve bags of quicklime should be thrown into the source of the Chumagrah stream, in order that the quick silver, because of its weight, would cause the level of the stream to be depressed and prevent water from being obtained for the irrigation of the land; and as a result about that Chumagrah village and fields were laid waste.

Their army is said to have arrived at Gilgit by both the Hunzanuk and the Astore routes. When both the divisions joined at Hisnil, a village about seven miles north-west of Gilgit, the

[illegible] prisons thought of mending their ways for the purpose of ascertaining their views, or they were proceeding against a chief not favourable to, who was likely to collect a further force on their numbers. Such a large force was never seen before in the country, and it was not so easy task for the chiefs to have them mustered in a day. The daughter was therefore was adopted by the chiefs, viz., to order their sons to divide secret together in a body so that every one sons, and to take out one secret from the same body as their enemy, in order that by this means they might be able to deliver the conditions. There is a body of women at Shandi, which, however, is more probably the ruins of a Buddhist age.

They conquered the country as far as Dabeid, where they are said to have planted a flag above under a large silver tree.

The old arrangements are said to be as mentioned that the chiefs sent a red flower emblem at Shandi, which marked there were as a measure of about one miles.

The following song is still preserved at Ulgili in memory of these Chiefs —

*(1) Kia, Sher Shah, Kil Shah, Shendi wal dwen, Ghiri ele ese go Kalow gwenge.

(a) Kia gwe, Mahyene si gwe, wal dwen Ghiri ele ese go Kalow gwenge.

(2) Kia, Sher Shah, Kil Shah, Shendi, wal dwen, Ghiri kele wenge bee gwi gwenge.

(a) Kia gwe Mahyene si gwe, wal dwen Ghiri kele wenge, bee gwi gwenge.

(3) Kia, Sher Shah, Kil Shah, Shendi, wal dwen, Kalow Kiele Ghiri ka Ghiri Gwi go Ter gwenge.

(4) Kia, gwe, Mahyene si gwe, wal dwen, Kalow Kiele Ghiri ka Ghiri Gwi go Ter gwenge.

(1) Kia, Sher Shah, Kil Shah, Shendi, wal dwen, Chemegin si wi ghen, eng beng dwenge.

(2) Kia, gwe, Mahyene si gwe, wal dwen, Chemegin si wi ghen, eng beng dwenge.

(a) Kia, Sher Shah, Kil Shah, Shendi, wal dwen, bwe ell Chill si Ghiri dewi wenge.

(aa) Kia, gwe, Mahyene si gwe wal dwen, bwe ell Chill si Ghiri dewi wenge.

(11) Kia, Sher Shah, Kil Shah, Shendi, wal dwen, bwe ele Chill si Ghiri dwe dele bedwge.

(11) Kia, gwi, Mahyene si gwe wal dwen, bwe ell Chill si Ghiri bwe kily bedwge.

(12) Kia, Sher Shah, Kil Shah, Shendi, wal dwen, Ghiri Swell go Selow ghwe, Ghiri wal wwal dwenge.

(12) Kia, gwe Mahyene si gwe wal dwen, Ghiri Swell go Selow ghwe, Ghiri wal wwal dwenge.

(13) Kia, Sher Shah, Kil Shah, Shendi, wal dwen, Ghiri Swell go Selow ghwe Ghiri dwi ghwenge.

(13) Kia, gwe, Mahyene si gwe, wal dwen, Ghiri Swell go Selow ghwe Ghiri dwi ghwenge.

(xi) Kia, Sher Shah, Ali Shah, Wuwal, wai-brare, Chinachanal ga-tar-tar, Kiaii [illegible] kap Jiarnigal.

(xii) Kia, yare, Mahyarre ai yare, wai brare, chinachanal ga-tar-tar, Kiaii [illegible] kap Jiarnigal.

(xiii) Kia, Sher Shah, Ali Shah, Wuwal, wai brare, Shah Kaiar nayika, waan Jithal bagalgal.

(xiv) Kia, yare, Mahyarre ai yare, wai brare, Shah Kaiar nayika, waan Jithal bagalgal.

(xv) Kia, Sher Shah, Ali Shah, Wuwal, wai brare, Gilli bowgna gaarre, Tsaire ai bida dagal.

(xvi) Kia, yare, Mahyarre ai yare, wai brare, Gilli bowgna gaarre, Tsaire ai bida dagal.

(xvii) Kia, Sher Shah, Ali Shah, Wuwal, wai brare, chinaar ai chhal ghaaal, Aare bar ellangal.

(xviii) Kia, yare, Mahyarre ai yare, wai brare, chinaar ai chhal ghaaal, Aare bar ellangal.

Translation.

(i) I (masculine), Sher Shah, Ali Shah, and Wuwal, three brothers, have made a bridge over the blue river before.

(ii) I (masculine), the sons, the sons of Mahyarre, three brothers, have made a bridge over the blue river before.

(iii) I (masculine), Sher Shah, Ali Shah, and Wuwal, three brothers, have ploughed two strong ones beside the rippling pond before.

(iv) I (masculine), the sons, the sons of Mahyarre, three brothers, have ploughed two strong ones beside the rippling pond before.

(v) I (masculine), Sher Shah, Ali Shah, and Wuwal, three brothers, have made a hut (masculine) before Kaiha mountain between Kunghar and Dayaal, and have erected a mess-mill with it so that to place was Kunghar.

(vi) I (masculine), the sons, the sons of Mahyarre three brothers, have made a hut before Kaiha mountain between Kunghar and Dayaal and have erected a mess-mill with it so that to place was Kunghar.

(vii) I (masculine), Sher Shah, Ali Shah, and Wuwal, three brothers, have broken the anchor of Chinnagar (Chinnagal) and have made the land barren.

(viii) I (masculine), the sons, the sons of Mahyarre, three brothers, have broken the anchor of Chinnagar (Chinnagal) and have made the land barren.

(ix) I (masculine), Sher Shah, Ali Shah, and Wuwal, three brothers, have held a dance of ghosts towards that high, green dell one.

(x) I (masculine), the sons, the sons of Mahyarre, three brothers, have held a dance of ghosts towards that high green dell one.

(xi) I (masculine), Sher Shah, Ali Shah, and Wuwal, three brothers, are having their drums beaten towards that high, green dell one.

[illegible]

[illegible] Once upon a time, the sons of Mahipala, three brothers, are having their dinner beside their high, grassy [illegible].

[illegible] Once upon a time, Nur Shah, Ali Shah, and Wuraid, three brothers, have conquered Swat and Bajaur, and the women of the places are weeping.

[illegible] Once upon a time, the sons of Mahipala, three brothers, have conquered Swat and Bajaur, and the women of the places are weeping.

[illegible] Once upon a time, Nur Shah, Ali Shah, and Wuraid, three brothers, have seized Swat and Bajaur and have brought here a number of the girls of these places.

[illegible] Once upon a time, the sons of Mahipala, three brothers, have seized Swat and Bajaur and have brought here a number of the girls of those places.

[illegible] Once upon a time, Nur Shah, Ali Shah, and Wuraid, three brothers, have played a game in Chitral and have spent the land.

[illegible] Once upon a time, the sons of Mahipala, three brothers, have played a game in Chitral and have spent the land.

[illegible] Once upon a time, Nur Shah, Ali Shah, and Wuraid, three brothers, have followed the name of Shah Kator (ruler of Chitral) and have distributed many gifts.

[illegible] Once upon a time, the sons of Mahipala, three brothers, have followed the name of Shah Kator (ruler of Chitral) and have distributed many gifts.

[illegible] Once upon a time, Nur Shah, Ali Shah, and Wuraid, three brothers, have tailed an Ulgh, and played polo at Tirich.

[illegible] Once upon a time, the sons of Mahipala, three brothers, have tailed an Ulgh, and played polo at Tirich.

[illegible] Once upon a time, Nur Shah, Ali Shah, and Wuraid, three brothers, have broken the one lock and left the down open.

[illegible] Once upon a time, the sons of Mahipala, three brothers, have broken the one lock and left the doors opened.

Tradition's name: Tragedy with two Rivers.

The Tradition on explains the ul Ulgh, is said to have married a woman of a wealthy family of Dardi. The Ra was very fond of playing polo and used to go to Dardi mainly for the purpose of playing his favourite game with the seven brothers of his wife. The game was played on the condition that whichever party lost the game should be murdered. After a long and exciting game the Ra was victorious, and according to the conditions of the agreement he executed all his brothers-in-law. The Rani (queen), who was much disgusted on hearing the evil deeds of her brothers' death, determined to revenge them and inflict pain to her husband's heart. So he died, and she took the state of government into her own hands. After a lapse of a month she gave birth to a son who was named Trakhan. Into his mother, who was deeply grieved on account of her brothers' [illegible], did not like to see the son of a murderer, and cruelly locked him up in a wooden box, which she secretly threw into the river. The box is said to have been carried away by the current as far as Khalta, a village in the Chitral District, where it was seen by the boatmen of good means, who were collecting wood on the river bank. Hearing this

the box was floating quite close to the bank, and thinking that it might contain some treasure, one of them jumped into the river and brought it ashore. Thinking it better to open the box in their house, they concealed it in a bundle of wood and carried it home. There they opened it; but to their and their mother's great surprise, a lovely infant was found in it still alive. Their mother brought up this unique child with every care. The family was in straitened circumstances, but after the arrival of the child they grew richer and richer, and they considered his arrival the cause of their prosperity. When the infant was six years of age he began to talk freely with his foster mother, who now related to him the story of his appearance among them, and their becoming more prosperous since his arrival. When Trishkan reached his twelfth year he wished to see the Gilgit district, of which he had heard a great deal, specially in respect of its fertility. So he set out for the place accompanied by his foster brothers. He stayed for a few days on Harnil, a hill to the north of Gilgit which has a flat stretch of land called "Baldas" on its top. This was cultivated in those days, as the water-supply (which has now dried up) was sufficient, and there existed a small village on the spot.

The mother of Trishkan was still the ruler of Gilgit, but had then fallen dangerously ill. The people were therefore in search of another competent Rāj from any of the neighbouring districts, as there was no one left of the ruling family of Gilgit. One early morning when the village cocks began to crow, the birds, instead of the usual noise of *Kutrandum*, uttered the following words, to the great astonishment and delight of the people, "*Baldas thum laya*" (there is a king at Baldas). Men were at once sent thence to bring down any stranger they happened to find. The three brothers were seen by them and captured and forcibly carried before the queen. Trishkan was handsome and manly in appearance, and the queen therefore addressed him, and asked him to relate the reasons for his undertaking this journey, and inquired of his country and his birth. He related all his history in full length, and she found, to her extreme surprise and joy, that the boy then speaking was her own son, whom she had so mercilessly thrown into the river, when her mind was disturbed by the murder of her brothers. She then welcomed Trishkan and proclaimed him the rightful ruler and heir to the throne of Gilgit.

## TRISHKAN AND A CROW.

On a certain day, it is said, Trishkan, the strongest and the proudest Rāj of Gilgit, was sitting on the banks of a stone-channel in the midst of an assembly of his followers. There he told them that there was no one in the world equal to him in bravery and strength. While he was thus boasting, a crow happened to pass over his head and soiled him. He turned very angry at the impudent action of the crow, and ordered his followers to catch it at once by any means possible. The bird having been pursued by so many men, flew away towards the village of Manantar, and from thence towards Danyore across the Gilgit river; but seeing that the gathering Rāj was still in pursuit, it escaped towards the Danyore Nullah. There a woman was washing the flesh of a sambhur. The pursuers took from her a piece or two of the flesh, and by the help of this were they succeeded in alluring the poor bird. It was brought before their Rāj, who indignantly asked the bird to explain the cause of its conduct towards a king of Gilgit.

The crow, it is said, replied saying, "The bone made by you on a spot I know well to be the grave of a man far more powerful than you, did not please me. A ring of the same material is also buried on this spot, and it will show you how strong he was in comparison with you." Tralthan gave orders to dig up the ground; these were at once obeyed, and a finger-ring was found in the grave so wide that Tralthan could pass it over his body. A delicate feast of meat was then prepared for the crow, and afterwards the bird was set free.

### Dr. Shalik's Brothers gets a "Talisman."

Dr. Shalik, an ancient Rāj of Gilgit, is said to have possessed a dog as a dowry to his queen, who was married to Farmaish, a ruler of Yasin. When Tāj Mughal, the chief of Baltistān, arrived at Darkot for the purpose of attacking Gilgit, the Rāj of which place had refused allegiance to Baltistān and supported sending the tribute of Chargan, Farmaish wrote a letter to Dr. Shalik, and enclosing it in the collar of the dog, ordered it to start at once for Gilgit. The dog arrived here within five hours, travelling by night. Dr. Shalik got the letter and started on the same day with a strong force to check the enemy's advance, and to assist Farmaish against the Mongols invading Yasin. Both the forces reached Yasin on the same day and encamped on the opposite sides of the river bank. The Mongols, who had come by short and slow marches, sent a message to Dr. Shalik to commence the fighting; but the Gilgit men were too weary to fight owing to their previous hasty, and so Dr. Shalik sent a reply requesting them to postpone the combat until the next day. However, to admit the Mongols that if there were any strong athletic men in their army, they should show him their skill. Tāj Mughal ordered one of his champions to show his prowess to Dr. Shalik. The man caught hold of a large goat and threw her across the river, with such strength that the goat fell in the Mongols (Gilgits) camp near Dr. Shalik. On this Dr. Shalik, who was very strong, and had reached his full maturity development, took up a large and heavy log of wood and threw it to turn towards the Mongols with such force that, though the log was much heavier than the goat, it fell into the Mongol camp across the river. Seeing this prowess on the part of Dr. Shalik, the Mongols lost their courage, and giving up the idea of any further fighting, they evacuated on the same night. By dawn Dr. Shalik, seeing no enemies in their camp, pursued them rapidly and caught them at Darkot, where Dr. Shalik, having vanished from the army, fell into his enemies' hands and was carried by them as a prisoner to Baltistān, without his being known to them that he was the Rāj of Gilgit. There he was given the work of bringing wood for the Rāj's kitchen. On a certain day when he was collecting wood he saw the head of a dead animal and began to weep over it. His companions asked him to explain the reason of his grief, but he made reply to none until the Rāj of Baltistān heard the news and sent for him to know the reason of his weeping. He related to the Rāj that his grief was still because the head was that of an excellent mulghi horse. Tāj Mughal, seeing that the man had a good knowledge of animals, appointed him as a caretaker of his mulghi, and asked him to see if there was any mulghi animal in the stable. Dr. Shalik saw all the animals and came to the Rāj to say that a mare was in bad with a mulghi, and that the young animal should be

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[illegible]

taken out by opening the belly of the mare, as otherwise she would die in a few days and the colt would be lost as well as the mother. The Mir gave him permission to cut the mare's belly. Thus obtaining the Mir's consent, he performed the operation and secured a magnificent foal. On this success he received a handsome reward and a khillat from the Mir. When the foal grew up Sa Malik used to take it about with him. The animal is said to have turned out so swift and strong a steed that Sa Malik brought him back from a round of one miles in four hours. Sa Malik then requested Taj Mughal that, as the animal had grown fit for riding, he should hold a Durbar to perform the ceremony of riding the new steed. A day was fixed for the Durbar, and invitations were sent by the Mir to all the officials and headmen of the district. On the appointed day the magnificent Tulidar was brought by Sa Malik to the crowded ground caparisoned with gold. When everything was ready, Sa Malik begged the Mir to give him permission to show the spectators the animal's swiftness and merits. It was given, and Sa Malik who was attired neatly, addressed the Mir in the following way :—

"I, who was brought by your sons as a captive from Gilgit, am Sa Malik, the RA of that country, and now I am going back to my native land on this *tulidar* pony of yours. If it is in your power to arrest me now, pray try your utmost! Adieu!"

As soon as he had uttered the above words, he spurred the pony, and galloped away at full speed from the assembly. A number of riders on good ponies were sent after him by the Mir to arrest him wherever they could find him, but in vain, as no one could catch him except one rider on a certain good mare. This was caught up Sa Malik in Gujhal[1] territory. On seeing him Sa Malik stopped to await his arrival, and to satisfy his curiosity by seeing the excellent mare which had been able to compete with the *tulidar*. As soon as the man approached Sa Malik, the latter informed him that one man like him was useless in attempting to arrest Sa Malik, that he would lose his own life, and that it was better for him to return with the happy news that his mare was to foal with a *tulidar* colt. The rider was very pleased to hear this of his mare, and returned to Sakwidoqo to tell to the Mir that he had come back unsuccessful. From Gujhal Sa Malik came to Yasin and the Darkot pass, and found that his sister was badly treated by her husband Farmaish, who had no fear of Sa Malik, thinking that he would never return to his country. He was therefore severely punished by Sa Malik. Now Sa Malik is said to have been given a piece of advice by an old man of Yasin who was well aware of his sudden fits of rage. These he soon learnt to overcome by following the advice, which was not to punish with the weapons at hand, but to start out and search for others at a distance. When Sa Malik reached Gilgit, he saw a stranger sitting in his house by the side of his wife, and became so angry that he felt impelled to kill both his wife and the man by means of a big stone which was lying quite close to him. But he remembered the advice of the old Yasini and went out to search for another weapon. In the meantime he came to know that the man whom he had thought to be a stranger was his own son Khisroo Khan, whom he now embraced. In gratitude he sent a good present to the old Yasini adviser.

[1] Written also Gujhaal, Ghizr Yasin and Ishkuman Yasin. In some Yasin men were sent against the Rajah of Punial. His country is now under Yasin.

3: Mohammad AV3 Dard AV3
782, 787, 643

/For allusions to above categories in mythology and folklore, see category 539. --Analyst/

3: Muhammad
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# 116

116 TEXTS--a full set of pages from each processed source, arranged in page order, as a means of establishing the context for any particular slip. Sets are arranged in the numerical order of the sources. See also:
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|---|---|
| a-1 | a |
| b-1 | b |
| c-1 | c |
| d-1 | d |
| e-1 | e |
| f-1 | f |

Chart of map positions for Front map (a-1)

4: Middle G-3 (1879-1879) 1880 AV3 Dard AV3

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Front map (4)

Front map (c)

4. Biblioth. G-5 (1873-1878) 1500 AV3 Dard AV3

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4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3

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7 5°

Front map (e)

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3

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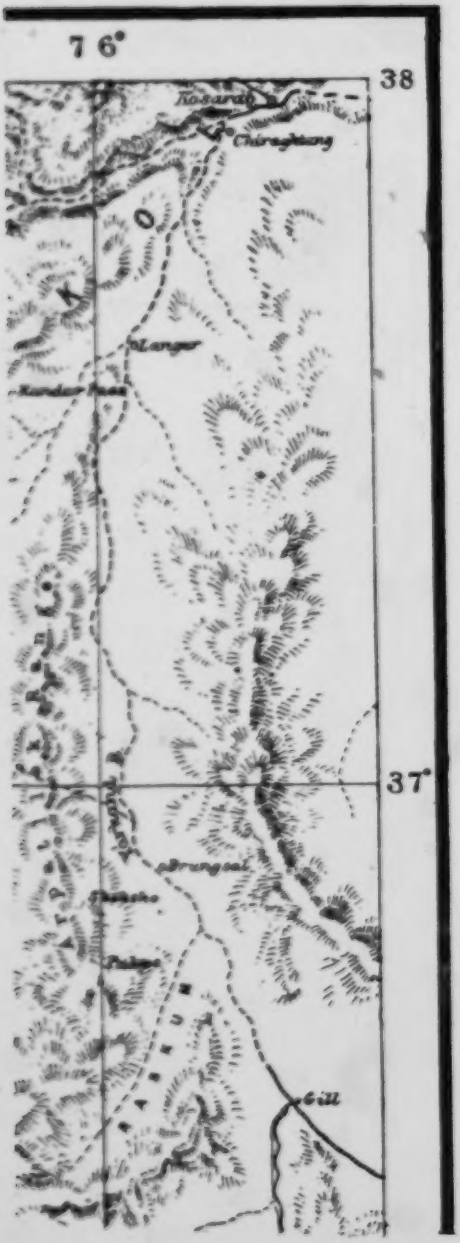


Front map (f)

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C. DYER, PHOTO.

NOTE. This map is a compilation by Colonel Dyer of various details supplied by Major Biddulph from various explorations, it is based on the Land Survey.

Front map (g)

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14' 15'

Front map (K)

Front map (1)

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# TRIBES OF THE HINDOO KOOSH.

BY

Major J. BIDDULPH, B.S.C.,

[illegible]

CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING.

1880

FALG FRONT HSH

TIBICUWIS FROM COITRAL.

# PREFACE.

DURING the last six years it has been my good fortune to visit a number of countries on both sides of the eastern portion of the Hindoo Koosh range of mountains, all of which are very little known, and some of which have never before been visited by any European. In 1873 I formed one of Sir D. Forsyth's mission to Kashghar, and in the spring of the following year crossed the Pamir and visited Sirikol and Wakhan. In 1876 I visited Gilgit, Hunza, and part of Yassin, and in 1877 was appointed by the Indian Government to reside at Gilgit in a political capacity. In 1878 I visited Yassin and Chitral, and was only prevented by the outbreak of hostilities with Cabul from prolonging my journey.

In the following notes I have endeavoured, to the best of my ability, to record all that I have deemed worthy of general interest regarding the countries and their inhabitants, without going over ground already trodden by more competent observers. In some places I have found it necessary for the preservation of the unity of the subject to repeat what has already been written by Mr. Shaw, Mr. Drew, Dr. Leitner, and others; but where possible, I have purposely avoided doing so. The sketches given of countries I have not personally visited, as in the case of the countries described in the first chapter, are compiled from the accounts of natives of the

country in question, or, as in the account of the Siah Posh tribes, from the accounts of persons who have visited their country; the last two years having brought me in contact with great numbers of both classes. But I should explain that what I have written regarding caste observances, habits, customs, and religious ceremonies, should, as a rule,—except, of course, where I make special reference to particular places,—be understood to be chiefly the habits and observances of Gilgit and its immediate neighbourhood, as this is naturally the part of the country with which I am best acquainted.

On the other hand, though I have visited Yasikun and Yarkhun, whose peoples would properly come within the scope of a treatise on the Tribes of the Hindoo Koosh, I have avoided making special mention of them, because I can add little or nothing to what has already been published about them.

Apart from political considerations, the countries about which I write, possess much of great ethnological interest, and recent events make it probable that opportunities for other and better organised enquiry will soon be afforded. I shall therefore be satisfied if the information I have gathered is found, by persons more competent than myself to make scientific use of it, to throw light on what has already been made public.

I would deprecate the application of a severe scientific criticism to my endeavours to give an insight into some of the languages and their grammatical constructions. The difficulty of attaining to an accurate knowledge of a language, when one can only learn it from illiterate peasants through very poorly-educated interpreters, can be easily understood.

The plates have been elaborated by my friend Captain H. H. Cole, R.E., from rough sketches of my own.

The spelling of some of the names in the text will be found to differ from that used in the survey map.

Add Book Acc



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# TRIBES OF THE HINDOO KOOSH.

## CHAPTER I.

### THE INDUS VALLEY, FROM BRITISH TERRITORY TO ASKORE.

WITHIN the last half century, war and private adventure have contributed so largely to making known the least accessible regions of the continent of Asia, that few parts remain of which a fair general knowledge does not exist. Certain localities are, however, still sealed to European travellers, and chief among them is the country lying between the 35th and 36th parallels of latitude, and the 72nd and 76th degrees of longitude. Though situated within easy reach of the Punjab, and containing a population fairly numerous for its capabilities,—one indeed far denser than that of the better-known province of Ladakh,—it has hitherto attracted little attention.

The apparent neglect has been caused by the almost inaccessible nature of the country. In no other part of the world, probably, is there to be found such a large number of lofty mountains within so confined a space. This immense mass of mountain is intersected by numerous deep valleys, and these, owing to some peculiar geological formation which I have not remarked in other parts of the Himalayas, are generally narrower at their mouths than higher up. It is not unusual to see among them valleys of from 20 to 30 miles in length, supporting a population varying from 500 to 5,000 souls, with an embouchure so narrow that it is difficult to find a pathway beside the torrent which issues between overhanging rocks. In addition to this, their enormous rush of water during

the summer months from numerous and extensive glaciers and snow-fields impedes communication.

Thus aided by nature in preserving their independence, and partially isolated from one another, the people of the country have formed themselves into a number of separate communities which have existed for generations within the same narrow limits. Living the same life, and following the same customs as their forefathers did hundreds of years ago, they have remained unaffected by the changes that have taken place around them, and but slightly moved even by their own internal wars. Several valleys exist, into and out of which cattle and horses can only pass during two months of the year, and in which the continual falling of huge masses of rock from the steep mountain sides under the action of frost, snow, and sun, frequently sweeps away the narrow and frail pathways.

The roads are of the rudest kind, and necessity has made the inhabitants intrepid engineers; they pass with ease over places so dangerous that even experienced mountaineers would frequently hesitate to follow them.

Communication is maintained over the rivers at certain points by hanging bridges of plaited birch twigs—a means of crossing which tries the steadiest nerves.

The bridge is formed of nine plaits of twigs, suspended across the river at a suitable place where the stream flows between precipitous rocks. The plaits are bound together at intervals by thongs. One triple plait forms the foothold about 5 inches wide; the others form a hand-rail on either side about 2 feet above the middle plait, and held apart at intervals by forked sticks which have to be straddled over in crossing. There is not a nail or piece of rope in the whole structure; the ends are secured round logs of wood held in their places by heaped-up rocks. The whole bridge sways about with every gust, making it very unpleasant to cross in a high wind; and when the river, as often happens, requires a span of over 300 feet, the steadiest nerves feel the trial. As no great strain can be put on the twig plaits, there is always a dip in the middle; and when, as not unfrequently happens, one bank is considerably higher than the other, the difficulty of crossing is greatly enhanced by the steep incline. Where there is much traffic, these bridges are renewed yearly; but where little used, they are left for two or three years without repair, and become very dangerous. Notwithstanding their fragile appearance, they are safe enough when renewed yearly, and accidents are few.

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A good twig bridge will bear ten or twelve persons at once with ease. Men accustomed to them carry large and cumbrous loads across, and pass and repass each other on them without fear; and accidents by falling from them are unknown. I have even known cases of men being carried across a twig bridge on the backs of others. Sheep and calves are also carried across on men's shoulders.

The danger of the bridges is nothing compared to that of some of the hill paths, where precipitous rocks overhang the boiling torrent, and the sole means of progression is by a rough log thrown across a chasm, or a rude ladder placed against the face of the rock, where a false step or slip entails fatal consequences. Over such places, which many a good mountaineer would turn from with a shudder, the inhabitants pass with a *sang-froid* only equalled by the wild goats of their own craggy mountains. The old Chinese travellers seem to have been much impressed by the rugged character of the country. Fah Hian relates: "Steep crags and precipices constantly intercept the way. These mountains are like walls of rock, standing up 10,000 feet in height. On looking over the edge, the sight becomes confused, and then on advancing, the foot loses its hold, and you are lost." Sung Yun writes: "For a thousand li there are overhanging crags, 10,000 fathoms high, towering up to the very heavens. Compared with this road, the ruggedness of the great pass known as the Mang Mun is as nothing, and the eminences of the celebrated Huan mountains (in Honan) are like level country."

Besides these difficulties in internal communication, the only roads which link the country to the outer world can be traversed freely for little more than half the year.

The River Indus, which would seem to offer an easy channel of communication, is in the upper part of its course subject to the same conditions as the smaller streams, and in the lower its banks are inhabited by fanatical and warlike tribes, whose lawlessness and feuds effectually bar the way to traders and travellers.

The division of the country into a number of small isolated communities has placed great restrictions on free intermarriage, which have, in some places, been further increased by caste observances. Continued intermarriage for many generations within a circumscribed area has had a most pernicious and deteriorative effect on the population.

Eight or nine miles above Derbund, where the River Indus

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131 enters the independent territory of Yaghestan—literally, the rebellious country—a name given to all republican communities.[1] No natural feature marks the boundary, but the difference in the appearance of the country is at once evident,—fewer villages, less cultivation, more cultivable ground
133 ing idle. The road, though still allowing the passage of horses, grows worse as it proceeds; and the people, though retaining the Afghan speech, differ both in appearance and clothing from those in British territory. The difference in feature, though not very striking at first, becomes more and more apparent at each stage, till the Afghan language and features imperceptibly disappear and are replaced by a different type. From Derbund to within a few miles of Boonji the course of the river, for about 150 miles, lies between two continuous and lofty mountain ranges,—the breadth of the tract, from watershed to watershed, averaging about 50 miles throughout its length. Though the general character of this tract is rocky and barren, it is intersected by deep valleys of great fertility. In spite of the rocky nature of the soil, water seems the only thing required to produce crops of
[241] great richness. Mulberries, peaches, apricots, apples, figs, melons, and grapes grow in the most wonderful profusion; while the ground yields year after year without exhaustion two crops, one of which is invariably wheat or barley, the alternate one being rice, cotton, or millet. This undiminished fertility is probably due to the large amount of alluvial deposit brought down from the mountains with the melting snows,
132 and spread over the land by irrigation. The climate is dry and wholesome, though the heat in summer, owing to the radiation from the enormous expanse of bare rock, is oppressive; but the nights are cool and fresh, and above 3,000 feet there is a short but sharp season of dry cold, increasing in length and intensity with the elevation. There is no rainfall to speak of, it being almost entirely intercepted by the neighbouring lofty mountains. These characteristics extend beyond Boonji up the Indus Valley to beyond Iskardo, and up the lateral valleys to nearly the same altitude. At 5,000 feet the season of intense cold lasts for more than a month, during the whole of which time the thermometer remains below freezing point; it then gradually breaks, and the spring which follows
241 is exceedingly brief. Hardly have the first cornshoots shown themselves well above ground when summer makes itself unmistakeably felt. Ear is added to stalk, and fruit succeeds

[1] The name is sometimes erroneously applied to the small neighbouring Muzulkye.

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blossom, with marvellous rapidity, and by the beginning of June harvest has commenced. At this elevation, at the end of March the spring crops are not more advanced than they are in the south of England at the same season; by the middle of June harvest is over, and the ground is immediately planted with rice. The production of two such crops yearly, without intermission, from the same ground, testifies to the favourable qualities of both soil and climate. 241

In the lateral valleys, however, above 6,500 feet the year yields only one harvest, as the second crop cannot be sown in time to ripen before the winter frosts set in.

In the Indus Valley, owing to the great heat generated by the large expanse of bare rock, a double crop is grown up to 7,500 feet, if the first be barley. Wheat, which takes longer to ripen, will not admit of a second crop being sown on the same ground.

Soon after leaving British territory the mouth of the well-known valley of Boneyr is passed, and a few miles beyond it the Wahabi colony of Palosa is reached, on the right bank. Here is the refuge of Hindustani Mussulman irreconcilables, whose avowed object is unceasing war against the Christian power of the British Empire. They are regarded with suspicion and dislike by all their neighbours. 563

In preference to the native name of Palosa, they call their place Kila Mujahideen, "the fort of warriors of the faith." They number about 500 men, of whom only eight or ten are married. Their whole time is employed in drill, of which the words of command are given in Arabic. Their two forts of Garai and Nawa Kali are armed with cannon made of leather, which become useless after a few discharges. They subsist entirely on contributions from their sympathisers in Hindustan, and make no attempt to cultivate the soil. Their neighbours credit them with the possession of great treasure. They yield obedience in all things to a Moulvie from Swat.

Continuing up the right bank of the river, the village and fort of Kamach, with 120 houses, is passed, and 8 miles further up the large village and fort of Kabalgram, with 500 houses. Above Kabalgram a considerable stream, whose banks are cultivated by the Chagherzai, Ferozai, Mokhozai, and Balole Khel, joins the Indus. The upper portion of the valley of this stream is called Poorun. The principal forts are Titiwalan, 500 houses, in the Chagherzai country; and Chogah, 1,000 houses, in that of the Mokhozai. The smaller villages of Senelah, Sumdooi, Bingalai, and Alooch in Poorun, 361 712 162

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361 and Topai and Baikhaneh in the Ferozai country, are fortified.
712 It is said that the entire valley can furnish over 20,000
162 fighting men; but the number is probably much exaggerated.

Seven miles above Kabalgram on the same side, the Chakesar stream joins the Indus, and 7 miles from its mouth are the fort and group of villages of Chakesar, numbering about 400 houses. Two miles further up the Indus, on the left bank, are the fort and village of Daur, about 100 houses, above which the valley makes a bend at right angles to its general course, the river flowing from east to west for more than 5 miles, instead of from north to south. In the bend several small villages are situated.

At Sarkul the course of the valley is again nearly north and south for more than 10 miles, in which space two streams, from the extensive valleys of Nundiar and Alai, join the Indus on the left bank. These two fertile valleys, which stretch eastward for many miles, support a dense and flourishing population. Nundiar can furnish about 8,000 fighting men. Their recognised leaders are Gufar Khan of Trand and Zuffer Khan of Batgram. The principal villages are Takot (fort), 400 houses; Batgram (fort), 500 houses; Batkool (fort), 400 houses; Giborai, 400 houses; Shingolai, 400 houses; Hilleh (fort), 220 houses; Piriarai (fort), 200 houses. Besides these, the smaller villages Karg, Kotkala, Nilishang, Banda, Gania, and Lergram are also fortified.

The Alai Valley can furnish about 7,000 fighting men, who acknowledge Bahadoor Khan of Sakergah and Ursulla Khan of Pookal as their chiefs. The principal villages are Sachbehar, 300 houses; Karg, 800 houses; Banna (fort), 400 houses; Bateleh, 300 houses; Pashtai (fort), 300 houses; Nogram, 300 houses; Beorai, 400 houses; and Rashung, 300 houses. The smaller villages of Roopganai, Sakergah, Tandawal, Robat, Bandai, Pookal, and Kanteyr are also protected by forts. One branch of the Alai Valley stretches up towards the head of the Palus Valley, from which it is separated by a low pass. Increase of population and the scarcity of land cause the men of Alai to cast longing eyes on the Palus land, and disputes are already beginning to arise concerning settlers from Alai, who have found their way across the pass. The tract on the right bank of the Indus opposite the mouths of the Nundiar and Alai valleys is called Sandakai, and contains several small villages, of which Daood and Jaba are fortified.

A few miles above the fort of Shung, where the river makes a sudden bend, a large stream, which forks about 6 miles

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from the main valley, enters the Indus. At the bifurcation is the village of Karorah, which marks the junction of the two important valleys of Kanra and Ghorbund. Both valleys are extremely fertile and productive, and sustain a large population. The northernmost valley, Kanra, is divided into two districts. Pirkhana, the upper part of the valley, is inhabited entirely by Syuds. Their peaceful habits and the reverence due to their descent secure them from attack, and there is not a single fort in the district. The principal village is Bilkanai, 400 houses. In the lower part of the valley, or Kanra proper, the chief villages are Damorai, 400 houses; Bar-Kanra, 300 houses; Dalai, 500 houses; and Koor-Kanra, 400 houses; all of which have forts. No road leads out of the head of the Kanra Valley. In the Ghorbund Valley the chief villages are Kotgai, 300 houses; Kotgai Bazargai, 800 houses; Aughan, 250 houses; Derai, 300 houses; Shahtool, 200 houses; and Ranihal, 200 houses; all fortified. Between the junction of the two valleys and the Indus is Kormung, 320 houses. The two valleys of Ghorbund and Kanra can together furnish between 6,000 and 7,000 fighting men under their chief, Fuzl Ahmed Khan of Dalai, his partner in authority and frequent rival being Lallookeh of Kotgai.

A good road, much frequented by traders, leads from Ghorbund into the Swat Valley, by which Sedoo is reached in four days from the Indus. The Gandao Pass has snow on it in winter, but never sufficient to close the road.

The whole of the people on both banks of the Indus, so far, with the exception of the fanatics of Palosa, call themselves Pathans, and claim to belong originally to Swat; but there is a considerable difference between them. Those on the right bank and in the lateral valleys to the westward are pure Pathans, who still maintain close connection with Swat. Those on the left bank and in the lateral valleys to the eastward, including the people of the Pukli and Agror Valleys in British territory, though speaking Pushtoo, are styled Neemchas, or half-breeds, by the pure-blooded Afghans of Yusufzai, who refuse either to intermarry or make common cause with them in their local quarrels. They are apparently descended from mixed marriages between Afghan settlers from Swat and the original inhabitants, whose race individuality has here become merged in the more vigorous Afghan type, but is still found untouched a little further north. The Neemchas refuse, on their part, to associate with the tribes to the northward, and are said to be easily distinguishable from pure Afghans by their accent.

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101 131 Above the junction of the Kanra-Ghorbund Valley with the Indus, the traveller enters the Kohistan, a name also used by the Afghans in the valleys to the westward as far as Cabul, to denote the districts inhabited by an older race whom they have displaced.

The Kohistan of the Indus Valley, which is also called Shinkari, "the country of the Shins," by the people themselves, is inhabited by what are apparently the remains of a number of tribes of cognate race, whose progenitors once inhabited the valleys skirting the Punjab, and possibly extended into the plain country below. They and the tribes to the north and north-west have been hitherto confounded under the name of Dards—a name which, practically, has no real signification.

101 Notice was first drawn to the Dards in modern times by Moorcroft. Later, Vigne, who travelled through Cashmere and Baltistan in 1835, made an attempt to reach Gilgit, which unfortunately was unsuccessful. It is much to be regretted that so observant a traveller did not succeed in entering this country while a phase of native rule was existing which has since passed away. Following in his footsteps, Cunningham contributed further to our knowledge of these races from information gathered in Baltistan in 1846. The part of the Indus Valley between Torbela and Boonji still remains a sealed book to European travellers. The first to cross the Indus at Boonji and penetrate to beyond Gilgit were Young and Vans Agnew, two officers of the Bengal Army who were employed by Government in 1847 to report on the north-western frontier of Cashmere territory. Their report, unfortunately, was never made public.[1] Nearly twenty years later Dr. Leitner reached Gilgit under circumstances of considerable difficulty, and, after a brief stay of a few days only, brought back a mass of interesting information, which has been supplemented by Mr. Drew in his valuable work on Cashmere. Dr. Leitner was the first to bring into prominent notice the existence of an Aryan race of great ethnological interest in these remote valleys. His scanty opportunities, however, have caused him to fall into the error of believing that the tribes which he has classed under the name of Dard are all of the same race, and he has applied the term of Dardistan, a name founded on a misconception, to a tract of country inhabited by several races, speaking distinct

[1] It is doubtful whether this report was ever presented to Government, and it is believed to have been lost at Mooltan when Vans Agnew was murdered, directly after his return.

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languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eye and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

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both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

Koli proper consists of three villages—Honinkot or Barkali, 400 houses, Batangai, 200 houses, and Kirkot or Koozkali, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with the people of Koli against Palus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlers between the Punjab and Gilgit, whence they occasionally find their way into Yassin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel traders from Peshawur. The Neemchas of the Alai, Nundiar, Pukli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

Within the Koli limits four dialects founded on Sanscrit are spoken, in addition to Pushtoo. In the small village of Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Pâto, Bhimkot, Mahrin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gawaré, or Gabaré: they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from Râshung in Swat.

Scattered through the different villages are about 200 families, who are called Chiliss by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Boneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

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separate community. Like the Gawaré, their language is founded on Sanscrit.[1] They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Palus on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of the people of Koli, who belong to the Shin race.

The people of Palus, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Palus is plentiful, and much remains uncultivated. As has been already observed, this abundance has for some time caused the envy of the more crowded populations of Alai and Koli. The population of Palus is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shorai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, 400 houses, which was formerly jointly tributary to Koli and Palus, and has now become a bone of contention between the two communities. Palus with its allies can muster about 5,000 fighting men.

Nearly opposite to Palus, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade has been abandoned by the Koli people.

A few miles above Puttun, on the right bank, is the little settlement of Seo. This, with its outlying villages, the principal of which is Mandraza, can muster 400 fighting men.

Above Seo, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bushkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and the valley very inaccessible, the road from the

[1] See Appendix C.

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361 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
101 right bank of the river—that is to say, those of Bunker, Doo-
197 bey, Puttun, Seo, and Kandia—speak a separate language[1]
186 and call themselves Maiyon. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttun and Jijál, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Boonji, Shina[2] is the only language spoken.

361 Following up the course of the river, on the left bank, the
186 small communities of Sazin and Herbund are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

563 Immediately opposite Sazin, on the right bank, is the fertile valley of Tangir. The people, like those of Sazin and Herbund, are Shins intermixed with Yeshkuns and Krammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mundi Khel, Akhoond Khel, and Khuddoc Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
361 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
487 this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

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road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders. 487

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakté family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Mussulmans for six generations. They marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers. 233 651 631 [721] 696

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Doodookot (fort) 700 houses, in the Samangal district; Manikal (fort), 140 houses; Rashmal (fort), 120 houses, in the Joomeh district; and Gaiyal (fort), 500 houses. The whole community, including the dependent 361 161

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361 valleys of Doodooshal and Kandbari, can muster about 3,000
161 fighting men, but the people are neither fanatical nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere
648 of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yassin in an attack upon Gilgit. The only resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, fearing probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to
316 Cashmere. The Kandbari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

361 Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road
[167] leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gies, which support a scanty population. The former is a dependency of Chilas, but Gies is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 500 fighting
648 men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

~~10: Biddulph G-3 (1873-1878) 1880 AUL Afghanistan AUL~~
4 Av3 Dard Av3



military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Soonnees.

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotô Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms,

649 [795] 236 776 172 361 162 487 181 798 181

and have at all times borne a high reputation for bravery.

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4 AVJ Dard AVJ



and have at all times borne a high reputation for bravery. In former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1851, to the Maharajah Golab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Lolab Valley, and one from Astor by the Mazenoo Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not be re-built. Takk is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

The love of music, dancing, and polo, which are so marked among all the neighbouring communities, are unknown in Chilas; and ponies, which are common enough elsewhere, are scarce.

The country is bare and treeless. The village of Chilas is situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Booner, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve goats and three tolas of gold since 1842. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bôt and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bôte are now the most prosperous family in Chilas.[1] Tradition still preserves the name of Naron, a

[1] This is perhaps the origin of the name "Bôte," applied indiscriminately to all Dards by Cashmere officials.

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Av3 Dard Av3



tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

631 622 623 622 [721] 692 793 727 000

Biddulph G-3 (1873-1878) 1880 [illegible]
4 AVJ Dard AVJ



628 Blood feuds are not permitted to last for an indefinite period as amongst the Afghans, and after a time the parties are brought
674 together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight
623 occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Jushteros to arrange.

178 The communities in the lower part of Shinkari, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from
834 what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine; the old women of the family being specially charged with the responsibility of seeing that
165 the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

462 Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures; but in winter the duty of caring for the herds is relegated to the women.

567 Slavery is a recognised institution in all the Shinkari republics—a matter in which they contrast unfavourably with the Afghans and Neemchas of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

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## CHAPTER II.

### GILGIT—HUNZA—NAGER—PONYAL.

CLOSE above Gor the traveller leaves Yaghestan and reaches Cashmere territory. On the left bank is the extensive Astor Valley, of which so good a description has already been given by Mr. Drew. Twelve miles below the point at which the Indus, after a north-westerly course of nearly 500 miles, turns between precipitous rocks abruptly to the south, is Boonji, the name of which has been converted by the Sikhs and Dogras into Bawanji. This was at one time a flourishing settlement, and is said to have contained eight forts, which would represent a population of between 2,000 and 3,000 souls. Its prosperity began to decline under the influence of the wars undertaken at the beginning of the present century by the rulers of Yassin and Chitral, which finally led to the Sikh occupation of Gilgit. In 1841 Boonji only contained 200 houses, and it was then finally ruined by the disastrous flood, of which Mr. Drew gives so interesting and able an explanation. The water-courses, on which the prosperity of such alluvial spots entirely depends, were swept away, and the amount of labour and expense necessary for their repair are beyond the power of a small village community. The Cashmere Government has lately taken them in hand, with a view to encouraging the resettling of the place, which at present only contains a colony of convict horse-stealers and a small garrison.

Immediately opposite Boonji is the narrow but fertile Sai Valley. Six miles further up, the Gilgit river falls into the Indus. The lower part of the valley of this river, nearly 40 miles in length, forms the Gilgit district. Gilgit itself, situated 24 miles from the Indus, at an elevation of 4,890 feet, combines the advantages of a good climate, a considerable extent of fertile land, and a central position, and appears from ancient times to have been the seat of a succession of rulers who, to a greater or less degree, exercised authority over the surrounding valleys and states.

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101 The ancient name of the place was Sargin. Later, the
172 name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested.[1] A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

162 The settled population of the Gilgit district, which is very
197 mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Cashmeri, Dogri, Hindustani, and Punjabi
173 expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

[1] McCrindle's *Ancient India.*

Biddulph G-3 (1873-1878) 1880 ~~AUS Afghanistan AUS~~
4 AVJ Dard AVJ



Ra to his poorest subject, lived entirely by agriculture. 174
According to tradition, Shiri Buddutt's rule extended over Chitral, Yassin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nager, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahommedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yassin, three centuries later.

A glance at the map will show that Gilgit is situated in 133
the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be 361
found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,600 feet; while half of the tract thus included still remains to be surveyed. A rival to Everest and Kinchinjunga may yet be found among the mountains of Kaffiristan.

From Gilgit, mountain roads radiate into all the surround- [487]
ing valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. 136
Here the wild goat (*C. Falconeri*) roams in great numbers 224
almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. Rutilans*), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayanus*) are rarely disturbed by the hunter's voice. 136
On the lower and more barren hills, below the forest, are to

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136 be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tsungling. (The Onion Mountains.)

133 The principal difficulty in communication is caused by
135 the rivers, which in winter are shrunk to small dimensions,
316 but in summer, fed by snow-fields and glaciers of enormous extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals
[823] would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

361 Nearly half way between Gilgit and the Indus is the
316 Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of
[564] refuge when hard pressed by external enemies. The Bagrot people belong almost entirely to the Shin caste.

A mile below Gilgit itself the Hunza River joins that of
133 Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty
[448] mountains it drains. Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

A/3 Dard A/3
Burusha A/3



rocky ledges, sometimes letting oneself down nearly to the water's edge, then ascending 300 or 400 feet above the stream, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knobs and corners where no four-footed animal less agile than a wild goat could find a path.

Immediately above the bend of the river is the district of Chaprot, consisting of the fort and village of that name and three other villages. This has always been a fruitful source of contention among the rulers of the three states of Hunza, Nager, and Gilgit, between which it is situated, principally on account of the fort, which, according to local ideas, is impregnable. It is situated in the angle formed by the junction of two streams, with high precipitous banks, and can therefore only be approached from one side. It has belonged in turns to all three states, but at present is garrisoned by Cashmere troops. Continuing up the valley to the eastward, at about 52 miles from Gilgit, the residences of the rulers of the two states of Hunza and Nager are reached, the river forming the boundary between the wild two.

The view of the great Rakiposh Mountain from the north side is truly striking. From the water's edge it rises without a break for 19,000 feet to its topmost peak, which is over 25,000 feet above the sea-level. Its lofty sides, girdled with dark pine forest and seamed with glaciers and *mers-de-glace*, some of which reach nearly down to the water's edge, overlook numerous fertile settlements which are nourished by streams flowing from the great mountain. Above the forests extensive fields of snow sparkle and glitter in the summer sun, while, overtopping all, great points of granite, on whose steep sides the snow can scarce find a resting-place, give emphasis and unity to a scene not easily forgotten.

Above Hunza the course of the river, which rises in the Hindoo Koosh, lies entirely in Hunza territory. The people of these two states, of whom so little is known, have been counted as mere robber tribes, who have brought themselves into notice by their depredations on the caravans between Yarkund and Leh. This is, however, scarcely a just estimation of them. They are of the same stock as the people of Yassin, Ponyal, and the majority of the people of Gilgit and the neighbouring valleys. So far from being mere robber tribes, they are settled agricultural communities, living under rulers who boast of their long unbroken descent from princes of native blood. Hemmed in by lofty mountains, they are

4)
Avj Dard
Burushu Avj



proud of the independence they have always maintained, and they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago. The rulers are called *Thum*, and their families are descended from twin brothers, Moghlot and Girkis, who lived about the end of the fifteenth century. General Cunningham makes the somewhat natural mistake of confounding Girkis with Kirghiz, and suggests that the former inhabitants of Hunza must have been Dards (?), who have since been displaced by the nomads of the Pamir. From this he goes on to argue that the rulers of Shigar must also be of Kirghiz blood; and following the same line of argument he states that the Astor district must once have belonged to the Tibetan race, because the ruling family are Makpons. He also mentions the Gilgitis as a race of Dardo-Tibetans, for which assumption there is no adequate foundation.'

I have been told by a Nepaulese gentleman that *Thum* is a Chinese title, meaning Governor, and that it is used in a reduplicated form *Thum Thum*, to signify a Governor General.* Its existence in these countries, where its origin has been completely lost sight of, is curious and must be extremely ancient.

The rulers of Nager, who are descended from the first-named of the two brothers, are called Moghlotè, the present Thum being Jaffer Zahid Khan. Though the smaller of the two states, Nager has the larger population, owing to the greater amount of cultivable ground which it contains. The population is about 10,000 souls. The land where cultivable is extremely fertile and bears exceptionally heavy crops, and the Nager streams are rich in gold. The country is especially famous for its apricots, which are dried and exported to the Punjab in considerable quantities. Nearly opposite Hunza, the Myetail River, a considerable stream, joins the main river from the south-west. The fort of Nager and the Thum's house are on the southern side of this stream, about 3 miles from the junction, at an elevation of 8,000 feet above the sea. Both sides of this valley belong to Nager, and it forms the eastern boundary of the state. At the head of it is the difficult and dangerous road over the Hisper Pass into the Shigar Valley, which is never used except in cases of necessity. When Cashmere authority was temporarily

* [illegible]

† It is perhaps a corruption of the word Tung, which appears in many titles. The Chinese Governor of Kashgaria is called Tsung Tung, and the officer who commands the troops is called Tung Tung.

[See J. Cunningham, *Hist. West Tibetan Fits* — Analyst]

4 Avs Dard Burush. Av 7



when Cashmere authority was temporarily expelled from Gilgit, between 1852 and 1860, communication with Nager was maintained by this road. In the prosperous times of the Shin rule, the Thums of Nager acknowledged the Ras of Gilgit as their feudal superiors, and tradition relates that the villages of Nilt, Gulmit, Toll, and Pussunt, which now belong to Nager, were given as dowries to different Thums who married daughters of the Trakhané. At the time of the Sikh occupation of Gilgit a very close connection existed between the rulers of the two states of Gilgit and Nager. Between Hunza and Nagar a great rivalry, which has frequently resulted in open hostility, has always existed, but they are generally ready to combine against an external foe. Though possessing a common origin, the people of Nager are distinguished for timidity and incapacity for war, and no instance is recorded of their being victorious over their rivals of Hunza, at whose hands they have suffered many disastrous defeats. The people of Nager are Shiahs, and slavery does not exist among them. Since 1868 Nager has been tributary to Cashmere, to which it makes an annual payment of twenty-one tolas of gold and two baskets of apricots.

Between the two states the river flows between perpendicular banks, 300 feet high and 600 feet apart at the top. The banks can only be ascended in a few places, which are carefully guarded.

Hunza, which comprises a considerable extent of territory, has an agricultural population of about 6,000 souls. North of the great range of peaks which bisects the principality from south-east to north-west the country opens out into rolling grass steppes, supporting a scattered pastoral population. Here the great wild sheep (*O. Poli*) roams in large herds. This tract is known as Little Goohjal, to distinguish it from Wakhan, which, south of the Hindoo Koosh, is known as Goohjal proper.

From the north-east the Shimshal stream, draining the valley of that name, brings down a great volume of water in summer, and effectually closes all access from the south, except to men on foot. The only direct route in summer to the Shimshal Valley from the south, is by the high and difficult Moorkún Pass, which is only open for two months in the year. From the head of the Shimshal Valley a road, only passable for men on foot, leads to Koolanooldi in the Yarkund Valley. It was by this road that attacks on the caravans were organised. Another route leads by a somewhat

The Siddiqis G-8 (1873-1878) 1880 AGS Afghanistan AVJ
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Burusho AV 7



487 difficult pass on to the Shimshal Pamir, from whence a road goes to Ujadbai in the Sirikol Valley. On this Pamir dwell
563 a number of Kirghiz, who pay tribute to the Thum of Hunza,
651 and here the wild yák (*P. grunniens*) and the kyang
[134] (*E. Hemionus*) find their most western limit. The Pamir appears to lie north-west and south-east. From its north side the Kara Kuchkar Pass leads to Raskum, once a flourishing settlement, situated on one of the many branches which form the south-western source of the Yarkund River.
[162] Considerably further to the north-east are the two small communities of Pakpooh and Shakshooh, situated on different tributary streams. Pakpooh is said to contain about 4,000 and Shakshooh about 5,000 souls, and they are situated respectively at an elevation of about 10,000 and 9,000 feet.
[142] Both pay tribute to the ruler of Hunza. These curious
[197] people, of whom very little is known, are of Aryan race, and are described as being of very fair and ruddy complexion. Their language is Chagatai Turki, but, like the Ghalchah tribes of Sirikol and the countries north of the Hindoo Koosh to the westward, many of them speak Persian also. Dr. Bellew,[1] who met some men of the tribe, speaks of them as being a tall, very fair, and handsome race, of a purely Aryan physiognomy, and describes them as poorly clad, carrying matchlocks, of timid and subdued demeanour, and very cautious of giving any information regarding themselves. He mentions that they spoke Turki to other people, but conversed among themselves in a totally different language. He says that they are Mussulmans of the Shiah sect, like the Wakhis and Badakhshis,—that is, Maulais.

Nearly due north of Hunza is the small mountain state of Sirikol. The rulers of the two states have ever maintained a close friendship in spite of the mountains which separate them. From Girtchah in Goohjal, Tashkurgan is reached in eight days. Horses can only travel by the Kilik route, which is longer than that by the Kirish Pass; but the road is excellent and open all the year to both horses and camels. For about two months in summer the road by Misgar is impracticable for horses on account of the depth of the stream that has to be forded. The route by Rishipjerab and Derdee is then used, but men on foot can travel by Misgar at all times. Good roads also lead to Lungar and Kabr-i-Bosai in Wakhan territory.

000 In Wakhan, Sirikol, and Yarkund, the name of Kunjoot

[1] Bellew's *Kashmir and Kashghar.*

Sir Biddulph C-3 (1873-1878) 1880 AUS-Afghanistan-ACC
4 AV3 Dard
Burusho AV7



In Wakhan, Sirikol, and Yarkund, the name of Kunjoot 101
is given to Hunza, though this name is not in use among the inhabitants themselves, nor among any of the people dwelling south of the Hindoo Koosh. The name, according to the pronunciation of the inhabitants themselves, is more properly Hunzoo. In ancient times it was called Challaj Bultum, a name which has now fallen into disuse.

The ruling family of Hunza is called Ayeshé (heavenly), 173
from the following circumstance. The two states of Hunza and Nager were formerly one, ruled by a branch of the Shahreis, the ruling family of Gilgit, whose seat of government was Nager. Tradition relates that Mayroo Khan, apparently the first Mahommedan Thum of Nager some 200 years after the introduction of the religion of Islamin to Gilgit, married a daughter of Trakhan of Gilgit, who bore him twin sons named Moghlot and Girkis. From the former the present ruling family of Nager is descended. The twins are said to have shown hostility to one another from their birth. Their father, seeing this and unable to settle the question of succession, divided his state between them, giving to Girkis the north, and to Moghlot the south, bank of the river.

Age did not diminish their enmity, and Girkis, while out hunting, was one day killed by an adherent of Moghlot, a native of Haramosh, named Mogul Beg, who under pretence of a quarrel with Moghlot took service with Girkis, and persuading him to look up at some game on the cliff above him, drove an arrow into his throat. Girkis left only a daughter, who, according to the custom of the country, became Queen or Ganish of Hunza. Her first care was to avenge her father's death. The tradition relates that having sworn to tear the murderer's liver with her teeth, she carried out her vow to the letter. Left without a chaperon, she was not long without getting into a scrape, as young ladies in similar circumstances are apt to do. The young prince Kamal Khan of Nager, a younger son of Moghlot, crossed the river by night, serenaded her, and won her heart. Night after night the lovers met, unknown to the rest of the world, till serious consequences ensued; and one fine day it was announced in Hunza that, though Providence had not yet provided the princess with a husband, it had seen fit to bless her with a son. Morals in Hunza are not of the strictest even now, so that few questions were asked, and the good people generally contented themselves with beating their drums, dancing, and the usual festivities proper on the occasion of the birth of the prince Chiliss Khan. Kamal Khan seems to have

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173 "behaved badly" all through, as the above story is concealed in Hunza under the fiction that a prince of Shighnan became the husband of the princess, but that his name being forgotten he is known only as Ayesho (Heaven-sent), from which the present ruling family of Hunza takes the name. The present Thum of Hunza is Ghazan Khan.

The rivalry of the two brothers has been perpetuated till the present time, and has become almost an article of faith between the people, as well as the rulers, of the two states. 721 The people of Hunza have a greater reputation for bravery 648 than those of Nager, but they are not warlike in the sense that the Afghans may be said to be so.. Secure in the inaccessibility of their country, they have preyed upon all their neighbours without fear of retribution. At the time of the insurrection of the seven Khojas in Yarkund in 1847, Shah Ghazanfur Khan of Hunza rendered assistance to the Chinese in overcoming the rebellion. In recognition of this service a jagheer was granted to him close to Yarkund, and a brass tablet inscribed with a record of the friendship of Hunza towards Pekin, and its reward was placed on the gates of the city. A fixed subsidy was paid by the Chinese to the Thum of Hunza, who in return gave a nominal allegiance. Under these circumstances, the caravans between Yarkund and Leh were regularly plundered in the valley of the Yarkund River near Koolanooldi by the Hunza people, whilst the Chinese authorities winked at a proceeding which they were unable to prevent or punish. The raids were organised by the Thum, and looked upon as a right conferred by the proximity of the caravan route. His agents in Yarkund sent notice when a rich caravan was about to start, and a party was at once despatched by mountain paths known only to themselves, to lie in wait for it. Besides the plunder carried off, young men were generally seized and sold into slavery, which caused Hunza to become the chief place of resort for slave-merchants from Badakhshan. The last exploit of the kind, and the most successful recorded, took place in 1865, when no less than 50 camels and 500 ponies laden with merchandise were driven from Koolanooldi to Hunza by way of Ujadbai without opposition. Kunjooti eyes still glisten when they talk of that day, but the establishment of the firm rule of the Atalik in Kashghar put a stop to future proceedings of the kind. On the re-establishment of Chinese power in Kashghar in 1878, Ghazan Khan preferred a formal request to me that he might revive his ancient right

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of "striking the road." The Nager people were never concerned in these raids. 721

With the former rulers of Gilgit the people of Hunza seem to have lived on tolerably good terms, rendering them a nominal allegiance in the days of their prosperity, but asserting their independence as the later Trakhané Ras grew weak. The Sikh and Dogra governors found their most troublesome enemies in Hunza, against which country they never gained a single success. Hunza raids against Gilgit villages were incessant, till in revenge an expedition was organised in 1848 by Nuthoo Shah, the first Sikh governor of Gilgit. Falling into an ambuscade, Nuthoo Shah and Karim Khan, the Ra of Gilgit, were both slain, and their army defeated with serious loss. In the beginning of 1865 a second attempt was made in alliance with the ruler of Nager, whose lukewarmness or treachery caused the expedition to fail. In the succeeding year a third attempt was made, but the Nager ruler's treachery was now evident, and while the Hunza force looked on from across the river, a skirmish took place between the *quondam* allies, in which the Dogra governor was badly wounded. The unexpected defection of their allies and the loss of their leader so disheartened the Dogras that the whole force took to flight, and reached Gilgit with the loss of only two men. Their artillery, which had been at first abandoned, was recovered by the presence of mind of one of the Dogra officers, who, with a few men, preserved the semblance of order in their retreat. The expedition having been undertaken without permission from Jummoo, the governor was recalled and his proceedings ignored. 648

In 1869 the raids from Hunza were at last put an end to by the present Thum consenting to yield allegiance and pay a yearly tribute of two horses, two hounds, and twenty ounces of gold-dust, which has since been paid regularly.

The elevation of Hunza is 8,400 feet. It may be described as an elongated crescent with the points towards the south, formed by the hills receding from the river. At each end is a strong torrent flowing from the glaciers on the peaks, which are just visible to the north. The cultivation extends about 7 miles in length by 1½ in depth. This is terraced down to the river, but in parts is broken and undulating. It is divided into eight districts,—Naraydass, Assanabad, Doorkun, Hyderabad, Aliabad, Ganish, Baltit, and Altit. Each district has its own fort. Baltit is the Thum's residence. The ground is thickly wooded, and the whole eastern end is 133 241 631 241

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covered with orchards of fruit trees. The cultivation is extremely good, and fruit of all kinds grows in abundance.

Mahommedanism sits but loosely on the Hunza people, who make no secret of their preference for easy-going tenets. Though professing to be Maulais, they are disowned by their own Pirs, who refuse to visit the country, and no contributions are sent by them to their spiritual chief. They are great wine-drinkers, and are reproached by their neighbours for their readiness to eat unorthodox food,[1] and for the immorality of their women. Firearms are scarce, and bows and arrows are still not quite obsolete.

The people of Hunza and Nager belong to the caste called Yeshkun by the Shins, but amongst themselves known as Boorish. They differ slightly in appearance, the Nager people apparently showing an infusion of Tartar blood, derived, no doubt, from their Iskardo neighbours. The Hunza people, who are a somewhat taller race, have finer features and are distinguished for being more deliberate and less vivacious in their actions. The language, called Boorishki or Boorishaski, is identical in both states; the Hunza pronunciation being rather more broad and drawling than that of Nager. This language was first published by Dr. Leitner. All their songs, however, are in Shina,—a language which is supposed to lend itself more readily to poetry,—and Shina songs are sung by men who do not understand a word of that language.

Both Thums are still addressed as Soori, as a title of respect. This appears to be the same as *Sri*, an appellation of Lakshmi, the Hindoo goddess of wealth, commonly prefixed to the names of Hindoo princes in India, to denote their honour and prosperity. The Thum's wives are styled "*gánish*," which is almost identical with the original Sanscrit word for mother, and their sons are called "*gushpoor*." In cutting the throat of an animal for food, the people of Hunza make a practice of turning it towards the Thum's abode, even when many miles distant, instead of in the orthodox direction of Mecca.

Every village, according to its size, possesses one or more forts, sufficient to give shelter to the whole population. These are built of sun-dried bricks, with walls 15 feet high, and square towers at intervals of 20 yards. At night the whole population takes refuge within the walls. Similar forts exist in Gilgit, but under Cashmere rule they have fallen into disuse.

In Hunza there is a tradition preserved of the occurrence

[1] Animals not slaughtered according to the manner prescribed by Mahommedan law.

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In Hunza there is a tradition preserved of the occurrence B
at some remote period of a Mongol invasion, but no clue 173
exists to the approximate date. It is said to have taken
place at a period before the separation of Hunza from Nager.
In more recent times a prince of Nager is related to have
visited Cashmere to seek assistance from Shah Jehan, which
was granted, and the prince thereby enabled to expel his
brother and make himself master of the country. Bernier
mentions another prince from this neighbourhood, by name
Bowali Khan, applying in a similar manner for assistance to
Shah Jehan. This prince appears to have belonged to the
family of the rulers of Iskardo or Shigar.

During the rule of Ghazanfur Khan, the father of the
present Thum of Hunza, Nager was temporarily forced to
give allegiance to the Hunza ruler, who had secured the
active alliance of Suleiman Shah, of the Khushwakté
family.

Returning into the Gilgit Valley, 19 miles above Gilgit, D
the Ponyal District is reached. This stretches for some 131
22 miles up to the Yassin frontier. Of old an appanage of
Gilgit, Ponyal became in later times a bone of contention D
between the rulers of Yassin and Gilgit, who each possessed 173
it in turn for a time, till it finally came into the pos-
session of Cashmere in 1860. Soomalik, whose name will
be found in the genealogy of the Gilgit Ras, is said to have
given Ponyal as a dowry with his daughter to a prince of
Chitral. At a later date it became an independent republic
for a time, till a certain Shôt, a native of Darel, made himself
Thum of Ponyal, but was shortly afterwards slain by Shah
Pershah, of the Khushwakté family of Yassin, who established
his son Booroosh as ruler. The present Ra of Ponyal,
Akbar Khan, is a descendant of Booroosh, his father having
been re-established and confirmed in his possession by the
Cashmere Government in return for services rendered in the
wars which finally established the Dogra rule on the right P
bank of the Indus. Cashmere troops garrison Ponyal, and 648
grave cases are under the jurisdiction of the Gilgit officials,
but no revenue is paid either to Cashmere or to Akbar Khan,
who receives in lieu a fixed subsidy from the Maharajah, in
consideration of which he is bound to maintain a certain
number of men to guard the frontier posts in time of peace, and
to render military service in war. But for this arrangement,
Cashmere would hardly have been able to make good its
footing west of the Indus, and its success in this matter may
be said to be entirely owing to the father of Akbar Khan.

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186 Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

361 The principal place in Ponyal is Cher,[1] which has been 197 corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is 795 Shina. In religion they are mostly Maulais, a few Soonnees 161 and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is 134 fertile and yields two harvests in the year, but between the 202 different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

361 At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

133 Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the 487 main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo-Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

162 The Karoomber Valley, which contains the ruins of several 721 large villages, now supports only 300 souls. The former in- 133 habitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

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from the Wakhis and Sirikolis, but the wars of the Yassin rulers since the beginning of the century have been the most powerful agent in depopulating the country. The security given to inhabitants in one way has been accompanied by a fresh source of danger to them in another. More than once the glacier has temporarily dammed up the stream until sufficient water has accumulated to burst the barrier and carry destruction to the valley below. At Eemit there is a hot mineral spring.

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# CHAPTER III.

## CASTES—ADMINISTRATION.

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DR. LEITNER and Mr. Drew have already shown that the people of Gilgit and some of the adjacent valleys are divided into castes, which are governed by strict laws as to intermarriage. The distribution of the different castes, as shown roughly in the following table, may help to give some clue to their different origins:—

*Table showing Distribution of Castes.*

| | Rono, Zundré or Haraiyo. | Shin. | Boorish or Yeshkun. | Krammin, Dom, Shoto, and Ustad. | Remarks. |
|---|---|---|---|---|---|
| Koli | None | 94½ per cent. | 4 per cent. | 1½ per cent. | Exclusive of Neemchas, but including under the head of Shins, Chiliss, Gabars, Mahrons, and Baterwaliks. |
| Palas | Do. | 50 „ | 40 „ | 10 „ | |
| Puttun and Seo | Do. | 90 „ | None | 10 „ | |
| Doobeyr and Kandia | Do. | 30 „ | 20 per cent. | 50 „ | |
| Herbund, Sazin | Do. | 64 „ | 3 „ | 33 „ | Exclusive of Pathans and Goojurs. |
| Tangir | Do. | 60 „ | 25 „ | 15 „ | |
| Darel | Do. | 25 „ | 50 „ | 25 „ | |
| Chilas | Do. | 50 „ | 16 „ | 34 „ | |
| Gor | Do. | 65 „ | 30 „ | 5 „ | |
| Astor | Do. | 10 „ | 78 „ | 12 „ | |
| Astor | Do. | 30 „ | 65 „ | 5 „ | |
| Sai Gilgit | 6 per cent. | 35 „ | 55 „ | 4 „ | Exclusive of Cashmeris and recent immigrants. |
| Nager | 5 „ | 20 „ | 60 „ | 15 „ | |
| Hunza | None | 5 „ | 80 „ | 15 „ | |
| Ponyal | 2 per cent. | 30 „ | 55 „ | 13 „ | |
| Woorshigoom | A few families. | None | Greater part of the population. | A few families. | Exclusive of the ruling class. |
| Main valley above Ponyal to Chashi | None | 55 per cent. | 30 per cent. | 15 per cent. | |
| Chitral Valley | 300 families | None | None | 200 families | Exclusive of the regular population of Chitral. |

At the risk of going over some ground that has already been traversed, a few remarks concerning them may not be out of place.

The most honoured caste is that of the Ronos, who rank next to the ruling family in every country in which they

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are found. The Wuzeers are generally, though not always, chosen from among the Rono families. They exist in small numbers in Nager, Gilgit, and Ponyal, gradually increasing in numbers as one travels westward through Yassin, Mastooch, and Chitral, in which places there are said to be altogether over 300 families. In Nager and Yassin they call themselves Hara and Haraiyo,[1] and in Chitral Zundra, but they claim to be all of the same stock. Some exist in Wakhan and Sirikol, where they are called Khaibar-khatar; and in Shighnan, where they are called Gaibalik-khatar. Wherever they exist they are held in great respect. They have two principal traditions concerning their origin, both of which may contain a germ of truth. One is that they are descended from three brothers, Zoon, Rono, and Harai, the sons of a certain Soomalik who ruled in Mastooch before the establishment of the Shahreis line. The other is that they are of Arab blood, and descended from Mahommed Hanifa, the son of Ali, the Prophet's son-in-law. Their small numbers, general distribution, and the universal estimation in which they are held, are evidence in favour of the first assertion, and it is possible that they may be descended from Arabs who settled in the upper part of the Chitral Valley at the time of the Arab conquest of Badakhshan, at the end of the seventh century. A claim to Arab descent is, however, very common among many sections of the inhabitants of these valleys, but it seems to rest on no real foundation. According to another version they came originally from Rajauri, near Poonch, and are descended from three brothers, Sirung, Sooroong, and Kunger Pùtool.

In appearance they are generally taller than the other inhabitants of the country, with rather high cheek bones, oval faces not thickly bearded, and fairly developed features. Some of them resemble in feature high-class Rajpoots. The esteem in which they are held is proved by the fact that they are able to give their daughters in marriage to the ruling families, and children born of such marriages are qualified to succeed to all the honours of the father's family, and intermarry with other ruling families. They also give daughters in marriage to Syuds, of whom there are a few scattered about the country, but not to the inferior castes. They, however, take daughters in marriage from both Shins and Yeshkuns. Children born of these unions rank as Ronos, and, if daughters, can, as above stated, intermarry with ruling families. The Zundrè of Chitral do not refuse their daughters to the Afghans of Dir. Excep-

[Members of the Rono caste -- Analyst]

[1] This name recalls the Haroyu of the Zendavesta.

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582 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the Shins, who do not form the majority of the population anywhere except in Gor, Chilas, Tangir, the Indus Valley below 162 Sazin, and the upper part of the Gilgit Valley above Ponyal, 174 and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the [197] country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Neemchas. — 142 Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

[162] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

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Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents. D 186 D 554

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it. B 564

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers. D 174

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mahommedanism, the feeling is still maintained in Nager, Gilgit, Astor, and the Indus Valley above Boonji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited by them not a single fowl is to be seen. D 262 783 [779] D [235]

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262 by them, not a single fowl is to be seen. These peculiarities
783 are strictly confined to the Shin caste, and, together with
[174] other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

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564 The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager,
162 and Ponyal, and nearly all the population of Yassin, besides
197 being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The lan-
D guage spoken, in slightly varying dialects, in these three states
564 is known as Boorishki, Boorishaski, or Woorishki. The term
162 "Khajoona," applied by the Gilgitis to the language as spoken
197 in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

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144 In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red
142 hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards.
D These characteristics, joined to their unwarlike nature, are
144 probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Mak-
142 pon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race.
000 Considerable rivalry exists between the Shins and Yeshkuns,

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Considerable rivalry exists between Shins and YeshKuns even in villages where they have lived side by side for generations. D 578 B 578

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village. D 564- B 564-

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *kram*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley. D 142- 174 B 142- 174

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the D 162-

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D 162 character of the ordinary Cashmeri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the regular population. Those in Gilgit are weavers and carpenters, D [196] and are regarded with some contempt both by Shins and Yeshkuns.

D 564 Their distinctive castes are Meer, Sheikh, Paiyr, Lon, Suniyar (goldsmiths), Dar, Rawut, But, and Tatchon (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchon, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yeshkuns without reciprocity. With the Krammins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

D 564 233 In the valleys south of Gilgit, the Goojurs pasture their cattle on the high lands, not mixing with the people of the country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper D part of the Dir and Swat Valleys, and a few have found their [197] way into the Gilgit Valley. They all speak the dialect of Punjabi, peculiar to their caste. Like the Syuds, they must rank as a class rather than as a caste.

B 174 D 174 Vigne, speaking of the existence of caste in Baltistan, remarks that it may perhaps be considered as a proof of the Hindoo origin of the natives of that country. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

1/1 [the Cashmeris -- Analyst]

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their strictly Hindoo form where the Shin element exists among the population. The class distinctions existing in Chitral are of a totally different nature, and the whole evidence seems to mark the Shins as having been a Brahminical race, who succeeded in imposing their language, and to a great extent their customs, on races to which they were numerically inferior. D 174 B 174-

The system of administration which existed under the old Shin rulers is still maintained by the Cashmere Government with slight modifications. The revenues of the Ra were derived as follows: From the land, a tax called "Koodkool" was paid on every crop, in kind, according to the quality of the land, which was regularly and apparently not heavily assessed. A pastoral tax of a sheep or goat, called "Ganoni mari," was paid by each household every alternate year. This might be commuted at the will of the payer for the sum of two shillings yearly. A tax called "Nyoori shairi," of four shillings a year, was paid by each water-mill, which was, however, exempted from payment the first year after construction. For washing gold-dust, in which a considerable number of people in certain villages find employment during the winter, a fixed tax of fifty-five pounds sterling, called "Ra-i-dillki," was paid yearly. In the autumn a grape tax, called "Jachai toni," was levied in kind on every vine according to its size; and when the wine-making began, a certain number of measures of grape juice, called "Rêkhoo," were also paid to the Ra. A money tax of sixteen shillings, called "Garé toloo," was levied on each marriage, for which the bridegroom was liable. Every weaver's house furnished eight yards of cotton cloth to the Ra, which was called "Buyetcho pâtchi." Silk also, which was produced by nearly every household, paid a tax called "Chooshi purtai," which consisted of as many cocoons as the Charboo could grasp in one hand, out of the heap collected by each family. Four villages, in which silk was not produced, paid a commutation of one fat sheep, valued at eight shillings, which was called "Chooshi mâri," per village. D 651

Besides these, a curious tax, called "Cha etté goé," was paid by the villages of Burmess, Khomer, and Naupoor only, which consisted of all the milk and butter produced by one cow from each house in those villages between the Ganoni and Chili festivals,—that is, from the middle of May to the end of October. These three villages also gave the Ra one small kid yearly from each house. This impost was called

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651 "Cheloo." No reason is assigned for the origin of these peculiar taxes, which are said to have been instituted by Queen Jowari. No Shin ruler would have received cow's milk. Another local tax, called "Satêgi," was paid by the village of Bagrot. This originated in a visit paid by Habbi Khan when a boy, during the reign of his mother Jowari, on which occasion the village community made him a grant of a piece of land. It was, however, found inconvenient to cultivate it under the same system as the other crown lands, so it was, shortly afterwards, resumed by the village, on an agreement to pay a tax of thirteen taraks of wheat, equal to five and a half quarters, yearly.

Every trader who entered the country paid a duty, "Masool," of one roll of cloth out of each load, or two per cent. of live-stock, or the equivalent in other goods. At the time of sheep-slaughtering at the winter solstice, one hind quarter was furnished by each house, out of which a certain number went to each of the minor officials, and the head and hind quarters of all game killed was the perquisite of the Ra.

[434] Money payments were made in gold-dust, which is still largely used as a circulating medium. An amount of the value of eight shillings is called "Baghaloo."

The Yerfah, or Ra's steward, was responsible for the collection of the land revenue; but special men called "Burro" were appointed to collect the other dues.

[471] In addition to these sources of revenue, the Ra owned tracts of land in each of the larger villages, the cultivation of which was managed by the Yerfah. In each of the villages a certain number of families called "Wairêtché" were responsible for the ploughing, sowing, and irrigation of the Ra's lands under the management of the Yerfah, in return for which they were exempt from all other payments. The harvesting and winnowing were done by the whole village, who combined on certain days for the purpose. The "Wairêtché" of Gilgit, who numbered twenty families as against six or seven in other villages, were also bound to furnish a load of wood from each family daily during the winter, for the use of the Ra's household, and one load of torchwood a year. Certain families in Gilgit also held the hereditary office of cooks to the Ra, for which they were exempt from all taxes. There are still four families who claim that their ancestors cooked for Shiri Buddutt, and who take no part in the Taleni festival, which celebrates his death, but shut themselves up in their houses, and regard it as a time of mourning. These

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are apart from several other families of hereditary cooks to the later rulers, who still render service to the present Ra of Gilgit. 651

The country was divided into districts, for each of which a Wuzeer was responsible. Wuzeers were obliged to be of good family, and are still chosen only from the three principal castes, *viz.*, Rono, Shin, or Yeshkun. The office was not hereditary, but was held for life. On the appointment of a Wuzeer, three pieces of land were taken from among the peasants' holdings, and assigned to him in addition to his own family possessions. Four families were appointed to manage the whole cultivation of his land and furnish him with one household servant, in return for which they were exempt from all dues of personal service to the Ra. The Wuzeer was responsible for the peace and welfare of his district, and for leading the men of it in war. When the population was called to arms, the Wuzeer had the right of releasing one man in each fortified village from military service, in return for which he received from the man so released two "baghaloos" of gold-dust on the return of the army. If, however, the expedition returned without having fought, only half the fee was paid. On the occasion of a marriage taking place, a cake of leavened bread was sent to the Wuzeer of the district by the father of the bride. 651 634

In each village was a "Tarangfah" appointed by the Ra, who acted under the orders of the Wuzeer within his own limits. In time of war he had the right to release three men of his village from military service, from whom he received the same dues as the Wuzeer. He also received a fee of three shillings on each marriage taking place in his village, and had three families assigned to him for service, who were exempt from all other tax or service. He further received sixteen yards of cotton cloth yearly from the village weavers, and was especially charged with the management and preservation of the irrigation arrangements.

The dues paid to all officials are called "Luspik."

Next in rank to the Tarangfah, but with totally different duties, came the Yerfah, who had charge of all the private lands of the Ra, to whom he filled the office of steward. He was responsible for everything connected with the cultivation of the Ra's lands in each district, and received six kharwars of grain out of each crop. As *luspik*, four families in Gilgit, and one in each outlying village in which the Ra owned land, were assigned to him, whose duty it was

to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarunglahs.

Next to the Tarunglah among the district officials was the Charboo, who acted as an assistant to the Tarunglah in each village. His *dustúr* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Gust tuloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trungpah (Tarunglah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

The same system exists in Hunza and Nagar, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

*Dry measure.*

| | | |
|---|---|---|
| 1 kuty | = 1 lb. English | Hunza. |
| 4 kuty | = 1 kun | |
| 1 kunjooree | = 3 double handfuls, about 1 lbs. | Nagar. |
| 8 kunjooree | = 1 kunchuk | |

[illegible]

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*Gold-dust measure.*

1 surkhan = 1 ras.
1 ras = 1 baghalee (Shina), or Khar (Sourish).
1 baghalee = 1 salee (Shina), or Bai (Sourish).

The hollow formed between the thumb and the back of the hand, placed palm downwards with the fingers extended, was the old measure of a Baghalee.

*Land measure.*

1 chenkili = the amount it takes 6 kots of wheat to sow.
1 chenkili = 1 chenni.
1 chenni = 1 muklani.

*Long measure.*

A span is called Dee (Shina), or Tidai (Sourish).
1 span = 1 kott (Shina), or Khash (Sourish).

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# CHAPTER IV.

## BALTISTAN—THE BROKPAS.

A SURVEY of the Dard tribes of the Indus Valley would not be complete without a brief excursion into Baltistan.

Returning to the Indus Valley, the small district of Haramosh above Boonji calls for little remark. The inhabitants are principally Yeshkuns, and speak the Gilgiti dialect of Shina. Above Haramosh a complete change takes place in the population, which thence upwards is almost entirely Balti,—that is, of Tartar blood,—and the language spoken is a dialect of Thibetan. Dwelling among the Baltis, in small numbers in the Rondu and Iskardo districts, and in a larger proportion in Khurmang and Himbapa,[1] are, as is shown in the accompanying table, Shina, Yeshkuns, and Doms who speak Shina.

| | Shina. | Shina (Astori). | Yeshkun. | Dom. | Balti. |
|---|---|---|---|---|---|
| Haramosh . . . . | None | 2 per cent. | 64 per cent. | 2 per cent. | None. |
| Rondu . . . . | None | 1 " | 10 " | 17½ " | 72 per cent. |
| Iskardo . . . . | None | 6½ " | 17½ " | A few hundred | 58 " |
| Khurmang . . . . | None | 15 " | 10 " | 5 per cent. | 60 " |
| Himbapa . . . . | None | 30 " | 15 " | 1 " | 54 " |

But it must be noted that the dialect of Shina spoken in Rondu[2] and Iskardo is the Astori, while in the Khurmang and Himbapa districts that of Chilas-Darel is in use. These people hold a position in the community inferior to that of the Baltis, who call them Brokpas, "highlanders," from the circumstance of their cultivating the higher and less fertile ground in the lateral valleys and on the mountain sides, while the lower—that is, the best—ground is in the hands of Baltis. Mr. Drew, who overlooked this fact, accounts for the name

[1] The district drained by the Shingo River is included in the Khurmang district, and is chiefly inhabited by Brokpas. Himbapa is the name given by the Baltis to the Dras district, which by the Brokpas is called Himmaya.

[2] The village of Shere is the only one in the Rondu district in which the Gilgiti dialect of Shina is spoken.

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and their presence in Baltistan by suggesting that they came over the passes from Nager and settled among the Baltis;[1] but there are no Shins in Nager, nor is the Shina language spoken there. The account given of themselves by the Brokpas is no doubt the true one. About the beginning or middle of the seventeenth century the Makpon[2] ruler of Iskardo was Ahmed Shah, who had four sons. The eldest of these succeeded him as Prince of Iskardo, and by the aid of his brothers subdued the country to the westward as far as Chitral. The three younger brothers were eventually established in Khurmang, Rondu, and Astor, and founded the families which ruled in those places with more or less independence till the conquest of the country by the Dogras. The Brokpas say that in the course of the different warlike expeditions of the four brothers, they were carried off from their own countries, Astor and Chilas, and forcibly settled in the places in which we now find them. This is borne out, not only by different dialects of Shina spoken among them, but by the fact that no Brokpas are to be found in Shigar and Khapalor, the princes of which places do not belong to the Makpon family. Had they found their way into Baltistan by the route suggested by Mr. Drew, Shigar is the district in which they would now be most numerous.

Towards the Brokpas the Baltis occupy the same position of a superior and privileged class, as the Shins occupy towards the Yeshkuns elsewhere. Notwithstanding their inferior position, the Brokpas maintain their caste system among themselves. The distinctive term of Shin is rarely used, probably on account of the terms Shiné and Shinalok being applied indiscriminately to all classes of Brokpas by the Baltis. The name by which the Shins of Baltistan prefer to call themselves is Rom, which must not cause them to be confused with the Rono caste previously mentioned. They acknowledge themselves to belong to the Shin caste of Gilgit, Astor, &c., but divide themselves into four sub-castes—

| | |
|---|---|
| 1. Sharsing, | 3. Doro, |
| 2. Gaboor, | 4. Yoodey, |

—who intermarry freely and are in all respects equal amongst themselves. This probably represents a state of things which once existed in the Shin countries further west. It is perhaps worth noting that the term Rom is the one applied to them-

[1] Drew's *Jammoo and Cashmere*, page 423.
[2] Makpon is the family name of the princes of Iskardo, Rondu, Astor, and Khur-

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564 selves by our English gipsies; it would be curious if any connection could be traced between them and the Shins.

The Roms refuse to intermarry with the Yeshkuns, who, in Khurmang and Himbaps, are also called Broosha. This is almost the same name as that by which the Yeshkun caste still call themselves, as already mentioned, in Hunza and Nager.

142 144 Greatly as the Baltis differ in physical appearance from the Dards, they differ equally from their brethren the Ladakh Tartars. Mr. Drew notices this, and ascribes their thicker beards, better-cut features, and taller stature, to the fact of their being Mahommedans and to climatic influences.[1] But a difference of religion could scarcely produce such physical changes, and modifications of feature caused by the influence of local circumstances must require a great number of generations to show any marked result. The difference is undoubtedly due to their having been Aryanised by a mixture of Dard blood. It requires but a very superficial observation to see that the Baltis are a mixed race possessing no distinctive type of their own. I have seen Baltis who in personal appearance could not be distinguished from Dards, while others only require a pigtail and a sheepskin coat to pass for Ladakhis, and Mr. Drew has remarked the same fact:—

"In one or two higher valleys of Baltistan I have noticed a difference in the people, as compared with the ordinary Balti, which may perhaps be due to some admixture of Dard blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Braldu, the men were much better-looking than the ordinary Baltis; they had well-shaped features and a manly bearing. I noted this at a time when I knew less about the Dards than afterwards; now it seems to me likely that some of that race came over the difficult passes from Nager and made a settlement among the Baltis. Again, in the Turmik Valley many villagers have a high and broad forehead and hooked nose, though they call themselves Balti. I have little doubt that here, too, is Dard blood, the immigrating Dards having become absorbed into the community of Baltis, but still making a mark."[2]

The Baltis of Shigar generally, and the higher classes of Baltis everywhere, show the greatest amount of Aryan blood in their features. Cunningham says the Shigar Baltis show the greatest amount of Kirghiz blood, and are much shorter than those of Iskardo: he was probably referring to the people of the upper part of the Shigar Valley, who show less Aryan blood than their neighbours. Strongly-marked Dard features among the Baltis are invariably coupled with inferior muscular

[1] Drew's *Jummoo and Cashmere*, page 356. [2] *Ibid*, page 433.

½ [Cf. 1: Drew in the AV1 Kashmir file.—Analyst]

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development—a point in which the ordinary Ladakh Tartar will compare favourably with any race.

I quite agree with Mr. Drew as to the means by which the Baltistan Tartars have improved their not very classical features, but I should strongly doubt Shin immigrants intermarrying willingly with them; considering the caste prejudices which still exist among the Shins further west, they are not likely to have consented to free intermarriage till they had been reduced to the position of a conquered race.

The actual facts tend to show that at some period a wave of Tartar conquest flowed down the Indus Valley from the eastward, absorbing an Aryan race who were the prior occupants, and was not checked till it reached Rondu. Both in Iskardo and Rondu the tradition survives that the former inhabitants of the country were Dards, or, as the Baltis call them, "Bloyil," the name they now apply to the people of Gilgit, Astor, &c. It is said that when the Makpons first came to Baltistan the country was under Bloyil rulers; but that Tartars had already begun to settle there. The Brokpas are universally recognised as recent arrivals, and not as the descendants of the former inhabitants. The result of this mixture of Aryan and Mongolian blood is decidedly good. Without losing the patient, industrious habits of the Tartar, the Balti has acquired a keener intelligence and a more enterprising spirit,[1] which qualities, though latent in the Dard, are of little benefit to him owing to his want of energy and dislike of steady work.

No more flourishing community is to be found in the North-Western Himalayas than that of Baltistan. Wherever there is water, the hill sides are terraced and cultivated with the greatest care, but the increasing population is overflowing its limits, and bids fair, under the protection of Cashmere rule, to extend itself into districts hitherto considered exclusively Dard.

Intermarriage between the Brokpas and Baltis, though practised, is not common. The children are called according to the father's race, but the two races live alongside each other with little intermixing. Nevertheless it is evident that the Baltis have at some time been strongly influenced by Dard customs. It is not my intention to enter into any detailed account of the Baltis, but a brief acquaintance with them is sufficient to show that they are far more deeply imbued with Dard customs than casual intermarriage with the present Brokpas would account for.

[1] Drew's *Jummoo and Cashmere*, pages 357-8.

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564 Amongst other peculiarities, they have adopted caste distinctions which are unknown among Ladakh Tartars. The Balti castes are—

1. Wuzeer.
2. Riboo Trakchos.
3. Shali Trakchos.
4. Plamopa.
5. Mon.

The Wuzeer caste is again divided into twelve sub-castes, who intermarry on equal terms. They are—

1. Wullipa.
2. Aphatpa.
3. Yoostrumpa.
4. Kanapa.
5. Isgownpapa.
6. Koorsoopa.
7. Boropa.
8. Shagirpa.
9. Mooradpa.
10. Shatoosenpa.
11. Guchapa.
12. Chukutpa.

As mentioned by Mr. Drew, the Wuzeer caste shows the largest admission of Dard blood. It is a matter for speculation whether this is the cause or the effect of the superior position they hold. They take daughters from the caste next below them, but do not give daughters in return. The next three castes intermarry on equal terms, but the Riboo Trakchos rank highest. The Plamopa are the most numerous, and form the great body of the population. The Mons are musicians, and answer in every respect to the Doms of Gilgit. They do not intermarry with the other castes, who do not even take daughters from them, and they are held in small estimation.

174 It is naturally a matter of great interest to know what was the Aryan race that preceded the Tartars in Baltistan, and a clue may still be found. In the Indus Valley above Khurmang, Mr. Drew gives the names of ten villages of Buddhist Dards. I have not had an opportunity of visiting these villages, and most of the information I have concerning them is gathered from Mr. Drew's work and from Mr. Shaw's [197] paper.[1] From the specimens of their language given by Messrs. Drew and Shaw, it is evident that they speak a dialect of Shina, which, however, differs so much from that spoken by the Baltistan Brokpas, that the latter are obliged to use the Balti language in conversing with them.

186 The following extracts from Mr. Shaw's paper will show the chief points of interest concerning them as compared with other Dard communities:—

"While isolated among strangers they have preserved themselves

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[1] Stray Aryans in Thibet, *Journal, Ben. Asiat. Socy.*, 1878.

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with a caste-like feeling from amalgamating with them, and seem to have only recently and very superficially accepted the religious beliefs of their neighbours. The greater part of the tribe is thus nominally Buddhist, while two or three of their north-western villages bordering on Baltistan have become Mussalman."

* * * * * *

"Foremost among their tenets is the abhorrence of the cow. This is an essentially Dard peculiarity, though not universal among them. Unlike Hindus, they consider that animal's touch contamination, and though they are obliged to use bullocks in ploughing, they scarcely handle them at all. Calves they seem to hold aloof from still more. They use a forked stick to put them to, or remove them from, the mother. They will not drink cow's milk (or touch any of its products in any form); and it is only recently that they have overcome their repugnance to using shoes made of the skin of the animal they so contemn. When asked whether their abstaining from drinking the milk and eating the flesh of cows is due to reverence such as that of the Hindus, they say that their feeling is quite the reverse. The cow is looked upon as bad, not good, and if one of them drank its milk, they would not admit him into their houses."

* * * * * *

"Thus, although the Brokpas of Dah-Hanu are nominally Buddhists, yet their real worship is that of local spirits or demons, like the Lha-mo (goddess) of Dah. Her name is Shiring-mo.[1] A certain family in the village supplies the hereditary officiating priest. This person has to purify himself for the annual ceremony by washings and fastings for the space of seven days, during which he sits apart, not even members of his own family being allowed to approach him, although they are compelled during the same period to abstain from onions, salt, chang (a sort of beer), and other unholy food. At the end of this period he goes up alone, on to the rocky point before mentioned, above the village, and after worshipping in the name of the community the deity who dwells there in a small cairn, he renews the branches of the "Shukpa" (*Juniperus excelsa*) which were placed there the previous year, the old branches being carefully stowed away under a rock and covered up with stones."

* * * * * *

"In each house the fireplace consists of three upright stones, of which the one at the back of the hearth is the largest, 18 inches or 2 feet in height. On this stone they place an offering for the Lha-mo from every dish cooked there, before they eat of it. They also place there the first-fruits of the harvest. Such is their household worship.

"Besides this spirit-worship, which is their tribal religion, they have a superficial coating of Buddhism. They say that three or four cycles,—that is, forty or fifty years ago,—after a war between Shigar and Ladakh, when their country was occupied by the Ladakh army, the Lamas converted them. The head Lama at the monastery of Skirbuchan, further up the river, told me, however, that it was only some twelve or fifteen years ago that the Brokpas were converted by Lamas from his monas-

[1] The *Shiri* in this name is worthy of note.

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tery, who went on begging tours amongst them. But this may have been a mere revival. At any rate, there is a remarkable absence in the Dah-Hanu country of those Buddhist monuments (long stone dykes covered with inscriptions, and tall structures surmounted by obelisks and containing relics, called respectively Mané and Chorten), which form such a conspicuous feature along the roads and in the villages of Thibet."

* * * * * *

"Mr. Drew, who has given a most interesting short account of these Brokpas in his 'Jummoo and Kashmir' is, I think, mistaken in supposing that they have no caste as the other Dards have. I have heard of at least three caste-like divisions, which we may call those of priests, cultivators, and artizans. The priestly families (called Lhabdak, *Thib.*) form the highest division in each village. Although men of the next caste are allowed to come into their houses, yet it is only on condition of washing their hands and faces before so doing, especially if they have recently been among the Gentiles (Thibetans, &c.)—a precaution that does not seem to be considered necessary on other occasions by the Brokpas, who are a very dirty people. This next caste which forms the bulk of the people is called Rūshens. The younger branches of the priestly families become Rūshens, since there can only be one priest of a Lhabdak family in each village.

"Besides these, there is a lower caste consisting, in the village of Dah, of only five families. They were originally blacksmiths, it is said, but no longer carry on the ancestral calling. They are called Ruzmet (*Thib.*), or Gargyut. Their women are not allowed to approach the cooking-hearths of the higher caste, nor are the Rūzmet men, excepting after a purification similar to that of the Rūshen on going into the houses of the priests. The higher caste will not eat what is cooked by them.

"Reversing the custom of the Hindus in the matter of marriage, the lower caste may take wives from the higher, but not *vice versâ* (except in the case of the priests, who, I gather, can marry Rūshen women). Probably as a consequence of this, a married daughter is never allowed to re-enter the house of her parents, and may not touch anything belonging to them. After three generations of marriages with the higher caste, the progeny are admitted into it.

"Polyandry is the rule in Dah-Hanu."

* * * * * *

"It is not only in marriage that they keep themselves apart from their neighbours. They will not eat with the Thibetan Buddhists or Mussalmans or other outsiders, nor will they allow these to come near their cooking places. The caste prejudice seems to originate on the side of the Brokpa, for their neighbours often eat in their houses; only separate dishes are given them, which are afterwards purified by burning juniper. No Brokpa will eat in the house or from the dishes of a Thibetan; nor will he eat fish or birds, or (of course) cow's flesh. Formerly, if they had been among the Thibetans, they would purify themselves with the smoke of the "Shukpa" before entering their houses again."

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"The people of each group consider themselves to be one community. The Dah people reckon from seven ancestors, who first colonised their villages, and of whom they give the names, *viz.*, Lalūsho (from whom the Lhabdaks, or priests, spring); Zoné, Dákré, Gachaghé (these three are the ancestors of the Rūshen caste); Dūsé, Gabūré, and Tukshūré (these are the fathers of the Rūzmet caste). The land of Dah is still divided according to these families, though some of it has changed hands." 173

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"So much for the (so-called) Buddhist Brokpas. But the villages of the same tribe which lie exposed to Mussalman influences down the Indus on the two roads leading north-west and south-west respectively, have all been converted to Islam. Of the settlements on the former road—that down the Indus—and in side valleys near it, the village of Ganok is entirely inhabited by Mussalman Brokpas, while those of Dangel, Marul, Chulichan, and Singkarmon are inhabited partly by Mussulman (Shiah) Brokpas, and partly by Baltis (Thibetan Mussulman) of the same sect. Below this the population is entirely Balti. On the other road, that across a low pass south-westward to Kargil, the villages of Tsirmo and Lalung are also inhabited partly by Mussulman Brokpas and partly by Mussulman Thibetans from the adjoining district of Purik. These Mussulman Brokpas on both roads speak the Dah dialect, and dress like the Dah people, and keep apart from the Mussulman Thibetans, both in matter of marriage and eating. But they have no caste inequalities amongst them like their non-Mussulman kinsmen, and generally they do not object to drinking milk, though at Tsirmo there seems to be a relic of the Brokpa prejudice against the cow, in the fact that their women do not touch that animal." 162 779 [197] [262]-

The intensity of their feeling with regard to the cow and domestic fowl shows their kinship with the Shins of Gilgit, and the fact that that feeling is one of aversion, and not of reverence, is sufficient to show that in the case of the latter it has not sprung into existence since their conversion to the faith of Islam, but is an ancient tradition of the race. The form of spirit-worship, the traces of which are preserved among them, appears to be identical with that of which the traditions still linger in Gilgit, and the reverence shown for the cedar and its purifying properties links the Dah-Hanu Dards still closer to the Shins of Gilgit. Buddhism, having been recently introduced among them, has penetrated only skin-deep, and their practices in these matters are probably little changed from their pre-Buddhistic state, proving what can otherwise only be a matter of inference and conjecture, that the religion of the Gilgit Shins previous to the introduction of Islam was not Buddhism. The existence of a strict caste system among them mentioned by Mr. Shaw is particularly noteworthy, though the reversal of the system by 174 771- 174 564-

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which higher castes take wives from the lower without exchange is especially curious. The maintenance of the custom of not eating with outsiders, even of their own religion, is most remarkable, and shows the former prevalence among the Shins of some type of Brahminism. Mr. Shaw speaks of them as Brokpas, but I did not hear that name applied to them, either by Baltis or by the Brokpas of Dras. I was told that they call themselves Arderkaro, and by the Baltis they are named Kyango. The latter recognise them to be of the same stock as the other Brokpas, though these do not acknowledge them as kinsmen.

Mr. Drew mentions a tradition existing among them that they came from the westward, and suggests that they belong to an earlier immigration. I believe that we may see in them the relics of the race which once occupied the whole Indus Valley between Leh and Gilgit, and to which the Baltis of the present day are indebted for their infusion of Aryan blood.

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## CHAPTER V.

### YASSIN—CHITRAL.

FOUR miles above Gahkuch, the frontier fort of Ponyal, the valley contracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Ponyal and Yassin, and a small guard is maintained on either side of them; the 4 miles of debateable ground between them being claimed by neither state. Passing into Yassin territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags with perpendicular scarps. Sixteen miles from the Ponyal frontier the mouth of the Woorshigoom Valley is reached, and 10 miles beyond the junction is the village of Yassin, or Yessen, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yassin the foot of the Durkot Pass is reached, whence Surhad on the right bank of the Oxus is at a distance of only two days' journey. For about four months in the year horses are unable to traverse this pass, but men on foot can find a passage at all times, except for about two months in the depth of winter. The height of the summit of the pass is probably about 14,000 feet. The village of Durkot at its foot is memorable for the treacherous murder, in 1870, of Mr. Hayward, the first Englishman who visited Yassin.

The people of Woorshigoom, as already mentioned, belong to the Boorish stock, and speak the same language as that spoken in Hunza and Nager, with only slight variations of dialect. This applies only to the main body of the tillers of

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the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

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along the bank of what I will still call the Gilgit river,[1] though the name is not properly applied to it in the upper part. Forty-three miles from the Ponyal frontier the village of Chashi is reached.

General Cunningham and Pundit Munphool give the name of Parasot to this branch of the river; but, though I have questioned many people on the spot, I have not found any to whom the name is known. This strip of valley is called Kho; it is thinly populated, and very narrow. More than half the population are Shins, who here reach their most westerly limit, and the language spoken is Shina. In the Battigah or Battiret Valley there is a considerable colony of Goojurs.

In the Woorshigoom and Kho Valleys, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in diameter, and are formed of huge boulders, arranged with great precision with a flat side outwards, so placed as to form a perfect circle about 3½ feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yassin there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Woorshigoom Valley there are single tables scattered about.

In none of the neighbouring valleys have I found traces of similar erections, nor have I heard of their being found elsewhere in Dardistan. Under the title of "Prehistoric Remains in Central India"[2] Mr. Rivett-Carnac has described a number of circular grave mounds, which would seem from the description to resemble these stone-circles in Yassin. It is strange that they should exist in this valley only, for, when once made, they must be practicably indestructible; but owing to its physical features, Yassin is well adapted to have become the refuge of an isolated race unable to maintain itself on equal terms against warlike neighbours. The circle in most

[1] The river, from its source in the Karoomber Valley to the Indus, is sometimes called *Anisari*, from *anisar*, which, in the Khowar language, signifies a mountain lake,—referring to the lake formed by glaciers in the Karoomber Valley. This may have been the *Rimansar* of the Ramayana. The name indicates that the Kho race formerly extended further to the east than at present.

[2] *Journal, Bengal Asiatic Society*, 1879.

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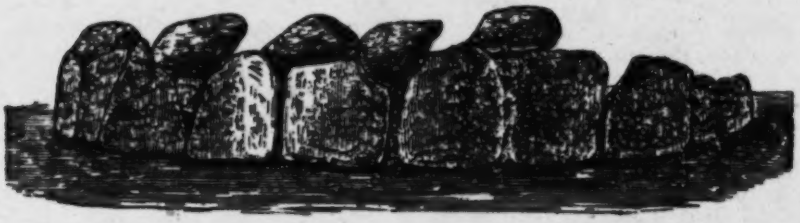
172 perfect preservation is situated on the tongue of land formed by the junction of the rivers near Goopis. Vigne mentions having been told of these circles when at Astor. They are in all probability funeral mounds.



Circular stone sepulchral mound at Chashi.

133 At Chashi the road leaves the main valley, which above that place becomes still more narrow and precipitous, and rises suddenly among the rounded hills to open Pamir-like ground past the Pandar Lake. This lake is 2¼ miles long and half a mile broad, and is situated at an elevation of 9,400 feet. It is said to have been formed by a landslip about seventy years ago, and is now gradually drying up. [341] Eleven miles beyond Chashi the large straggling village of Ghizr (called by the Shins Shevare) is reached, which gives its name to the whole district. At Ghizr a considerable stream joins the main stream from the south, by which a [197] good road leads into the head of the Swat Valley. At Chashi the Shina language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from the Kashkar Valley and settled in the Ghizr district, from which they have expelled the Shins. Close above Ghizr the valley contracts for a few miles, then curving round to the south opens out again to a breadth of a mile and a half, gradually contracting again to its source in the mountains at the head of the Swat Valley. This is the most western source of the Gilgit River, the different branches of which, as will be seen from the map, drain an enormous tract of country. The number of large streams rising on the north side of the mountains at the head of the Swat Valley, appears to indicate the existence there of snow-fields and glaciers of great extent.

Thirteen miles above Ghizr the road leaves the valley, and ascends for 3 miles through broad grassy slopes to the Shandur plateau, which, at the height of about 12,000 feet, is about 5 miles in breadth and perfectly level. There

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TIRICHMIR FROM MASTOOCH.

[facing p. 59]

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133 are two pieces of water on it, the largest of which is 2½ miles long and three quarters of a mile broad. There is no surface drainage from either lake. Across the Shandur plateau lies the principal thoroughfare between the Kashkar Valley and the valleys to the eastward, and it is open to traffic of all kinds throughout the year. The peaks overlooking it on the north and south rise to a height of some 2,000 feet above the level of the plateau. On the western side the descent is somewhat abrupt into the narrow but fertile Laspoor Valley. The stream forming this valley takes its rise in the mountains at the head of the Panjkora Valley, and 15 miles from the foot of the Shandur plateau joins the Kashkar Valley at Mastooch at an elevation of 7,500 feet. The valley above Mastooch to the foot of the Baroghil Pass is called Yarkhoon, or, "the friend's murder," from the fatal termination of a quarrel between two fellow-travellers which once occurred in it. Below Mastooch it is called Kho, the whole being known as part of Kashkar Bala, and forming an important part of the possessions of the Khushwakté family, who, however, prefer Yassin as a residence. Mastooch is capable of supporting a considerable population, and the valley for many miles averages from three quarters of a mile to a mile in breadth. Looking down the valley from Mastooch, the magnificent mountain of Tirich Mir[1] fills the whole view. Looking up the valley from Chitral, it occupies the whole landscape in the same way, and it is said to be equally conspicuous from Zebak in the Oxus Valley. It is visible also from many points in Kaffiristan, where it is called Meysurmoon. Many wonderful tales are related about this mountain, one of which is, that in a deep glen high up on its snow-clad sides is a large tank of great beauty lined with blocks of white marble.

From the foot of Tirich Mir the Tirich Valley runs northwards for over 60 miles, gradually curving round to the eastward till it joins the Toorikho Valley, and the two streams combined, after a further course of nearly 40 miles in a southerly direction through the Moolkho Valley, join the Kho Valley 25 miles below Mastooch. These valleys form the region known as Kashkar Bala, the whole of which,

[1] Sir H. Rawlinson (in his Monograph on the Oxus, *Royal Geo. Soc. Journal*), in discussing the etymology of the word Pamir, has suggested the connection of the second syllable with our English word "mere," but in Tirich Mir and Dyemir (Nanga Parbat), not to mention Mount Meru of the Brahmins, there is nothing to connect the word "Mir" specially with the idea of a lake country.

In Baber's Memoirs (page 313) it is especially mentioned that *Mir* means a hill, but it is not specified in what language. The pronunciation appears to be properly "Mer," and not "Mir."

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133 with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich
361 Valley. All the three valleys, Moolkho, Toorikho, and Tirich,
241 are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys
312 hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence
487 of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yark-
491 hoon Valley. In Kashkar Bala ingenious wicker-work foot-bridges are made of plaited osiers. They are called "*chiput*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

133 Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies
[241] in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a
[131] considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower
132 intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy
161 and frequent rainfalls. Further to the south the population increases in density.

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increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 100,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

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This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toer*ikho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 108.

[2] See Appendix B.

First in rank comes the Sangallié, Rezat, Mahomed Bagé, and Khush Amadé, who are descended from the common ancestor and founder of the Katoreé and Khushwakté families. They are generally spoken of as Shah Sangallié.[1] Next to them come the Zundré, or Rezas, of whom mention has already been made.[2] They are most numerous about Oyon. Below the Zundré comes a large class styled "Ashimadek." Their clans are—

| | |
|---|---|
| Kashé. | Shoshé. |
| Atamlegé. | Balogté. |
| Dushmanaé. | Shighnié. |
| Ludkaé. | Rushkanaé. |
| Baiwashegé. | Majé. |
| Kashialiegé. | Jikaé. |

The term Ashimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

Among the Ashimadek, the Shighnié and Kashé claim respectively to come from Shighnan and Kash (Kishm ?), a village close to Jirm, in Badakhshan. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshan, who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population.

In the upper part of the Ludkho Valley, above Drosh, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled

[1] See Katoreé Genealogy.

[2] See page 50.

(2.) "Iskie mushkin." They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variation in dialect. They claim to have migrated from Munjan seven generations ago, in consequence of an invasion of that district by the ruler of Badakhshan, in which the Meer of Munjan was slain. They number about a thousand families, and, like the Munjanis, all belong to the Moulai sect. In Ludkho they call themselves Yidghâh,[1] and give the name of Yidrikh to the whole valley with all its branches from the Hindoo Koosh to the Chitral river.

By the people of Badakhshan and the Oxus Valley north of the Hindoo Koosh the valley is called Ishpin. The principal place is Droosh. At Ludkho in the Torick Valley there are a few families who speak a different language from their neighbours; but it appears doubtful whether it is a purely separate language, or only a mixture of the dialects spoken around them.

Below Chitral the mixture of tribes becomes still more puzzling. On the western side are the two small valleys of Kainshgrum and Bilór, inhabited by Kalash Kafirs, who have long been subject to Chitral. The villages of Jinjuret, Lot, Sawair, Nagar, and Shishi are also inhabited by Siah Posh, who have become Mahommedans, though in other respects they adhere to their ancient customs. They speak the Kalash language.[2]

Tradition relates that the whole Chitral Valley was once occupied by Kafirs; but it is impossible to say whether by this term a tribe of the Siah Posh is indicated, or merely that the people in question were not Mahommedans. At Mudaglasht is a small Badakhshi colony who speak Persian. Ashoret, Beorai, Pourgal, and Kalkatak[3] are inhabited by a tribe, said to speak a language cognate with Shina, who are still styled Dangarika by their neighbours, though they have long ago embraced Islam. The term Dangarik would seem to show that they were Hindoos before being converted. The villages of Pasingur, Birkote, Langurbat, Gul, Nuristan, Maimoon, Sokai, Newakali, and Chumdak are inhabited by a tribe who call themselves Gubbar, but are called by their neighbours Nuristi.[4] Their name would seem to connect them with the Gabars of the

[1] See Appendix I.
[2] An account of the Kalash language is given in Dr. Leitner's work.
[3] This is evidently the Kti-wia of Vigne.
[4] See Appendix II.

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Indus Valley, but their language differs a great deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them seem bald any race less liberally endowed by nature than themselves. They are no doubt the Gebrek of Baber's Memoirs. Their language seems to link them with the Bashgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bashgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mashkins" class. To Biddoulph, or, as they style it, Bourgan, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghore, Shonguin, and Shogut, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dangaliks, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Khe before they embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus Valleys. They are called *Ustáds*, "artificers," and are divided into *Darkáli*, "carpenters," *Dargarí*, "wooden bowl makers," *Kandáli*, "potters," *Domn*, "musicians," and *Mochis*, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mashkins, who are all agriculturists. No Ustáds are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriages among themselves. The Shah Sangalik marry amongst themselves, and take daughters from the

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564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 The administration of justice is practically the will of the
[67] ruler, though nominally the precepts of the Shâyat are observed. In some cases the intervention of the Moollahs is
(92) useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihter, by pointing out that the Mihter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Atalîks.

642 A somewhat elaborate administrative machinery exists
177 which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Uzbek titles shows that a new system has been grafted on the old one.

639 The country is divided into eight districts. At the head
651 of each is an Atalîk, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

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4 AV3 Dard AV3
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produce of any mines. His land is exempt from taxes, and ten families are assigned to him as labourers. He also receives a fee of one tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Charwêlo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Charwêlo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His "ishpin" is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

Below the Charwêlo is the Baramoosh, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly "ishpin" of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service.

To assist him he has an attendant "Charboo," whose duties are the same as those of the Zeytoo in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.

In Yassin territory, both on the Chitral and Woorshigoom sides, the system and titles of officials are the same as in Chitral, showing, perhaps more strongly, the mixture of two systems.

About the person of the Mihter are five Wuzeers, who, with the exception of the Chief Wuzeer, have no fixed functions. The Chief Wuzeer is also styled Diwanbegi, and is the Mihter's slave agent. The practice of selling their own subjects has gained the rulers of Chitral and Yassin an unenviable notoriety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitral (Kho) women has long been proverbial in Peshawur, Cabul, and Badakhshan, and female slaves still form not the least acceptable portion of the presents given by Chitral rulers to neighbouring princes. Chitral, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Kashkar came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mihter, were consigned to the Diwanbegi, and his agents were always on the look-out for victims whose conduct

Mr. Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan-AUS
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651 might have furnished a pretext for their being sold. Failing
567 an excuse of this sort, the requisite number was made up by forcible seizure. Of late years the market for the disposal of slaves has become circumscribed, and in Chitral the system is now limited to little more than the selling or giving away of female children to supply the harems of Cabul, Badakhshan, and Yaghestan. In Chitral the Ashimadek class can hold slaves without special permission, but none of the "Fakir Mushkin" are allowed to do so.

804 The weights and measures in use are—

*Dry measure.*

4 cheiraks = 1 batti.
2 battis = 1 mun.
3 munes = 1 bel.

A cheirak equals about 1¼ lb. English.

*Long measure.*

A span = 1 eisht.
2 dishts = 1 host.
2 hosts = 1 gaz.

*Land measure.*

2 chooruns = 1 chakwarum.
4 chakwarums = 1 tukt.

A chooruns is the extent of land which it takes three battis, or about 15 lbs., of wheat to sow. The money in use is the Cabul coinage.

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## CHAPTER VI.

### TORWAL AND BUSHKAR.

IN the Punjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 60 miles from Araneh to Chiroleh, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branihal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chiliss are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the tradition[1] still extant among the Chiliss evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.[2]

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Boneyr, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiroleh, has a mixed population of Afghans and Kohistanis, from which the latter

[1] See page 10.

[2] See Appendix D.

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563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.
241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The
233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained
535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they
361 have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and
101 Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah
511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.
578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl
651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better
563 known under its Pushtoo name of Patrak. There is also
197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

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## CHAPTER VII.

### HABITS AND CUSTOMS.

D 178 771 NOTWITHSTANDING original tribal differences, the Shin rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Mahommedanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originating in religious rites and beliefs, have now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shins, and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Hunza is the B [178] country least affected by external influences, and in which the [771] laxest form of Mahommedanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed in the neighbouring valleys. In Chitral and some of the valleys to the westward, many customs seem to have partly disappeared. This may, not improbably, be due to the inhabitants having been earlier converts to Islam, or more exposed to external influences. In the valleys to the southward, like Chilas and Darel, the want of a single ruler and the stricter tenets of Soonnee Mahommedanism have contributed to cause many old customs and festivals to fall into disuse. In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dard and Ghalchah tribes.

D 142 147 In appearance the men are light, active figures, averaging from 5 feet 5 inches to 5 feet 8 inches in height. Though well made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tartar races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort. In travelling and shooting I have constantly found them knock up before

12; Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
4 AV3 Dard AV3
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natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour.

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst cruelties perpetrated in the wars between Yassin and Cashmere are distinctly attributable to the Ashimadek class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nager were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitral, who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawur, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon.

In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirikol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nager, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck

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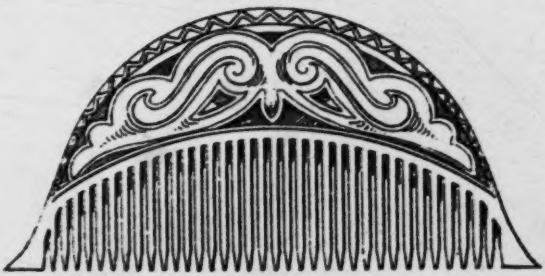
PESHAWEZ



CHITRAL COMB

[facing p. 74]

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B 291 D 291 D 291 301 D 286 D 302

and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg wrappings called "*Towti*," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bushkar tribes of the Swat Kohistan. They are often called "towti-bads" or "towtching" in consequence, by their neighbours. In Chitral, boots of soft leather are worn. The women wear wide trowsers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild fowl and of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty smell.

The men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dards. Young men of the better class only shave

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D 302 the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

D 576 The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

D 644 B 644 On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

B 595 582 587 Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

D 595 582 587 B D [367]

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

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[562] teen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can
B claim to marry all his widows, and no widow can marry again
595 without the consent of her husband's brothers. Frequently,
582 if a man leaves several widows as well as several brothers,
587 the latter apportion the former among themselves. So strictly
D is the rule observed that, should there be only one surviving
595 brother and he an infant, the widow cannot remarry elsewhere
582 till he is old enough to say whether he will marry her or not;
587 On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

B In none of the Dard languages are there terms distinctive
595 of polygamous relationship. All wives are of equal rank,
601 priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled
D "great father" or "little father," according to their age in
595 comparison with that of the speaker's father; but there is a
601 distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

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4 AV3 Dard AV3
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B 595- 601-

which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

B 595- 601-

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

D 837 684

D 608 837

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions. Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

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D 584 B 584 Marriage is the occasion for much ceremony, which differs slightly in each locality. Though the young people often arrange a marriage between themselves, it is more usual for the match to be arranged by the parents. After determining by private negotiation the conditions of the match, the bridegroom's father proceeds to make a formal proposal. Dressed in his gayest clothes, and accompanied by his friend, he visits the bride's family, who are assembled to meet him, taking with him certain presents, such as a cow or sheep, beads, clothes, and a sword or gun. The formal demand for the bride having been made and assented to, an interchange of presents takes place. In Chitral, Wakhan, and Sirikol the bride has a bracelet of beads placed on her arm by the bridegroom's father. In Gilgit, cedar branches are burnt, and the bride's parents are presented with a knife, a rope, a few yards of cloth, and a leather bag for holding grain; the bridegroom's father receives in return some wool and a gourd. This interchange of gifts is apparently emblematical. In Torwal the price of the bride is paid over at this time, and the bridegroom's father is accompanied by men dressed as women, who dance and sport to the assembled company. In some places it is not etiquette for the bridegroom to be present.

D 585 B 585 The betrothal being completed, the marriage may not follow for some time, but it generally takes place within the following year. For convenience marriages generally take place in January and February. There is then no agricultural work to occupy the men, and the houses are well stored with meat. So firmly established is the custom in Nager, that a heavy fine is inflicted on marriages held at any other season.

The fixing of the day for the marriage now rests with the bridegroom's parents. After giving private notice, a smartly-dressed friend of the bridegroom is sent to announce formally that he will arrive on a certain day to claim his bride. Certain prescribed presents are interchanged on the occasion. On the appointed day the bridegroom, surrounded by his friends and equipped with bow, arrows, and battle axe, sets out for the bride's house. The bride remains in the inner apartments, dressed in her gayest clothes with a fillet of cowrie shells bound on her head. This decoration is said to have been introduced by the Shins, and is obligatory among them. On entering the house branches of cedar are burned in an iron dish and waved about over the bridegroom's head, and the party is sprinkled with flour. In Wakhan and Sirikol the bridegroom is met and sprinkled with flour

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at some distance from the bride's house. All being seated, a large platter full of bread is presented to the bridegroom, who distributes it to all the company, after which he places his gun or sword on the platter and it becomes the perquisite of the dish-bearer. In Gilgit two of the bride's and two of the bridegroom's friends are seated face to face, and a cake of bread is passed across; each of the bride's friends breaks off a piece, which is left in the dish, and the bridegroom's men place their turbans or caps in it as a token that their heads are at the bride's disposal. The dish is carried in to the bride, who sends back the turbans. In former days the eating of bread together, at this stage, by the bride and bridegroom, was considered to complete the marriage. The idea was that, whoever managed first to eat a morsel would have the mastery in wedded life, and this always caused a scramble. At every stage a prescribed interchange of presents, which have all been carefully stipulated for beforehand, takes place. Meanwhile the friends of both families have been spending the day outside the house in singing and dancing, and this is kept up all night also. The price of the bride, and the presents agreed upon, having been made over to her family, the Moollah appears and reads the marriage service according to the Sharyat. In Chitral the bridegroom then starts for his home with his bride. In Wakhan and Sirikol he is conducted to the bride, and does not take her away till next day; the women of her family resist his entering the room in which she is until he pacifies them with presents. In Gilgit the two still remain apart, and next day the "Kalak Malak," which is peculiar to Gilgit, takes place. This constitutes the ratification of the marriage, and is the assessment of all the presents given from first to last. Two friends of each side meet and appraise all the presents given by the bridegroom. Three tolcos of gold-dust, equal to twenty-four rupees, represent the price of the bride herself. Her father then produces a large cooking-pot, a bed, jewels, clothes, dishes, and other articles needful for setting up house. The bride is summoned and allowed to select any two of the articles, which are given with her free. The assessors then price the rest, not forgetting to value the presents given and received since the betrothal, and the price of the balance is paid over at once by the bridegroom or his father.

All being satisfactorily settled, preparations are made for bringing out the bride. The bridegroom and his friends

Biddulph G-3 (1873-1878) 1880 Afghanistan NWF
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Burushe AV7
Balti AV2



D 585 Bo 585 stand round the door, and everybody is sprinkled with flour. In Chitral the bride is led out by her mother, who hands her over to the bridegroom, receiving a present in exchange. In Gilgit the women of the bride's family follow the party, assailing the bridegroom with abuse and pelting him with mud and filth, feigning anger. After going a mile in this way, the bridegroom gives a present to the bride's mother, and is then allowed to depart in peace. This is no doubt a relic of the practice of marriage by capture. Sometimes on leaving the house a goat is slaughtered in front of the couple. The flour-sprinkling is practised everywhere and at different stages, but I cannot ascertain what the custom denotes. In Gilgit it is called Doobun.

After a few days it is customary for the bride's parents to visit the newly-married couple, when they are received with flour-sprinkling, which is repeated on the first occasion of the bride revisiting her father's house. In some places it is customary for the couple to go and stay for several months with the bride's parents soon after marriage.

In Wakhan and Chitral, after leading out the bride the bridegroom returns alone and deposits a present of a gun or a sword on the hearth. In Munjan and Ludkho the couple are accompanied to their homes by all the women of the villages, dancing and singing. They are left alone in the house for seven days, during which food is conveyed to them, but nobody enters, nor are they allowed to leave.

In Torwal the bridegroom's party is accompanied by men dressed as women, who dance and jest, and the whole village take part in the entertainment of the bridegroom's friends. The day after marriage the bride is visited by the women of her husband's family, to whom she must show proofs of her not having brought "a cracked teacup" into the family. She is then congratulated and praised; but should she fail to show the requisite proofs, she is ever after treated with contempt.

B 585 In Baltistan, according to Vigne, the husband goes in person to see the bride instead of sending a friend or relation to do so, and if he please he may refuse her, and on the marriage day the bride comes to his house instead of his going to fetch her.

Though the young people often arrange a marriage among themselves before asking the consent of their parents, they are not allowed to meet after it has been agreed upon. Should they meet out of doors by accident, etiquette demands that they should pass with averted eyes and without speaking.

4. Riddolph G-3 (1873-1878) 1880 AV3 Dwd AV3
Burnside AV7



B 585 D 535 In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nagar, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yassin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

D 582 The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. [illegible]

D 551 general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

D 842 After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

D 764 I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

Biddulph G-8 (1873-1878) 1880 Afgh-Afghanistan 202
4 Avs Dard Avs



764 as exists south of the Hindoo Koosh, and Wood remarked the same in Kundooz. In Darel and Tangir a piece of roughly-carved wood is placed at each end of the grave, which is neatly plaistered over, and small pieces of white spar are placed along the ridges between the pieces of wood, which are about 8 feet apart. In Chitral, instead of wood, flat pieces of stone or slate, 3 or 4 feet long, are used.

428 All that concerns the division and inheritance of land is naturally of great consequence among a people who live almost entirely by agriculture. In Gilgit and the adjacent valleys, on a man's death his land is not divided equally among his sons, as is prescribed in the Sharyat, but in equal portions between his wives' families; for instance, should a man leave one son by one wife and three by another, the one son inherits half land, and the other three the other half, which again is sub-divided between them. Should one wife have sons, and the other only daughters, the land is divided among the former, the daughters being only entitled to a marriage-portion out of the land. Should a man die leaving only daughters, the land goes to the nearest male heir of the deceased; but a curious exception is made in the case of a man leaving only a single daughter, who is allowed to take the whole land as her marriage-portion. The practice is always spoken of as a favour, and not a right, but it seems to be a relic of a custom by which the succession of women was once recognised. The history of these countries shows several instances of the succession of female rulers in default of male heirs. In Wakhan and Sirikol daughters share equally in everything except land, which is divided among the sons. In Chitral and the Swat Valley the law of the Sharyat, by which all sons have equal shares, is followed. Daughters are entitled to a dowry out of the paternal land on marriage. In Torwal, women inherit the father's land in equal shares with the sons.

608 The custom of foster relationship is maintained among all the ruling families, and its ties seem more stringent than those of blood kinship. On the occasion of a son or daughter being born, the child is assigned to a foster-mother, in whose house it is brought up, so that frequently the father does not see his children till they are six or seven years old, and the whole family of the nurse place themselves at the disposal of their foster-child, with whom, for the rest of their lives, their fortunes are unalterably bound up. Whatever are a man's misfortunes or crimes in after-life, his good and bad fortunes are equally shared. Should exile be his lot,

AVS Dard AVS



his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions. 608

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards. [187] [187]

It is sometimes customary for a young couple, at the time of marriage, to induce a mutual friend to become their foster-father. The tie is ratified at the time of eating bread together. Bride and bridegroom being seated opposite to one another, the foster-father elect seats himself between them, and taking a piece of bread in each hand crosses his arms, observing to keep the right one uppermost, and puts the bread into their mouths. From that time he is regarded as their father.

The foster relationship is regarded as so close, that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Koran, it would be impossible for a man to marry the widow of his foster-son. [187]

The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitral. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the purpose of strengthening tribal unity. [188]

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. Treasures are frequently lost altogether by the sudden death of the owner, 654 [189]

before he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some non-every slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Punyal, where public pollications are not uncommon. The Mullai does not make no secret of the practice, and on my visit to Hunza, in 1876, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Dardistan play, however, lacks the excitement of the Manipuri game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game so long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by mounting their beaten opponents. In Chitral the game, which is called "gbal," is played somewhat differently from the way described by Mr. Drew. Aman-ool-mulk, the present ruler of Chitral, was said to be the best player in the country when a young man.

The game is quite unknown in Badakhshan, where "buzkashi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw,* under the name of "Ouglak ——"

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The game is sometimes

* Shaw's High Tartary, Yarkand and Kashgar.

down, as, with one foot and one hand on the saddle, they stretch down the other hand to the ground. Presently one succeeds, and is off, swinging himself back into the saddle as he goes. He is chased by the rest, doubling and turning to avoid them. At last, another and another gets a hold of the goat. The first man throws his leg over the body to tighten his hold, and away they go across country till their horses disrupt, and all but one lose their game. He is again caught, but throws the goat on the opposite side. The others wheels with him as they gallop three or four abreast, the movement often almost leaving their horses as they stretch their whole bodies across their neighbours.

A similar amusement is described by Vambéry[1] as one of the marriage ceremonies of the Turkomans, called by them Kokbári (green wolf). In this the bride carries on her leg the carcass of a lamb or goat, and setting off at full gallop, is pursued by the bridegroom and other young men of the party, also on horseback.

Firing at a mark from horseback is another favourite pastime. The mark is a gourd filled with ashes, or a small ball, hung from a pole about 30 feet high. The marksmen gallop at full speed and fire as they pass underneath. Every successful shot is marked by a shower of ashes, and they do not desist till every particle of the gourd is shot away. Considering the clumsiness of the weapons used, the shooting is sometimes remarkably good.

As polo is the national game, as dancing is the national amusement, and no description of these people would be complete without mention of it. Feast-days, births, weddings, any occasion of a gathering, serves as an excuse for dancing, and the end of a game of polo is always signalled by a dance on the Shawarun. The spectators form a ring, inside which the musicians are seated, opposite the principal personage present. The instruments tune up, and a murmur goes round the circle as to who will dance. Soon a name is called out, or a volunteer steps into the ring, and, with a word to the band, commences. Several different steps are in vogue, each of which has its special air, the Dzoni, Gez, Balla (Uzbeck), Tappmari, Tajwar (Badakhshan or Tajik), Sirikoli, and Cashmiri. Almost all of these commence slowly, increasing in pace till the performer is bounding round the circle at top speed. As soon as one is tired, fresh dancers are always ready to come forward, and hours are often passed without either performers or spectators seeming to weary. The dancing is sometimes really graceful and interesting to watch, and forms a great contrast to the terrible monotony of an

[1] Vambéry's Travels in Central Asia.

Arj Burushe Arj



Indian snatch. In Hunza a very spirited sword-dance is performed. Sometimes two or three dancers enter the circle together, one acting as leader to the others. At weddings ten or twelve join in, each holding sword or battle-axe in hand. The public dancing of women, mixed with men, is now only practised in Hunza. In Bushkar dances of women take place on feast days, but men are not allowed to be present. In Chitral and Yasin the Ashimadek class affect to despise dancing, and seldom join in it, but the rulers of those countries keep dancing-boys for their amusement. In Yasin, on one occasion, I witnessed some of their performances by torch-light, which made a very picturesque scene.

The music consists of a double-headed drum beaten with sticks, two or three pairs of small metal kettle-drums, and two or three clarionets made of apricot wood. Special airs are reserved for the ruler and different officials. The musicians are Doms, and every man of any consideration has his own band, which attends him wherever he moves. Every village also has its band. The singing is of a less pleasing nature, but it is interesting, as being one of the methods by which old historical traditions are preserved. In Gilgit singing by individuals is not common, the usual practice being to form large chorus parties, which chaunt the deeds of former kings. Generally the singers form into two parties, each of ten or a dozen, and sing alternate verses. The end of the verse is emphasized by a simultaneous step or bound forward, or sideways, which causes jostling and somewhat mars the effect.

Considerable difference exists in the nature of the songs of the different countries. In Gilgit, Hunza, and Nagar, the songs are, with few exceptions, of a warlike nature, and celebrate the achievements of different princes. In Hunza and Nagar, where the language spoken is Burishki, the songs are in Shina, as the native language does not readily lend itself to poetry. Shina songs are harsh, and the words

Gen Biblioth G-G (1373-1378) 1880 Afghanistan XXIV
4 Ar3 Dard Ar3
Burush. Ar7



present a few striking images which want connection, and which are often repeated with wearisome iteration. The Khowar songs are mostly of an amatory nature, seldom treating of warlike subjects, and give evidence of a more cultivated taste than those in Shina, while the musical nature of the language and the better rhythm of the verse entitle them to the first place in Dard poetry. Generally two performers stand a little distance apart and sing in strophe and antistrophe to each other: a chorus stand by who do not repeat the words, but give emphasis to the periods by a loud *Ah Ho* and by stamping.

D 533 B 533

The following examples will give a good idea of the different styles:—

D 539

SHINA.

B 539

I.

Leh wâre, Sawri Gawrâkum, leh wâre,
Bârgê lêrê leh wâre, dâsyo sung tarêgo.
Leh wâre, shîo Mullâ, leh wâre,
Bârgê lêrê leh wâre, dâsyê sung tarêgo.
Nê leh wâre, Sawri Shâhê Khan, leh wâre,
Bârgê lêrê leh wâre, dâsyê sung tarêgo.
Tai stâri shpê lêrêk ut shâê in Sargin gumbâkuê
Leh wâre, shîo Mullâ, leh wâre,
Tai stâri shpê lêrêk ut shâê in Sargin gumbâkuê.

TRANSLATION.

*Dawn has come, Sawri Gawrâkum, dawn has come.*
*To the whole earth dawn has come, the world is lighted up.*
*Dawn has come, grandson of Mullâ, dawn has come.*
*To the whole earth dawn has come, the world is lighted up.*
*Again dawn has come, Sawri Shâhê Khan, dawn has come.*
*To the whole earth dawn has come, the world is lighted up.*
*Thy mother, too, in her window cherished us in Sargin.*
*Dawn has come, grandson of Mullâ, dawn has come.*
*Thy mother, too, in her window cherished us in Sargin.*

II.

*The forest serpent, Sawri Mahammad Khan,*
*The forest serpent roams himself.*
*Beyond Shawâ he will brandish his sabre,*
*The forest serpent of the race of Mullâ,*
*The forest serpent roams himself.*
*Beyond Shawâ he will brandish his sabre.*

The Siddiqui G-9 (1573-1870) 1880 AV3 Dard AV3



539

## KHOWAR.

### I.

Hasan Beg aysh pesh,
Chitrárat láwi kesh,
Chitrárch Mihtar aysh ghersh,
Khowárkhat korkan jhawey.

Mi Mihtar yuh sáwi,
Phajárchah wasa sáwi,
Mihtar sáwish dokho pesi,
Khowárkhat korkan jhawey.

Eh! Gahr Khúshiyár,
Shah Mahtarwan jhawoyár,
Mi Mihtarch lai Khatár,
Mastawárish kayan shatár,
Khowárkhat korkan jhawey.

Kai Khowar Khan Dawrkai,
Til shash si gawsai,
Kahi Tawasin mashkai,
Khowárkhat korkan jhawey.

Maiyá Mihtar chaiyah hoyi,
Jha tandey jamáli hoyi,
Nimá Mihtar wasat hoyi,
Khúshi wasat wasi hoyi,
Khowárkhat korkan jhawey.

Tori Mihtar pasni pesi,
Pasni Gahr jhai pesi,
Khúshi Mihtarwáli pesi,
Khowárkhat korkan jhawey.

TRANSLATION.

*Hasan Beg is our heart's friend,*
*He will go with your family to Chitral.*
*The prince of Chitral is our eye.*
*Oh my life we will make him happy.*

*My prince came out,*
*The full moon shone out.*
*The moon shone out and set again.*
*Oh my life we will make him happy.*

*Oh Gahr Ghulám is gone,*
*My life's friend Shah Mahtarwan (name),*
*My prince's army is invisible,*
*He will subdue Mastuj.*
*Oh my life we will make him happy.*

Bodleian C-3 (1873-1878) 1880 A[illegible]
AV3 Dard AV3



539

*Kai Khowas Khan (brave as) a Doorani,*
*With a broad spear in his hand,*
*Will ride on the Tsoos maidan.*
*Oh my life we will make him happy.*

*My prince became ill,*
*Life nearly left my body,*
*Again my prince became well,*
*God filled me with joy.*
*Oh my life we will make him happy.*

*My prince crossed over (the river),*
*Gohr on the other side was ready to die,*
*God gave victory to my prince,*
*Oh my life we will make him happy.*

The above refers to an incident in the life of Badshah, son of Suleiman Shah, Khushwaktia.

II.

Bulbul komistai jung joyer ogoté,
Jirêko no bom dûng bom jung goloté,
Heh má jân, jânê tutté guroom.

Bulbul komistai tungtzî chûgoté,
Awî tî tzushtoo anzowî dûgoté,
Heh má jân, jânê tutté guroom.

Bulbul shariki tî jânî koh kyah sher,
Má jân tutté mâloom funnî lâki sher,
Heh má jân, jânê tutte guroom.

Awî bîyoomun tutté kyah paichkni,
Idî ai kanê bâlaur ghatrâkni,
Heh má jân, jânê tutté guroom.

Bottun má bottun sirgushtî kunî maiz,
Kôh kyah jum dûnia tum mukoh pushimaiz,
Heh má jân, jânê tutté guroom.

Dulyte gurdunî chingtlah bass koyê,
Guyê ki chirnoori muggun doyê,
Heh má jân, jânê tutté guroom.

TRANSLATION.

*A bulbul has alighted to drink at the fountain,*
*I cannot restrain myself from clasping her neck.*
*Oh my life, I will give my life for you!*

Biddulph G-3 (1873-1878) 1880 AU1-Afghanistan-AU3
4 AV3 Dard AV3



539 *A bulbul has alighted on the turf for shade,*
*I am ready to be cooked like an onion for you.*
*Oh my life, I will give my life for you!*

*Oh bulbul, oh mynah, what is in your heart?*
*You know my life is placed in my hand for you,*
*Oh my life, I will give my life for you!*

*Let it not be concealed, I am dying for love of you,*
*Give me one glance with your crystal eye.*
*Oh my life, I will give my life for you!*

*Forgetting my country I am distracted and wander,*
*On what joyful day shall I see your face?*
*Oh my life, I will give my life for you!*

*Your cuckoldy husband touching your milk-white neck*
*Is like a fly defiling cream.*
*Oh my life, I will give my life for you!*

III.

*I roam on the mountains as if I trod on hot ashes,*
*The sword of love has stricken me; I made of myself a shield of two bones.*
*Oh Yoormun Hamin!*

*Oh Fairy I swear by God after seeing you there is no light,*
*Night and day are alike dark to me, no dawn comes to me.*
*Oh Yoormun Hamin!*

*The curls of my bulbul are like rosebuds and maiden hair fern,*
*Come sit by me and sing like a mynah or a bulbul.*
*Oh Yoormun Hamin!*

*Still I look at you; you turn away and look elsewhere,*
*My life is yours, why do you look at my enemies?*
*Oh Yoormun Hamin!*

*Your long ringlets and your well-curled hair are like bedmushk,*
*You bind up your locks to slay this lad.*
*Oh Yoormun Hamin!*

*I sigh day and night for the bulbul,*
*I kiss your pearly ringlets in my dreams.*
*Oh Yoormun Hamin!*

533 This is a very favourite song in Upper Chitral, where the grave of Yoormun Hamin is still to be seen. A romantic story is attached to her memory.

The above songs must not be studied as examples of the language: they contain many inflexions which are not found in the colloquial. Dr. Leitner has collected a large number of Shina songs.

Biddulph G-3 (1873-1878) 1880 AUI-Afghanistan-AUI
4 AD3 Dard AV3



000 in the colloquial. Dr. Leitner has collected a large number of Shina songs.

Oral traditions and genealogies are also preserved in
538 families to whom this duty is assigned, and carefully handed down from father to son.

411 The ancient weapons were bow and arrows, battle-axe and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not yet quite obsolete. Though powder is easily made, the tribes have to depend on Cashmere and Badakhshan for matchlock barrels, so Robin Hood's weapon is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver, or having engraved
[585] patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in-law elect without a battle-axe would be sent away to get one, and if unable to do so would have to make an extra payment. In the present day the men of Chitral are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of Goorkhas in the Maharajah of Cashmere's service were cut to pieces by Chitral and Yassin swordsmen within 3 miles of Gilgit, though they formed square, and tried to reach the fort from which they had been cut off, in that formation.

726 Dard warfare is, however, seldom of a very resolute nature, and their records are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the
[713] other with the loss of a few men only. Every village has one or more forts according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass or the narrow part of the valley which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is

Biddulph G-3 (1873-1878) 1880 ~~AV3 Afghanistan AV2~~
4 AV3 Dard AV3
Burusho AV7



D 726 cut off or their stores fail, and they are obliged to make terms. On the other hand, if they are well supplied, the invader gets tired after a short time and retires. If they feel strong and confident, the garrison sallies out to offer battle outside the walls, but the taking of a fort by assault is unknown. On account of the supplies it is usual to plan an attack for the time when the standing crops in the invaded country are just ripe.[1] The store in the fort is then at its lowest, and the invader finds no difficulty in subsistence.

D 805 Though Islam has introduced the inconvenient Mahommedan calendar, the ancient method of computation by the sun is still in use. In Gilgit and the valleys to the south [177] the months are now distinguished by the Arabic names of the zodiacal signs. In Hunza and Nager a more ancient nomenclature still exists, as it did till lately in Gilgit, though most B 805 of the names in the latter place are now lost. The year is divided into two seasons, from solstice to solstice, called "yôl" (Boorish) and "hallôl" (Shina). The season commencing at the winter solstice is called "baiy," and the one commencing at the summer solstice "shini." Each season is divided into six months, the names of which are repeated in each season in a different order; the second season beginning with the first month, and then the other names being taken backwards. The months are named from certain objects or fancied resemblances on the horizon behind which the sun sets at certain dates, as seen from the gate of the ruler's castle, so that each place has a different set of names for the month. The calendar as it still exists in Nager will give a sufficiently good idea of the system.

The months are as follows, commencing with the winter solstice:—

1. Baiy Isha.
2. „ Gamoosa (*ice-sun*, the sun sets behind a glacier).
3. „ Tikkidir, (*earth line*, the sun sets behind a level space).
4. „ Kabula, (*kebla*, the direction of Mecca).
5. „ Hingbalter (*door-way*, from a rock resembling a gateway).
6. „ Booye (*shoulder-blade*, from a rock resembling the blade bone of a sheep).
7. Shini Isha (commencing with the summer solstice).
8. „ Booye.
9. „ Hingbalter.
10. „ Kabula.
11. „ Tikkidir.
12. „ Gamoosa.

[1] "The time that kings go out to battle," 1 Chron., XX, 1.

Lat Biddulph G-3 (1873-1878) 1880 ~~Afgh-Afghanistan AUS~~
4 AVS Dard AVS
Burusho AV7



Isha literally means a mill-pond, but in this case it is not meant to represent a mark on the horizon, but to signify a receptacle, the place beyond which there is no going. The Kebla month is no doubt a name of modern introduction. In ancient times computation seems to have been by these seasons. The term "yôl" has now come to be used for the whole year, and the half year is called "yôl trang," but a man of forty when asked his age will often say that he is eighty "yôl-trang." According to Mr. Schuyler, the Kirghiz make the same computation. The half-month is called *toonts* (Boorish), and *putch* (Shina), and no smaller division of days is recognised, though in Shina there are but seven names of days, which closely resemble the Sanscrit days of the week thus—

D 805 B 805

| | | | |
|---|---|---|---|
| Sunday | Adit | *in Sanscrit* | Aditya bar. |
| Monday | Tsundora | „ | Sambar. |
| Tuesday | Ungaroo | „ | Mangal bar. |
| Wednesday | Bodo | „ | Budh bar. |
| Thursday | Bressput | „ | Brihaspati bar. |
| Friday | Shooker | „ | Suka bar. |
| Saturday | Shimshere | „ | Sanischar bar. |

These names are used in Gilgit, Hunza, and Nager, and were most probably introduced by the Shins, as they were in use long before the Sikh power was felt across the Indus. It would seem as if the Shins, while introducing the Hindoo days of the week, adopted in other respects the mode of computing time already existing in the country.

D B [177]

In Chitral the calendar is computed by the solar year commencing with the winter solstice; but the months take their names from peculiarities of season or agricultural operations, not from local land marks. They are—

D 805

1. Toongshal (*long nights*).
2. Phutting (*Extreme cold*).
3. Aryan (*Wild ducks*).
4. Shadakh (*Black mark*, in allusion to the black appearance of the earth when the snow melts).
5. Boi (*Sparrows*).
6. Ronnuk (*Trembling*, in allusion to the waving appearance of the growing corn).
7. Yogh (*Full*).
8. Mooj (*Middle*, alluding to summer being half over)
9. Poiyanaso (*The end*).
10. Kolkomi (*Threshing*).
11. Kirman (*Sowing*).
12. Chunchoori (*Leaf falling*).

~~125~~ Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU3~~
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AV3 Dard AV3
Burusho AV7



D 805 D [178] The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

| | |
|---|---|
| Hussan Hoosein. | Sooepi (*Great month*). |
| Safar. | Shokudder. |
| Purum ishpo (*First sister*). | Roz. |
| Dowim ishpo (*Second sister*). | Lokyül (*Small festival*). |
| Tlooi ishpo (*Third sister*). | Miâna (*Intervening*). |
| Chot ishpo (*Fourth sister*). | Gânyül (*Great festival*). |

D B 821 The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 776 The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rooé. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B 776 787 784 In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

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Burusho Av 7.



when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 56.

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4 AV3 Dard AV3
Burusho AV7



D 778-821 storm of hail and wind arise. Mahmood having caused this to be done, the effects became visible; for, instantly the sky lowered, and thunder, lightning, wind, and hail succeeded, turning the day into night, and spreading horror and destruction around."

D 787 791 Divination is still practised, in spite of the conversion of the country to Mahomnedanism. The Dainyals, or diviners, who are of both sexes but are more frequently women, are supposed to receive the gift of second sight by the shadow of a Barai, or fairy, having fallen on them in sleep. Dr. Leitner B 787 791 speaks of the gift as being supposed to be hereditary, but this is not the case, though the daughters of Dainyals often become Dainyals also. Dainyals are said to be only found among the shepherd population, and it is easy to understand how a solitary life among the wild crags of the Hindoo Koosh should encourage a belief in the power of intercourse with the unseen world. Quite young people become Dainyals, and the spirit of prophecy is supposed to remain with them for life.

The first intimation of the gift to the friends of the recipient is conveyed by their finding him or her in a deep trance. The requisite music is brought, flageolets being substituted for the ordinary clarionets, and softly modulated airs are played close to the ear of the entranced. Gradually he moves and begins to shew signs of life, on which a goat is brought and decapitated, and the bleeding neck presented to the Dainyal novice. This is the test of a true Dainyal. If the gift of divination has really come to him, he seizes the bleeding neck, and sucks the blood. Some find this too much for them and refusing to suck the blood are looked on afterwards as only feebly gifted with the spirit of prophecy. The idea of imposture never seems to be entertained by these simple-minded people. The recognised Dainyals are consulted on all special occasions, such as the yearly festivals in summer, or the declaration of war with a neighbouring state. The spirit of divination is supposed to lie dormant in winter, and to be strong in proportion to the heat of the weather.

On the first occasion of my witnessing an incantation, two Dainyals were brought from a considerable distance to prophesy at the Ganoon festival in June. They were both women, one of about twenty-five and the other about forty years of age, who showed by their wild and haggard looks the strain of the often-practised ceremony on their faculties. A circle

4 AVJ Dard AVJ Burushe AVJ



D 787 791 B 787 791

being formed round which the spectators seated themselves, a bunch of cedar twigs was placed on a flat stone and set on fire, and while two or three men vigorously blew up the flame, the Dainyal with a cloth over her head inhaled the thick pungent smoke which curled round her head, while the music played softly. In a few minutes she became violently agitated, her hands were convulsively clasped over her head, and her whole body was shaken with uncontrollable muscular motion, till, dashing the burning branches aside, she fell prostrate at the feet of the musicians, grasping the drum with her hands, and violently throwing her head backwards and forwards in a way that threatened dislocation. At length, overcome by the violence of her exertions, she fell apparently senseless on the ground. The spectators shouted long and loud at this triumphant manifestation of the fairy's presence, and the music played its loudest. Then the second Dainyal entered the circle, and in a few minutes was also lying motionless. The music now changed to a harsh cadence, and soon one, and then the other, rose and staggered round the circle in a rude attempt at stepping in time to the music. With their long hair floating loose, half-closed eyes, drunk with the fumes of the cedar smoke, and occasionally coming into collision, they formed a most weird and somewhat painful spectacle, while the shouts of the spectators rose and fell at each uncouth gesture, varied by shrill whistles that would have done credit to the gallery of a popular London theatre. The violent exertion soon produced fatigue, while the worst effects of the cedar smoke seemed to disappear and the prophesying began. While the music played softly, the two witches reduced their movements to a sort of aimless walk round the circle, with fixed and vacant gaze, occasionally one would stop and place her head close to the flutes or the drum as if listening to a language that others could not hear, and then again resume the weary round. Sometimes, during one of these pauses, one would, after listening, raise a shrill chaunt which was attentively listened to by the musicians, and after being repeated once or twice was caught up by them and loudly chaunted to the audience, while murmurs of surprise or congratulation ran round the circle.

This, varied with intervals of leaping and dancing which seemed to excite both themselves and the spectators to the highest pitch, lasted for about an hour, when the palpable exhaustion of the Dainyals made it necessary to close the meeting. A man going into the circle gave a hook, as at

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4 AV3 Dard AV3
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D leapfrog, and one of the women, taking a flying leap on to
781 his shoulders, was carried out of the ring, the second Dainyal
791 following in like fashion on another back being offered,
B and the meeting broke up. No attempt is made to direct
787 the prophecy to any topic by hint or question, and the Dainyal
791 is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nager, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

D [177]
B [177]

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to tear them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kafirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadoun who were called *Dain*, and a form of divination called *Dewalla* is still practised in some parts of the Punjab.

C Serious crimes, such as murder, are rare. In Wakhan
679 murder is punished by a fine of six horses, six guns, and
681 thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and no offender is not pardoned till he succeeds in bringing a live bear to the Mehr, which at certain seasons is a matter of difficulty.

D Though bloodshed is rare among the Dards as compared
679 with the Afghans, brutal murders are sometimes committed

4 Av3 Dard Av3



on travellers. On one occasion that came to my knowledge, it was ascertained that a Goojur travelling through Darel had a small packet in his waist—band which was supposed to contain gold-dust. Two men waylaid him, and shut him down at a narrow place in the road. On opening the packet it was found to contain snuff. 674

Though now used by all classes without distinction where the population is mixed, the difference between the Shin and Yeshkun nomenclature is great. Of the Shin names a great number have the suffix *ai Sing*, which is retained in spite of the conversion of the people to Mahommedanism. These names are never found among the purely Biwrish population of Hunza and Nagar, but it is to be noted that the suffix *Sing* is found among the earlier Makpon Kings of Iskardo. The Yeshkun names have reference to animals or some familiar object, and are not always of a complimentary nature. When one or two children in a family die, it is the custom to give the next born a mean name, such as, "the unclean," "old rags," in order to avert misfortune. 192 [184]

Shin Names.

Men.

| | | |
|---|---|---|
| Morning. | Hobbo Sing. | Rare Sing. |
| Evening. | Ginsing. | Pungalo Sing. |
| Making. | Chondo Sing. | Singen. |
| Dawning. | Bungali Sing. | Dingen. |
| Blessing. | Gobing. | |

Women.

| | | |
|---|---|---|
| Shali Bai. | Sookumail. | Rani Bai. |
| Shahida. | Bibi. | Shumail. |
| Shumbu Bai. | Bai. | |

Yeshkun Names.

| | | | |
|---|---|---|---|
| Shoro | Dog. | Gikin | Moon. |
| Jakoro | Ass. | Gusharo | Urchin. |
| Butt | Stone. | Tushar | Grasshopper. |
| Yeshki | Mad man. | Ghoko | Ass foal. |
| Raja | Snake. | Kamoro | Puppy. |
| Chooto | Rags. | Bamro | Calf. |
| Rami | Fairy. | Kish | Rice. |
| Kushi | Broken. | Shin | Bul. |
| Bookalo | Old clothes. | Buck | Cheese. |

4 ALS Dard AVJ Durukh AVJ

## CHAPTER VIII.

### FESTIVALS.

D 241 B 241 777 IN spite of the general conversion of the tribes to Mahommedanism, ancient semi-religious festivals, mostly connected with agriculture, are still observed by them more or less in accordance with ancient customs. About Gilgit, where Mahommedan ways of thought have as yet only penetrated skin-deep, the festivals are still observed with little less ceremony than formerly, and are called "Shind haradesi," or "Great days of the Shins," which would appear to show that they are mainly of Shin introduction. The dates of the festivals connected with ploughing, sowing, and reaping, differ slightly according to the proper seasons for those operations in different places.

D 241 B 241 The first festival is that of *Nile*, at the time of the winter solstice in celebration of the beginning of the new year, which, according to ancient computation, commenced then. The name *Nile* means "fattening," and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcases of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow, and only sufficient fodder is stored to keep a few animals alive through the winter.[1] The next morning, two hours before day-light, the *Taisee*[2] celebration takes place. Bundles are lighted, and everybody flocks to the Shawaran, torch in hand. The drums sound summoning all laggards, and as the first streaks of day-light appear, the torches are thrown in the direction of Gilgit, or in that place are scattered about at pleasure. Singing, dancing, and polo go on through the day, and are continued at intervals daily for a whole month.

[1] A similar process of storing wood is practised in Cabul.

[2] *Taisee* is the name given to a bundle of twigs of wood bound together and used as a torch.

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4 AV3 Dard AV3
Burush- AV 7



This festival is celebrated in Yassin, Ponyal, Gilgit, Hunza, Nager, Astor, and Gor. In Hunza and Nager the bonfire portion is called *Thum shelling*, "tree-scattering," and in Astor, *Lomi*. It is said to commemorate the death of a ruler who once tyrannised over Gilgit; but there seems good reason for supposing that it is a relic of fire-worship. In Chitral the festival is celebrated under the name of *Dushti*, without the bonfires, as also in Chilas and Darel, where it is called *Daiko*. In the villages of the tract of valley between Ponyal and Ghizr, where the population is almost entirely Shin, no language but Shina is allowed to be spoken on the day of the Nôa festival, and a sort of demonstration is made against the neighbouring Kho and Woorshik communities. Each family makes a bonfire of cedar wood on its own land, and a cry is raised, "To-day let all our enemies in the upper country remain above, and those in the lower country remain below. Let those who wear the 'kori' (the leather boots worn by the Kho people) perish, and let all who wear the 'towti' (the leather leg-wrappings worn by the Shins) increase and prosper." Any man who speaks Khowar or Woorshiki in the village on that day is beaten and ill-treated.

D 241 B 241- D 241 578

The next festival is the *Basono*, which celebrates the beginning of spring and the appearance of the first green shoots of corn. On the occasion of this festival the people assemble on the Shawaran, and a lean miserable sheep is brought. It must not be a good one. The Tarangfah sacrifices it, and the blood is sprinkled on everybody's polo stick. The Tarangfah on horseback trundles the head along the ground for a short distance with his stick. Doms then tie a rope to the horns and drag the head along the whole length of the ground, taking the carcase as their perquisite. Polo and dancing conclude the day. In Hunza and Nager the ceremony of the sheep sacrifice is performed at the same time as the *Thumer Bopow* mentioned further on.

D 241 B [241]

*Basono* literally means "leanness," referring to the miserable state of the cattle at the end of the winter. This festival is peculiar to Gilgit.

After the Basono was a festival called Aiboi, which took place during the first week in March, but which is now no longer observed. This appears also to have been confined to Gilgit.

The evening before the festival a peculiar kind of plum-cake, called Jutchbut, was baked and eaten in every house. The gates of the fort were closed, and all probable absentees,

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Balti AV2
Burusho AV7




Photo-mechanically printed at the Survey Office, Calcutta.

1. BATTLE AXE OF BADAKHSHAN, INLAID WITH SILVER.
2. HUNZA, NAGAR, AND GILGIT BATTLE AXE.
3. BALTISTAN BATTLE AXE.
4. CHITRAL BATTLE AXE
5. BATTLE AXE OF THE INDUS VALLEY BELOW SAZIN.
6. BATTLE AXE OF THE KALASH KAFFIRS.
7. BALTISTAN BATTLE AXE (KHURMANG).
8. DAGGER OF THE SIAH-POSH KAFFIRS.

[facing p. 91]

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241 such as traders and travellers, were put under surveillance. The next morning a party was sent round by the Ra to bring every man in the place inside the fort. Some would make a pretence of hiding, but in time all were hunted out and brought in. The women of the place had meanwhile assembled and formed a double line from the inner castle to the outer gate of the fort, each being provided with a stout willow stick. When all was ready, the Ra rode out, as if to leave the fort. On arriving at the head of the line, a cry was raised for a present, which he promptly complied with and then rode on between the lines. All the men were then 241 bound to follow him, one by one. The Wazeers and mem- 626 bers of the Ra's family were allowed to ransom themselves like the Ra, but the rest had to run the gauntlet and get through as best they might. The women plied their sticks with hearty good will, and unpopular members of society came off badly.

On the following day the men again assembled in the fort, and formed themselves into two parties, one under the Ra inside the castle, and the other under the Wazeer in the outer fort. Both sides were provided with wood-ashes and dust which had previously been collected for the occasion, and a sham fight ensued. The Wazeer's party tried to storm the castle, while the Ra's men showered earth and ashes on them. Sometimes the assailants were successful, and the Ra was made a prisoner in his own castle. After an hour or two he consented to pay a ransom, which was fixed at a bullock and three sheep for the victors, and a robe of honour for their leader. If, on the contrary, the Wazeer's party were defeated, every man had to give a present to the Ra. The parts of both days not occupied in the performances were spent in feasting, polo, dancing, and consulting the Dumpals.

[177] This curious festival, which was said to mark the time for pruning vines and the first budding of the apricot trees, was [illegible] stricter observance of Mahommedan forms,[1] and forced women to remain in greater seclusion. A trace of it still exists in Ponyal, where the women are privileged on that day to address abusive remarks, in jest, to the Ra when he first comes out of his house. The whole festival appears to show some connection with that of the Holi, which takes place in India about the same time.

[1] The first Governor appointed under the Sikhs was a Mahommedan, who did much towards introducing a more orthodox type of the faith.

Next to the Alloi come the Gewani hunt, which celebrated the commencement of the wheat harvest. It is still kept up in Gilgit and all the neighbouring valleys. The day having been fixed with reference to the state of the crop, the last hour of daylight for the preceding ten days is spent in dancing on the Shawaran. At dusk on the evening before the festival, a member of every household gathers a handful of ears of corn. This is supposed to be done secretly. A few of the ears are hung over the door of the house, and the rest are roasted next morning and eaten steeped in milk. The day is passed in the usual enjoyings, and on the following day harvest operations are commenced. As some crops are always more forward than others, and ready to be reaped before the appointed day, no restriction is placed on their being cut; but to eat of the grain before the Gewani would provoke ill-luck and misfortune. The festival is observed in Sirikol and Wakhan; in the latter place it is called *Shagri*. In Chitral it is called *Phendik*. The tribes in Tirwai, Bashkar, and in the Indus Valley below Sazin do not observe it.

The next festival is the *Dumondik*, "smoke-making," which celebrates the completion of the harvest. When the last crop of the autumn has been gathered, it is necessary to drive away evil spirits from the granaries. A kind of porridge called "mosi" is eaten, and the head of the household takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder horn is exhausted, all his neighbours being similarly employed. The next day is spent in the usual enjoyings, part of which consists in firing at a sheep's head set up as a mark. In Chitral this festival is called *Jashundikuk*, "devil-driving."

The last festival in the year, and the most important of all, Chil tun (*Juniperus excelsa*), and marked the commencement of wheat-sowing. Within the last sixty years the rites connected with tree-worship have ceased, but the ceremonies connected with sowing are still maintained. The feast now lasts two days, beginning on the first day of the sun entering the sign of the Scorpion. The first is called the Ra's day, the second the people's day. The evening before the first day a procession goes to the Ra's granary, from which they receive between twenty and thirty pounds of the best wheat, which is placed in a skin mixed with sprigs of the sacred *chil* tree. A large bonfire of the sacred cedar wood is lighted, and the sprigs of which the skin is composed

[291] day's sowing is held over the smoke. The rest is ground and made into a large cake about a foot in diameter, which is baked on the same fire and then placed in a secure place for the night, a man being specially placed on guard over it. The musicians have meanwhile been hard at work, and dancing is kept up by the firelight till a late hour. Next day the people having assembled on the Ra's land, the Ra rides out from his castle attended by all his family and retainers. Before him is borne in procession the large cake of leavened bread, on which wheat is heaped up, and a pomegranate, with a sprig of cedar stuck in it, placed on the top. This is carried by a man with his face covered with flour, who is called Dono. The crowd having gathered round the Ra in a ring, the Turlak approaches, holding two or three handfuls of the smoked wheat in the skirt of his robe, into which the Ra empties a small quantity of gold-dust. Then with a loud voice the Turlak cries out: "Oh people, be ready, the Ra has mixed the gold and will scatter the seed; may your fortune be good!" Then the Ra, taking the mixed wheat and gold, throws it among the people, who scramble to catch it in their skirts. More wheat and gold-dust are then poured into the Turlak's skirt and scattered, the ceremony being repeated four times, to the north, south, east, and west. Those to whom it has once been thrown are not allowed to shift their places so as to get more. Then a yoke of oxen is brought to the Ra, who takes the plough handle and ploughs two furrows, eastwards and westwards, scattering seed; he then returns to the castle, after making over the large cake to his ploughmen, whose perquisite it is.

[292] After this the *Kâfir Mingor*, or, "the Ra's he-goat," is taken up to the tower of the castle and sacrificed by a Kumbo, one of the caste alone being permitted to officiate. Cutting off the head and feet, the officiating Kumbo holds them up in view of the assembled people, and all the drums strike up. The carcase of the goat is made over to those whose perquisite it is, Dumbnâis, who are Shins, and whose privilege it is to carry the Ra's standard in war, for which they receive a goat a day while in the field. Then, while the people stand expectant, the *Pandesi* drumming, "the fairy's drum," is heard to sound. All horns are pointed to prevent the evil that would surely happen to him who should catch sight of the performer, and the *Pandesi*, or, "fairy's she-goat," is brought and sacrificed. Some of the blood is sprinkled on the

fairy's drum, and the carcase is given to the Dum musicians, whose perquisite it is. This ends the ceremony, and the day is wound up with archery, dancing, singing, and polo. The mark for the bowmen is a block of wood, with a small wedge of silver, given by the Ra, beaten into it, which becomes the prize of the most skilful marksman.

On the second, or people's day, hunting and dancing go on almost the whole day. They visit one another's houses, being expected to eat something in each house. A few yards of ploughing are commenced as a matter of form by every land-holder, for without this a good crop could not be expected.

In Hunza and Nagar this festivity is called *Thumar Bajun*, or, "the Thum's sowing," and is celebrated in exactly the same way, but it does not take place till spring owing to the difference of climate. A somewhat similar festival takes place in Yasin and Chitral, where it is called *Bisaik*, "seed-sowing;" but the ruler does not take part in it, the present ruling class in Yasin and Chitral having never identified themselves with their humbler subjects. In Yasin the festival is accompanied by a curious custom. The Tawusfish is mounted on a good horse and clad in a robe of honour given him by the Mihtar. In this way he is conducted to the polo ground, where all men themselves while the music strikes up and the Tawusfish gallops twice up and down the ground. Should any accident happen to him, such as either himself or his horse falling, it is regarded as a presage of misfortune to the whole community, and of speedy death to himself. In order to avert evil, he and his family observe the day as a solemn fast.

In Wakhan no public ceremony takes place, but the first seed-sowing is a time of festivity in every household. A bowl of grain, half of which has been roasted, is carried, for the ploughing, but returning climbers up to the house-top and scatters seed through the central sky-hole which gives light and ventilation to the house. Then, proceeding to his field, he traces a circular furrow twice round it, scatters a little seed, and returns home, where he finds the door barred against him, and he is not admitted by the women till after much entreaty. The next morning he rises before daylight and drives an ox into the house, giving occasion for much fun and joking, after which the ox is sprinkled with flour and driven out again.

A43 Dard A43



900 I think there can be little doubt that in this festival we see a relic of the Hindoo Dussehra. A native gentleman has obliged me with the following note on the subject:—

"The chief Hindoo festival connected with agriculture was Dussehra, the 10th day of Asoo Sukla, when the previous nine days have been spent in worshipping the goddess Durga, barley being sown near the place of worship as it grows to the Raja by the Brahmins as an emblem of success, and after that the sowing of spring crops commences. The Raja going through the form of ploughing and sowing was, in ancient days, considered to take away the sin which tilling land is supposed to convey, and the Raja being the master of the land must take the first and principal part in the operation before his subjects would commence to plough. I can find only one instance of the Raja being obliged to plough in person. It is in the Ramayana. Raja Janak, the father of Sita, the wife of Rama, when there was a drought of twelve years in his kingdom, was advised by the people and Brahmins to plough in person. He did plough, and there was plenty of rain, and Sita was born."

701. The ceremonial of the cedar worship in Gilgit was as follows:—

For three days previously, three chosen unmarried youths underwent daily washing and purification. On the fourth day they started for the mountain, provided with wine, oil, bread, and fruit of every kind. Having found a suitable tree they chose a branch, on which the wine and oil were sprinkled, while the bread and fruit were eaten as a sacrificial feast. The branch was then cut off and carried to the village. At its entrance the party were met by all the people in holiday attire and conducted to the appointed place with music and rejoicing, where the branch of cedar was placed on a large stone by the side of running water. A goat was then sacrificed, its blood poured over the cedar branch, and a wild dance took place, in which weapons were brandished about, and the head of the slaughtered goat was borne aloft, after which it was set up as a mark for arrows and bullet-practice. Every good shot was rewarded with a gourd full of wine and some of the flesh of the goat. When the flesh was finished a rush took place, after which every man went to his house, taking with him a sprig of the cedar. On arrival at his house he found the door shut in his face, and on his knocking for admission, his wife asked, "What have you brought?" to which he answered, "If you want children, I have brought them to you; if you want food, I have brought it; if you want cattle, I have brought them; whatever you want, I have it." The door was then opened and he entered with his cedar sprig. The wife

[illegible] Acc 3ard Acc



them took some of the leaves, and pouring wine and water on them placed them on the fire, and the rest were sprinkled with flour and suspended from the ceiling. She then sprinkled flour on her husband's head and shoulders, and addressed him thus:—"Ai Shiri Bagarthum, son of the fairies, you have come from far!" *Shiri Bagarthum*, "the dreadful king," being the term of address to the cedar when praying for wants to be fulfilled. The next day the wife baked a number of cakes, and, taking them with her, drove the family goats to the Chili stone. When they were collected round the stone, she began to pelt them with pebbles, invoking the Chili at the same time. According to the direction in which the goats ran off, omens were drawn as to the number and sex of the kids expected during the ensuing year. Walnuts and pomegranates were then placed on the Chili stone, the cakes were distributed and eaten, and the goats followed to pasture in whatever direction they showed a disposition to go. For five days afterwards this song was sung in all the houses:— 782 782 589

Dread Fairy King, I sacrifice before you,
How nobly do you stand! you have filled up my house,
You have brought me a wife when I had not one,
Instead of daughters you have given me sons.
You have shown me the ways of right,
You have given me many children,
You have made me like the mountain,
I have brought the family of the mountain tops,
I have gone to Bargin Gilli,
That I might see the people.
You stay many wild goats,
You with the gun to your shoulder,
Oh you with the sword in your hand!
Oh you riding upon a horse!
Oh you riding upon a [illegible]!
Oh you that have come from the mountain,
I will rub your feet with butter.
Oh you that have come from below,
I will anoint you with oil.
I have been to the wide plain,
They have slain you a fine he-goat,
A ram has been slain, I have honoured you to-day,
To-morrow you will depart,
Go, dread Fairy King, I salute you,
You have given me prosperity,
How shall I be you depart!

The Chili stone is still to be seen at the entrance of every Shin village. [778]

4 Av3 Dard Av 3

## CHAPTER IX.

### PAST AND PRESENT RELIGIONS.

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MR. DREW has shown that the stricter observance of Mahommedan customs in Gilgit dates from a very recent period, and though the tenets of Islam, owing to local circumstances, have taken firmer root in some valleys of Dardistan than in others, there are no positive records or traditions to indicate the nature of the religion which they supplanted. Circumstantial evidence, however, enables some opinion to be formed on the subject, and each religion that has in turn prevailed in these valleys has left some trace of its existence.

The Oxus Valley having been the cradle of the religion of Zoroaster, the valleys south of the Hindoo Koosh are not likely to have escaped its influence. In Wakhan there are many towers and structures which are still ascribed to the worshippers of fire, and the tradition of this worship still lingers in Yassin. The secluded easily defensible valleys of Yassin and Gilgit are so eminently suited to afford shelter from persecution to the followers of a dying faith, that fire-worship probably existed in them long after it had been driven out of neighbouring, more accessible, valleys. In the "Talmi" portion of the Nûs festival, of which mention has already been made, we probably see the last surviving relic of Magian worship in these countries.

Richardson, in his Dissertation, says, speaking of the ancient fire-worshippers—

> of this great festival of fire, called Shâb Sûdeh (شب سوده), when their temples were illuminated, and large piles of fire blazed all over the kingdom; round which the people entertained themselves all night with choral dances, and various amusements peculiar to the season."

He also says that the festival was instituted to commemorate a popular tradition—

> "In the time of King Hoshang (about 860 years before the Christian era) a monstrous dragon infesting the country, the king himself attacked him with mauls, when one of them falling with prodigious force upon

Biddulph G-3 (1873-1878) 1880 AUS Afghanistan AUS
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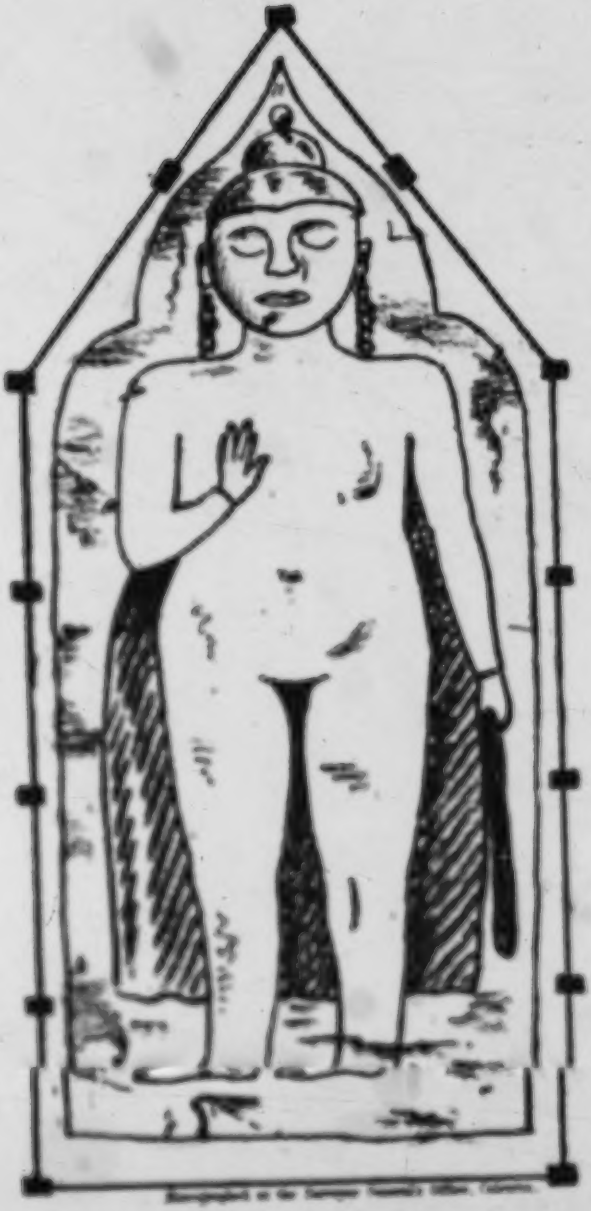

ROCK-CUT FIGURE OF BUDDHA
NEAR GILGIT.

[facing p. 109]

Biddulph G-3 (1873-1878) 1880 [illegible]
4 AV3 Dard AV3



771 174 another, struck fire, set the herbage and surrounding trees in a blaze, and consumed the dragon in the flames."

The resemblance of this legend to the Gilgit legend, which the Taleni festival is said to commemorate, is noteworthy. Under the story of the tyrant Shiri Buddutt devouring his subjects is probably concealed an ancient sun-myth. Long after the original meaning of the celebration had been forgotten, the custom no doubt survived; and advantage may have been taken of the festival to get rid of an unpopular ruler. In the legend of Shiri Buddutt it is represented that his life could not resist fire, and he is still fabled as dwelling in a place surrounded by glaciers, from which he attempts to issue yearly at the time of the winter solstice, but is driven back by the Taleni.

771 174 172 Later, when Buddhism was the prevailing religion on both sides of the Hindoo Koosh, this religion doubtless established itself as strongly in the southern valleys as it did in the lateral valleys of Badakhshan. Scattered through the Gilgit and Astor Valleys are a number of remains of Buddhistic stone altars, similar to those which are so common in Ladakh. The name "Munni," which is still applied to them, sufficiently attests their origin, though the natives attempt to account for them by saying that they have been made for the convenience of people carrying loads to rest their burdens upon. Their size, position, and the labour that has evidently been expended on them, however, forbid the acceptance of the reason assigned. They are sometimes also called "Thalli."

Both in the Sai and Gilgit Valleys there are several remains of Buddhist Chogtens, whose forms can still be distinctly traced. Those in best preservation are about 3 miles from Gilgit, near the village of Nowpoor, where there are four Chogtens close together in line. The remains of a large one also exist in the Chitral Valley, on a conspicuous point near the road not far from the valley of Koosht, and are still spoken of as "the idol." Closer research would no doubt discover many others.

Near the village of Nowpoor,[1] not far from Gilgit, is a large rock-cut figure of Buddha. The angle of the fork of two ravines is formed by an abrupt perpendicular rock several hundred feet high. In the very point of the angle the rock has split, so as to leave a broad smooth surface 50 feet from the ground. On this a deep slot has been cut in

[1] Nowpoor would appear to have been formerly the more important place of the two, its ancient name was Amzur.

3 [Cf. Category 116, Plate Facing p. 109 -- Analyst]

Biddulph G-3 (1873-1878) 1880 ~~Afg-Afghanistan AV1~~
4 AV3 Dard AV3



771 the form of a pentagon, within which the figure has been cut
174 in intaglio. The face is exactly as represented on well-known
172 figures of Buddha, with ear ornaments and head-dress, thick compressed lips, smooth face, and impassive countenance. The figure is erect, and is about 9 feet high. The upper part, which is in excellent preservation, is well finished, the lower part is not so well executed. The right arm is held across the body with the hand open, palm outwards; the left hand hangs by the side, and holds a staff or some kind of weapon. The whole figure is exposed, but the edge of a robe or some hanging drapery is portrayed, which, with the smooth face, has given rise to the modern belief that it is intended for a female figure. The lines of the pentacle are accurately drawn and deeply cut. On the edge are deep square niches, cut at regular intervals, which may have been used to hold timber supports of a frame to protect the figure from injury. The feet of the figure are upwards of 30 feet from the ground, and it must have been a matter of considerable difficulty to execute the work in such a position.

It is probable, however, that the level of the soil below the figure was formerly higher than it is at present, for there are signs close by of the existence of an old watercourse for purposes of irrigation, part of which appears to have been carried for a considerable distance along the face of the rock in a wooden trough. This watercourse has been rendered useless by the sinking of the water-levels, probably accompanied by a sinking of the level of the adjacent soil; and, this being the case, it appears likely that, at the time at which the figure was cut, no very high platform was necessary to enable the cutters to reach the proper position. The cutting both of the figure and of the sockets, which appear to have been used for the supports of the watercourse, show a knowledge of stone-cutting quite beyond the power of the present inhabitants of the country.

111 to regard this as the figure of Buddha mentioned by the
174 Chinese traveller Fah-Hian, who visited India about A.D. 400. According to him the figure was 94 feet high, and the length of one foot 9 feet 4 inches. His route as far as Khoten is traced without difficulty, and To-li, or Tha-li-lo, must certainly be Darel or Gilgit; but the route followed between these two points is less easily identified. General Cunningham has given strong reasons for identifying Kiech-ha with Leh, thus making Fah-Hian's route to have been along the

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
4 AV3 Dard AV3



course of the Indus from Leh to Darel; but the narrative shows that the great mountain range was not crossed till after leaving Kiech-ha, which must therefore have been on the north side of the mountains. Also it is scarcely possible that the travelers should have journeyed for a month along the bank of Indus, from Leh to Darel, without making mention of the river, and the first mention of it is not made till after passing To-li. Moreover, the route down the Indus Valley from Leh would necessitate frequent crossings and re-crossings of the river, which would scarcely have escaped mention, and is so difficult, even in the present day, as to be only accessible to practised mountaineers, so it is not likely to have ever been used by ordinary travellers. Had Fah Hian passed through Leh on his way to India, he would naturally have continued by the route in present use through Cashmere, which he certainly did not visit. Beal identifies Kiech-ha with Karchoo, which has lately been re-discovered by Shaw; but the elevation of Karchoo is not sufficient to justify the statement that no grain except corn ever ripened there, or to procure for the inhabitants the title of "Men of the snowy mountains." Beal identifies Tsu-ho with Yarkund, while Cunningham, following Klaproth, would identify it with Cogiar. The balance of evidence is certainly in favour of Beal's view. Cogiar has not advantages sufficient ever to have made it so important a place as Tsu-ho seems to have been, and it is situated immediately at the foot of the mountains, which would be entered by the travellers on the first march after leaving the place. But the narrative states that they did not enter the mountains till four days after leaving Tsu-ho, and this would correspond well with the position of Yarkund. The [illegible]tween Khoten and Yarkund gives a fair idea of their general rate of march. I should be disposed to identify Kiech-ha either with Sirikol, which in spite of its elevation was certainly an important place in those days, or with Raskum, which, though now deserted, is said to have once been the centre of a flourishing community. Each of these places would answer fairly well to Kiechha. The distances, however, judging by the number of days taken by the travellers, agree best with Sirikol, in which, therefore, I would recognise Kiech-ha. From Yarkund the travellers must have reached Sirikol by the Koosherab route, and the Yu-hwui must have been nomad tribes, answer-

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4 AV3 Dard AV3



Hian and his companions must have travelled either through Hunza down to Gilgit, and so on to Darel, or, more probably, across the Pamir, which would account for the mention of their route proceeding westward from Sirikol, and into the Gilgit Valley by the Durkot Pass, as suggested by Beal. From the Gilgit Valley they would naturally take the route to Darel up the Kergah Valley, at the mouth of which is the rock figure in question. This would certainly have been their most direct route to the Punjab. Striking the Indus (Sin-to) at the mouth of the Darel Valley, they must have followed the course of the river for several days, and reached Swat (Su-ho-to) by one of the lateral routes, such as that by Ghorbund.

Whether or not this be the actual figure mentioned by Fah-Hian, his account enables the date of the introduction of Buddhism into these valleys to be approximately fixed at about 150 B. C., or three hundred years after the Nirvana of Buddha.

The account now given of the figure is, that in ancient times a *Deonee*, or female demon who preyed on men, lived in the ravine, from which she sallied forth to seize passers-by; her custom being to devour only half of her prey, that is, if she seized two men, she devoured one and left the other; if she seized one, she only ate half of her victim. One day a holy man arrived who undertook to free the country of the demon. The Deonee sallied out as usual to seize him, but by the power of the holy man was turned into stone, and fixed to the rock. Being soon after desirous of leaving the country, the holy man told the people that, to ensure the continuance of the spell by which the demon had been rendered powerless, it was necessary that at his death he should be buried at the foot of the rock, and stringently charged them to be careful to bring back his body for the purpose from

The people of Gilgit, according to the account of their descendants, took a very practical view of the case. They said that they could not be at the trouble of searching for, and bringing back, his body from any distant place he might chance to die in, with the risk of the demon being restored to life in case of failure, so they chopped off his head there and then, and buried him as directed. At the foot of the rock is a tomb which is pointed out as that of the unlucky saint.

Buddhism was no doubt the religion of the country at the time of the Shin invasion. There seem, however, to be good grounds for supposing that the religion of the Shins was of the Brahminical type.

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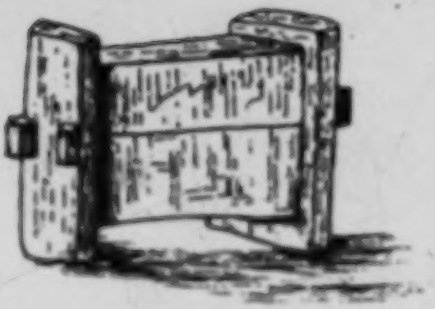

16 Inches high.
11 Inches long.
9 Inches broad

8 Inches broad.
8½ Inches deep outside.

COFFINS

[facing p. 113]

Biddulph G-3 (1873-1878) 1880 AUS Afghanistan AUS
4 AV3 Dard AV3



good grounds for supposing that the religion of the Shins was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangarikĕ,[1] *i. e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangarikĕ is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangarikĕ, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Chĕni, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, some-

I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

[1] Cunningham met with the term in Baltistan, and speaks of Gilgit being inhabited by Dangarikis, and of the Dangrik language, as if it was the name of a tribe. The now well-known term of Dard has no doubt come to be applied in the same manner.

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A-3. Dard A-3
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D 742 178 It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

B 742 178 The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D [764]

D 771 171 It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and [illegible] in common.

D 775 742 In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

4 A43 David A43



sacrificed beside the stone, which is sprinkled with blood, and in other places the practice has only lately been discontinued. Though the religion introduced by the Shins would appear to have been of a Brahminical type, it must have contained also a considerable amount of demon worship, as is shown by Mr. Shaw in his account of the Hanu Dards.

I have been told that when the Cashmere troops first occupied Gilgit, there was in the fort a slab of stone about 3 feet long, bearing a Sanskrit inscription. My informant told me that he had made out the words, "Ishwar ling murti," or, "the Lingum incarnation of Shiva," but that the rest of the inscription was legible. In 1831 the fort was destroyed by an earthquake which exploded the powder magazine and reduced the whole to ruins. The present fort was erected on the same site, and the stone was doubtless built into the foundations. The names of many of the rulers and of a number of places, not only in the Indus and Gilgit Valleys, but also in the Chitral Valley, point to a Brahminical origin. Amongst the names of places may be mentioned *Sun* (Siva, *or* Mahadeo), *Shigrum* (Siva's village), *Shigaw* (Siva's priest), and *Sumi*. In the Hunza and Nagar genealogies we find the names of *Lailitham* (the beautiful Thum), *Hawrittham*,[1] and *Buddhatitham*,[2] and one of the last independent Rajas of Gilgit, Suleiman Khan, is best known by the name of *Gawrittham*.

With all this evidence it can scarcely be doubted that some form of Brahminism was introduced by the Shins into the Gilgit Valley, and, to a greater or less degree, wherever their rule extended. In valleys which they were not numbered by the former inhabitants, to result was, doubtless, a mixture of Buddhism and Hinduism [illegible] country. The [illegible] demon-worship already existing [illegible] Dards described by Mr. Shaw, probably approach most nearly to those which formerly existed in Gilgit and the neighbouring valleys, when under Shin rule.

The Shins seem to have introduced, along with their form of Hindooism, a piece of tree-worship, which has been already described. Though no longer an object of public worship, supplications are still addressed to the *Chili*, especially by women desirous of children, by burning its branches, and it is still regarded as possessing special powers of puri-

[1] From Hari, a name for Mahadeo.

[2] Probably a corruption of Buddhatitham, referring to Buddha "the first supreme position."

[3] From Gauri, the wife of Mahadeo.

fication. It plays a conspicuous part in the incantations of the Dainyals, and on a great man entering a Shin village a pan of burning Chili branches is waved before him. On certain occasions both men and women saturate themselves with the smoke, which is of a particularly pungent nature.

The custom of Chili worship does not appear to have penetrated to Hunza or Nagar, nor is any trace of it to be found in the Oxus Valley, in Chitral, or among the tribes of the Swat Valley; but among the Siah-Posh it seems to exist in almost the same form as it did among the Shins. Chili wood, or Pulom, is still taken down to the Punjab to be used in Hindoo ceremonials. According to Colonel Prejevalski, the same tree is also held sacred by the Mongols and Tanguians, who burn the branches for incense during prayer time. At Hunza Shukyn, within an hour's of Loh, a few trees of great age exist, and are held in much veneration by the Tartars of the village, though the tree is not generally an object of Tartar respect.[1] It may be that the feeling of veneration was imbibed from the Shins, whose influence must have extended nearly to Loh. It is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

The religion of the whole country is now some form of Mohammedanism, and in the immense knot of mountains of which Yassin forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south, Sunnee Moollahs have carried their tenets up the different valleys with more or less success. From the eastward a current of Shiah doctrines has set in from Iskardo; and from the westward the curious Moolai, or Maglai,[2] tenets have found their way up the Oxus Valley. It is to be noticed that the subversion of Hindooism by Mohammedanism in the eastern valleys seems to have been extremely gradual, and to have been more owing to gradual conversion than to war.

The genealogical tables of the present ruling families of Hunza, Nagar, and Gilgit, enable a fair idea to be formed of the date of the introduction of Islam into the country. Tradition records the death of the Gilgit Ra with the non-Mussulman name of Shiri Buddutt,[3] at the hands of a stranger bearing the Musselman name of Azra, or Azar, from whom the present Ra of Gilgit, and the Thums of Hunza and Nagar, trace

[1] Shaw-Kennet's Indian to Yarkand, page 27.
[2] The common unthinking pronunciation.
[3] The meaning of the name is perhaps "Given by Sri Buddha."—Ed. Buddha Gupta.

their descent. Allowing twenty-five years for each generation, this would place the first appearance of Mahommedanism in Gilgit at about the end of the thirteenth, or the beginning of the fourteenth century—a time when that faith had already spread over the more accessible parts of Central Asia. It is to be noted that this exactly corresponds with the time when Islam was first introduced into Cashmere, which, according to Feristha, happened between A. D. 1313 and 1346. General Cunningham, by computing thirty years for each generation, and fifteen for the reign of each ruler, places the introduction of Mahommedanism into Khapalu about a century later.* According to one tradition Azur came from Iskardo, and in the genealogy of the Mukpun princes, a Mahommedan adventurer is shown to have established himself in that place at exactly the same time, if the same computation be allowed for the duration of a generation.

It is not, however, probable that the usurper would have been in a position to attempt the forcible conversion of his new subjects; and it may be presumed that, for a long period, his descendants contented themselves with practising their own faith, with, no doubt, greatly relaxed stringency, without interfering with that of their subjects. It is not till eight generations of rulers later, which would represent a period of two centuries, that we meet with a Mussulman Thum in the neighbouring state of Nagar. There was, probably, a fresh impulse given to Mahommedanism about the end of the sixteenth century, for it was at about that period that a Persian adventurer, the founder of the present ruling families of Chitral and Yasin, established himself in Kashkar. The names of those whose kingdom he usurped are lost, the only record being that they were of the Dhakroto family, which is the name by which the Gilgit rulers previous to the time of Azur were known, and which was retained by the descendants of the usurper for [illegible] of the sixteenth century, speaks of Chitral as forming part of Kafiristan, "in the hill-country to the north-east lies Kafiristan, such as Kattor and Gebrek."† But on several occasions he distinguishes this Kafiristan from Kafiristan Pich (which is still a Kafir country), as if some difference existed between the two. It is probable, therefore, that though the faith of Islam was introduced into the country mentioned about the beginning of the fourteenth century, it was long confined to

* Cunningham's Ladakh.
† Elphinstone's Caubul, [illegible]

a limited number of the inhabitants, and did not become general till the middle or end of the sixteenth century. Even then its acceptance was so irregular that it is not surprising that Hindooism has lingered on, and has only become extinct in the present day.

The tribes of the Indus Valley were exposed earlier to the forcible preaching of the Moollahs of Swat and Boneyr, and this has led to the adoption by them of the Sonnee tenets. The people of Chilas, who were always a less tractable race than their neighbours, make it their boast that, though travellers and traders are safe in their country, no Shiah ever escapes out of their hands. At Gor, also, a few miles above Chilas, the people are all Sonnees, but a lesser type of Mahommedanism prevails, and prayers were till recently addressed to the god Taiban, whose horse is sculptured on the rock near the village.

In Gilgit the population is now three-fourths Sonnee and the rest Shiah, but at the commencement of the Sikh occupation, the greater proportion were Shiahs or Moolais, and it is related that any Sonnee falling into their hands was branded with a hot iron unless he consented to become a proselyte. Those who now still adhere to the Moolai tenets, are mostly old men, who keep the fact concealed as far as possible, and call themselves Shiahs. At Sonnees, a secluded village in Yassin, the people, though professed Mussulmans, still make offerings to the god Shaikum. In several other places the names of local deities are still preserved, and objects, such as a peculiar-shaped rock near a village, are still regarded with veneration, and invoked in the registration of solemn covenants.

The influence of the Iskardo Princes introduced Shiah tenets into the north-eastern part of Dardistan, while the tenets of the Moolais have made their way from the Oxus Valley across the passes of the Hindoo Koosh. In Nagar [illegible] are two-thirds of the people of Baltistan; the rest belong to the Noor Buksh sect. In Hunza, till a few years ago, Shiah tenets found many followers; now the Meer and the whole population are Moolais.

The Shiahs in these countries lament the martyrdom of the sons of Ali twice a year; once at the usual time according to the Mahommedan calendar, and again in the month of August, the season at which they say the martyrdom actually occurred.

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Wherever Sunnees and Shiahs are found living together, they usually practise a mutual tolerance rare in other purely Mahommedan communities. Intermarriage between the sects is so common as not to excite remark.

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The whole of the people of Hunza, Punyal, Zebak, Shighnan, Roshan, Munjan, Kolab, and Darwaz, more than half the people of Sirikol, Wakhan, Yassin, and the greater number of the inhabitants of the Ludkho Valley in Chitral, belong to the Moulai sect. A few Moulais are said to exist in Khokand, Karategin, and Badakhshan, among the poorest of the people, and in one district near Balkh, they are known as the disciples of Syud Jaffer Khan. Some are also to be found in Afghanistan, where they are known as Muftalis. A few may possibly exist in Bokhara and Khorasan, but in a fanatical country they would probably pass themselves off as Shiahs.

The head of this sect is Agha Khan, the acknowledged spiritual chief of the Khojas of India and Persia, a gentleman of Khorasan, who came to India in 1840 for political reasons, and who has resided in Bombay ever since.

The countries inhabited by the Moulais are roughly divided among a number of Pirs, who are treated by their disciples with extraordinary respect, but residence does not give the Pir authority over the whole of any special district. The office is hereditary, and Moulai families transfer their spiritual obedience from father to son, regardless of changes of residence. For instance, Shah Abdul Rahim of Zebak, who is honoured and respected as being next in rank to Agha Khan himself, has disciples in Sirikol, Kunjoot, Zebak, Yassin, and Badakhshan, but other Pirs also have disciples in these places. The respect paid to the Pirs by their disciples is unbounded; nothing is refused them. If they ask for a son or a daughter of any house, no refusal is dreamt of. One of them once said to me, "If I ordered a father to kill his own son, he dare not refuse." Whenever they move about, they are attended by a large number of followers, who are fed and maintained out of their superfluities, and they live entirely on the offerings of their disciples. Presents of horses, cattle, clothes, fruit, wheat, &c., are continually being made them, and the best of everything a Moulai possesses is given to his Pir. A portion of these offerings is converted into coin and sent yearly to Agha Khan, and agents travel yearly from these remote parts to Bombay solely for the purpose of conveying these contributions to him.

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Next in rank to the Pirs are Caliphas, whose duty consists in little more than the collection of offerings. The Pirs each correspond direct with Agha Khan.

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The Maulais must not be confounded with the Maulavi sect of dancing Darweshes, with whom they have nothing in common. They assert that their sect was founded by the Imam Jaffer Ali Sadik (the just), a descendant of Ali, by the daughter of the Prophet, who died A.H. 148. Aboo Mahommed Hussain, however, writing in the *Zubdat-ool-akhbar*, says, that Mahommed, surnamed Mahdi, who claimed to be sixth in descent from the Imam Jaffer Ali Sadik, founded the sect, who were first known as Ismailyas,[1] in Egypt in the year A.H. 299. His followers recognised him as the twelfth Imam, and quoted a supposed saying of the Prophet Mahommed that every 300 years the sun would rise in the west, explaining that Mahommed Mahdi's preaching 300 years after the Hijra was a fulfilment of the prophecy. Aboo Yezid, a Moolla who questioned Mahommed Mahdi's descent from Jaffer Ali Sadik, on the plea that Ismail's only son had died childless, was proclaimed to be Dejjal (Antichrist). The conquest of Egypt by Sultan Sala-oo-deen Yusuf destroyed the temporal power of the sect in that country. They were, at that time, ruled by Azid, a descendant of Mahommed Mahdi. Meanwhile, the tenets of the sect had been brought to Persia by Hassan-i-Sabbah, an Arab of the tribe of Himyar in Yemen, who established himself later in Alamot, where his grandson, on the seventh day of the Ramazan, A.H. 555, publicly proclaimed that fasting and other observances of the Sharyat were no longer obligatory.

Colonel Yule, in his notes on the Travels of Marco Polo, has given an interesting account of the "old man of the mountain," whose representative he recognises in Agha Khan. On this supposition the Maulais of the Hindoo Koosh and Oxus Valley belong to the sect of assassins, and are an offshoot of the sect to which the Druses of the Lebanon belong. They call themselves Muglees, Maulais, or Mawallis indifferently. Mr. Drew suggests that the name is derived from Maula, an Arabic name for God. The appellation may equally claim to be a corruption of Muwahideen, the name by which the Druses still call themselves, or Mulahidah, from *Mulhed*, "an infidel," the name given to the sect in old times.

[1] So named from Ismail, son of Imam Jaffer.

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The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women;" and the little I have been able to ascertain is from Maulais who have proselytised, and those only men of no education.

Soonnees speak of them as "Kafirs" and "Rafai," but they themselves do not refuse to pray or eat with Soonnees. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Ali-puriast," and they undoubtedly esteem Ali, who, they say, was born of Light as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying, the Soonnee is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahommed.

They use in place of the Koran a book called the Kalam-i-Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imam-i-Zeman, or Sahib-i-Zeman. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands, and crossing his arms gives them to the man with his left hand and to the woman with his right. Then taking a cup of water he gives half to the woman, and after he has said a few words out of the Kalam-i-Pir, the ceremony is completed. The form of the Maulai Kalima is

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changed yearly in accordance with instructions from their spiritual head.

The following is a favourite poem recited in praise of the Swami's consort :—

Bhava I am Ava.

Oh wonder of life, thou glory, Sakthi's woman,
Speak thy praise luminously,
Sakthi's woman.

Sakthi of both worlds from east to west,
All kings are beggars compared to you,
Sakthi's woman.

The sea of heaven shines by your beauty,
Sun and moon by your light,
Sakthi's woman.

Who shall pass by from evil and wills of Delphi,
Except a be your pleasure,
Sakthi's woman.

I hope that my heart may be lighted up
One day under the dust of your feet,
Sakthi's woman.

There will be a day with my last breath,
I shall speak your praises,
Sakthi's woman.

It is time that the sound of your trumpet
Be heard through the world,
Sakthi's woman.

From Kal to Kal take the whole world
In your world-conquering hand,
Sakthi's woman.

The time is come for the faithful to gird
Their loins and follow you,
Sakthi's woman.

Jesus will come down from the fourth heaven
To imitate you,
Sakthi's woman.

Nobody will worship or pay respect to God
Without worshipping also you,
Sakthi's woman.

Wine is drunk by the Muslims without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Sunnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of dividing between the sects have been caused in the first instance by Sunnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali, though they do not celebrate the martyrdom of Hussun and Hussain.

On the death of a Muslim the choicest articles of his portable property are set aside for the Imam-zamun. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Caliphe comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's hair, after which the rest of the family partake. The lamp in then lighted (from which the ceremony is called "Chiragh roshun"), and a six-stringed guitar called "ghurbe" being produced, singing is kept up for the whole night.

I have sometimes shown the portrait of Agha Khan to Yabi's Muslim Pirs to Muslims. They pass their fingers lightly over it and then touch their eyes and lips.

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapalu. It is apparently an attempt to form a mid-sects between Shiah and Sunnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Sunnee tenets by Syud Ali Hamedani. Later, a certain

795 Syad Muhammad Nur Bukhsh, a native of Samarcand, visited the same time in Baltistan on his way to Hindustan. He was succeeded by Syad Shams-ud-deen Iraki, the disciple of Shah Kasim Faiz Bukhsh, who was the son of Syad Muhammad Nur Bukhsh, and he tried to convert the Baltis to Shiah tenets. Only partially succeeding, he planned to gain his object by fraud. He drew up the book which afterwards became the foundation of the Nur Bukhsh sect, and secretly placed it under the bark of a tree. At the end of a year, when the tree had assumed a natural appearance, he announced that Syad Nur Bukhsh had appeared to him in a dream and directed him to cut down and search a certain tree, and that by this means of reconciling all doubts would be found. So miraculous a thing as a book imbedded in a tree proved sufficient to convince the most unbelieving, and those who had before refused to adopt Shiah tenets, hastened to enroll themselves as members of the new sect.

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Such is the account of the origin of the sect now given in Baltistan. Other accounts differ somewhat. According to the *Zafar Namah*—

"In the reign of Sultan Shah, King of Cashmere, one Shams-ud-deen arrived from Irak, and began to disseminate doctrines different from those of any other sect. His followers assumed the title of Nur Bukhsh (Illumined), but the holy men of the Muhammadan faith succeeded in putting down these innovators. The King of Little Tibet, subjugated to Cashmere, is so prejudiced in favour of Shiahs, that he allows no man of any other faith to cross his terrain. The wife of Chak in Cashmere reminds that Mir Shams-ud-deen of Irak was a Shiah, and that he converted many thousands of people, after which he was received in the realm of the twelve Imams; and that the Khawis, the book containing the tenets of the Nur Bukhsh religion, is not the composition of that venerable personage, but the production of some ignorant rabbi."

Forbidden writes—

"About this time (A.D. 1498) one Mir Shams-ud-deen, a disciple of Shah Kasim Anwar, the son of Syad Muhammad Nur Bukhsh, arrived in Kashmir from Irak. Fateh Khan made over to this holy personage all the confiscated lands which had lately fallen to the Crown; and his disciples were both destroying the temples of the Hindoos, in which they met with the support of the Government, so that no one dared to oppose them. In a short time many of the Cashmiris, particularly those of the tribe of Chak, became converts to the Nur Bukhsh creed."

795 The book, which is written in Arabic, is called the *Kite Akwal*. The distinctive religious forms to which both Shiah and Sunnee attach so much importance are mixed together

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in a strange medley. In winter the Nuer Bukáliu grow with folded arms, like the Sussuma, in summer with the hands hanging down like the Shilluk. Like the Sussuma they pray together and observe Friday prayers, but they do not wash their feet before praying, and only perform the "wuzuk" like Shilluk. In doctrine they give the first place to the Prophet and the second to Ali, but they observe the Muharram mourning for the martyred sons of Ali. From the Muharram observances arises one of their chief causes of quarrel with the Shilluk. The Nuer Bukáliu maintain that the mourning should take place in the mosque, which the Shilluk do not allow to be proper, and occasional disturbances are the result. The Nuer Bukáliu call to prayers in *Ali yen Wiut Ullah* instead of the *Ali yen Wiuor Rummi Allah* of the Shilluk.

Vigne mentions the sect under the name of Kuburchik, and states that at some time about the middle of the 18th century they temporarily usurped the throne of Sennár. A few of the sect are now to be found in Kodofan, to which place they were deported by Golab Sing when he conquered Sultánate.

The graves of Mese Mookúar and Mese Tokya, sons of Ohumo-en-dom, are still to be seen in Kirir and Dingar, and it is probable that the complete establishment of the Nuer Bukáli creeds in Sultánate is to a great degree due to them.

## CHAPTER V.

600 BETWEEN Chitral, Afghanistan, and the Hindu Kush, the maps show a large tract of unknown country under the name of Kafiristan, concerning whose inhabitants the oddest conjectures have been formed. The fact that while surrounded on all sides by fanatical Mahommedans, with whom they are in a chronic state of war, they have been able to spite of all attacks to preserve both their independence and their faith intact, and that their customs and traditions, which differ from those of their neighbours, furnish some grounds for the assumption that they at one time enjoyed a higher state of civilization than they do at present, has been sufficient to stimulate the curiosity of travellers and ethnologists. Conjectures have been launched that the Siah Posh people are of Greek descent, while a recent Russian author has confidently asserted that they are incontestibly of Slav origin, and the natural subjects of the Czar. A closer acquaintance with them will probably show that their relationship with neighbouring tribes is not so distant as either of these two theories would make out.

During my visit to Chitral, in 1895, two deputations of Siah Posh tribes came to meet me and invited me into their country; an invitation of which I was unfortunately unable to avail myself. Besides the opportunities that afforded me of seeing some of these interesting people, I have frequently conversed with men who have visited different parts of Kafiristan. So far from the Siah Posh being one people, as is ordinarily supposed, they are in fact composed of a number of tribes speaking a diversity of languages and dialects, who, though undoubtedly of common origin, recognize no common tie among themselves. Their manners and customs, and their laws of religion, are generally similar; but many of the tribes are unable to converse with each other, and they carry on an unceasing and deadly intercitial warfare, compared with which

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their surroundings with their Musulman neighbours are deadly and harmless. There can be little doubt that they are a number of Aryan tribes who, from the force of circumstances, are living now in the same primitive state that they probably enjoyed long before the commencement of the Christian era.

As far as can be ascertained, they are separable into three main tribes, conforming to the natural divisions of the country. These are—(I) the Kamgulo, or Lungulo, who inhabit the upper parts of the valleys which run down from the Hindoo Koosh in a south-westerly direction, where they come into contact with the Afghans of Cabul. This tribe also extends, apparently, to the north side of the mountains. The people of Laghman are probably of this stock converted to Islam in comparatively recent times. (II) The Waigulo, who inhabit the valleys extending south-east from the Hindoo Koosh, which join the Kunnar Valley at Chaghan Serai; and (III) the Bashgulo, who inhabit the valleys extending from further north in a south-south-westerly direction, and joining the Kunnar Valley at Birkot. These, again, are sub-divided into smaller clans, of which the Waigulo alone furnish eighteen. In the Darah-i-Noor and other valleys joining that of Kunnar from the north below Chaghan Serai, are portions of the Waigul tribe who have been recently converted to Islam. Many of these still retain the distinctive black garments.

Besides these main tribes, there are several broken or detached clans, such as the Kalashas, who are subject to Chitral, but are claimed by the Bashgulo as their slaves, and the Kirtagulo or Wirgulo, a small tribe who dwell either on the north side of the Hindoo Koosh, or in the northernmost part of the Wai country on the south side, and are subject to Munjan, a small mountain state of the Oxus Valley, concerning which less is known than of the Siah Posh themselves. The last also is called Safaid Posh, from their wearing white garments, and the race is said to be very small.

The principal tribe of the Bashgul country is divided into Kamoz (Upper Kam) and Kamtoz (Lower Kam). The termination *gul* means "country" in the Bashgul tongue, and is apparently the same as we find in *Dangergul*, *Kashtigul*, and other well-known *guls* near Murree. The Siah Posh employ these names amongst themselves when speaking of a tribe or the people inhabiting such and such a country, and employ the clan names when closer specification is necessary, but there is no recognised term known amongst them to de-

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tinguish the Kaffirs collectively, as opposed to their Mussulman neighbours. When pushed to use some such distinctive term, the only one they employ is "Kappra," which is only a corruption of the abusive name given them by Mahommedans. They include in the term all who shave the head in Siah Posh fashion, but not those who have turned Mussulman.

In feature they are pure Aryans of a high type, and I was much struck by the amiable looks and finely-chiselled features of a grey-headed Siah Posh Chief, whose acquaintance I made. His appearance, however, contrasted strangely with his language, while he pleaded his unwillingness to part with his dagger on account of the unusual number of enemies (upwards of forty) whom he had despatched with it. The men are well-made, muscular fellows, but incorrigibly lazy. War and hunting are regarded as the only legitimate occupations for a man, and almost the whole work of agriculture is done by women, who are even yoked alongside of oxen to the plough; for this purpose they have yokes specially constructed. They differ considerably in complexion, some of those living at high elevations being very fair. This seems to be especially the case with those living on the higher slopes of the Hindu Kush to the westward, who consequently go by the name of Red Kaffirs. The black garments which have given a distinctive name to the race, apparently differ in different tribes. Those on the Cabul side wear entire goatskins with the hair on. The Bashgalis wear tunics, with sleeves not reaching to the elbow, of woven black goat's hair reaching nearly to the knee, gathered in at the waist with a leather belt, from which hangs a dagger, and with a broad red edging along the bottom. The Kalash Kaffirs wear similar tunics, but they are gradually adopting coarse cotton garments, the material of which is brought by pedlars from Peshawur. The Waigulis of the Dursh-i-noor and other valleys south of Chagan-Serai are said to have entirely adopted cotton clothes, though some of the recent converts to Islam still adhere to the black garments. On their feet they wear rude sandals made of the skin of the wild goat, with a tuft of hair on the instep as a decoration. The women wear long sack-like garments of black woven goat's hair, with long loose sleeves, reaching to the ankles, and gathered in loosely at the waist with a coloured cotton scarf tightly bound over the shoulders.

The men shave the whole of the head, except a circular patch of about 3 inches in diameter on the crown, where the

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hair is allowed to grow long and hangs down behind, often to the waist. They never wear any head-covering. The women wear their hair plaited in a number of thin long plaits, which are coiled away under the head-dress, one plait being exactly over the middle of the forehead. The Bushgali women wear a curious head-dress, consisting of a sort of black cap with lappets, and two horns about a foot long, made of wood wrapped round with black cloth and fixed to the cap. This curious fashion does not seem to have been always confined to these tribes, or it may be that they were more widely spread than at present. The Chinese traveller Sung-Yun writing in about 520 A.D. of the Ye-tha, who must have been the people of Sirikol or Hunza, says—

"The ladies cover their heads, using horns, from which hang down veils all round."[1]

Hwen Thsang, who travelled through Badakhshan about 630 A.D., in writing of Himatala, which name he applies apparently to the country about Kundooz, says—

"Les femmes mariées portent sur leur bonnet une corne haute d'environ trois pieds, garnie en avant de deux pointes qui désignent le père et la mère du mari; celle d'en haute se rapporte au père et celle d'en bas à la mère. Si l'un des deux meurt avant l'autre, on retranche la pointe qui le désignait; mais lorsque le beau-père et la belle-mère sont morts, on supprime complètement ce genre de bonnet."[2]

The Kalash women do not wear this head-dress, but simply wear on their heads a sort of broad cap thickly covered with cowrie shells, with lappets which hang down behind, not unlike the head-dresses of the Tartar women in Ladakh.

The intercourse between the Siah Posh and their Mussulman neighbours is not so restricted, at least on the eastern side, as is generally supposed. Though any stranger entering their country without warning is certain to be attacked, they receive visitors freely when passed into the country by one of themselves. In this way pedlars with cheap wares from Peshawar penetrate into the country and dispose of their goods, and I have been told by several persons that they have visited the country for sport and to enjoy the hospitality for which the Siah Posh are famous. Treachery under such circumstances is unknown.

The valleys on the eastern side are described as thickly wooded and very fertile. The Siah Posh breeds of hounds, cattle, sheep, and fowls, and all their agricultural products, are

[1] Beal's Travels of Buddhist Pilgrims.
[2] Mémoires de la vie de Hiouen Thsang par Stanislas Julien.

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000 celebrated for their fine quality, and are much sought after by their neighbours. The cattle, which in appearance and size compare favourably with English breeds, are parti-coloured, with large humps. Those in the neighbouring valleys are small and humpless. Their houses, which generally consist of more than one story, are remarkable both inside and out for neatness and cleanness. These characteristics, however, are not shared by the Kalash Kaffirs, who are a very degraded race. Villages of sufficient importance are surrounded by timber stockades about 10 feet in height, but forts are unknown. The well-known practice of the Siah Posh of using stools to sit upon, instead of seating themselves on the ground, is perhaps the most curious point of distinction between them and other Asiatic races. The arms of the Siah Posh warrior are bow and arrows, battleaxe and dagger. The bows are small and weak, made of wood, and about 4½ feet long, far less powerful weapons than the horn bows of Hunza and Nagar. It is said that they discarded horn bows some twenty years ago on account of their liability to break unexpectedly. The arrows are of reed with heavy iron heads, hardly a foot long. They are carried in a leather quiver slung at the back. Notwithstanding their feeble appearance, I have seen practice made with them up to sixty yards with considerable force and accuracy. The daggers are of capital workmanship, with deep double cross, handles of iron, ornamented with brass studs, carried in a triangular iron sheath hung from the girdle. Battle-axes are beginning to give place to swords, and do not appear at any time to have been favourite weapons. Matchlocks of rude make are now beginning to come into use. Each clan manages its own affairs regardless of its neighbours, and is directed by the elders of villages, who are styled Jushi. This is apparently the same title as the Jushi-eco of the Shinkari republics.

There seem to be grounds for supposing that the religion of the Siah Posh is a crude form of the ancient Vedic. One Supreme Being is worshipped under the name of Imbra, and next to Imbra in importance is the Prophet Mani. He is called the son of Imbra, and once lived on earth, and he mediates with Imbra on behalf of men. Stones are set up as emblems of Imbra, but carved idols are not used. These two names cannot but suggest the Indra and Manu of the Brahmins. Below them in rank are a whole host of deities, whose number is stated at 18,000, evidently an arbitrary number. Some of these have particular functions, as in Greek

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000 mythology, but they are acknowledged to have once been mortals, who were deified after death. First in importance is Gej, who is spoken of as a great chief who fought with the Prophet Ali and commenced the feud between the Siah Push and the Mahommedans, which has continued ever since. Next comes Bagej, the god of rivers, who also has power over flocks and herds. Sacrifices to Bagej are made by the waterside, and the heads of the victims after being burnt with fire are thrown into the stream. Of the others, the most important are Pronti, Dunji, Puwaich (Parbati?), Arun, Morer, Dimi, Kroumai, Sarenji, and Wir. It is probable that the names of these inferior deities differ among the different tribes, and many of them must be tribal heroes only recognised by particular tribes.

To all the deities cows are sacrificed, and cedar branches are burned; on all occasions of slaughtering an animal for food the name of some deity is invoked, and sacrificial ceremonies are observed. The mode of sacrifice was shown to me by the Bashgulis, who killed a goat for the purpose. A small fire is lighted, and a number of cedar branches prepared. The officiating priest bares his feet, while one of his attendants holds a bowl of water with a piece of butter in it. The priest, after washing his hands, sprinkles water on the animal and on the fire, muttering some words of invocation. Then taking a branch of cedar he places it on the fire. He then sprinkles the animal several times with water, uttering each time the word "monch," to which the by-standers answer "lémonch." This is repeated till the animal shakes itself, which is the sign of its having been accepted by the deity. To ensure this, water is thrown into the animal's ear, which speedily has the desired effect. Then all join in the cry "monch lémonch" several times, and the cedar branches are placed on the fire, on which also butter is thrown; after this the animal is thrown down and its throat is cut. The priest catches some of the blood in his hand and sprinkles it on the fire, the head of the animal is severed and placed on the fire for a few moments, and the ceremony ends.'

The tradition of the Siah Push concerning their origin is that they are descended from one of three brothers, two of whom became Mahommedans, while the third, their progenitor, refused to do so. This may show that they recognise them-

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000 selves to be of cognate origin with their Mussulman neighbours. They say that the name of this progenitor was Kowshye, which has helped to spread the idea among Mahommedans that they are of the Arab tribe of Koresh, and has probably led western writers to seek some connection between the Siah Posh and the Greeks who followed the conqueror of Bactria. Neither theory seems to rest on any adequate foundations. The Siah Posh traditions, however, point to their having been driven into their present narrow limits from a much wider extent of country than they now occupy, and they say that the art of writing was once known among them. There seems to be no doubt that the Kalash tribe of the Siah Posh once occupied the south part of the Kashkar Valley about Asmar, and the upper part as far as the junction of the Mastikho Valley.

Up to the present no forcible entrance into the Siah Posh country has been made through either of the great valleys which join the Kooner, owing to the tangled thickets which cover the junctions and materially assist the defenders. Owing to the same cause solitary travellers and traders run some risk in passing these places. Some twenty years ago a large party of Afghans from Asmar made a sudden raid and surprised several villages, but they were waylaid on their return and cut off almost to a man. Within the last twenty years, part of the Kamoz clan of the Bashgalis has become tributary to the Chitral ruler, whose forces find an entrance through the Kalash country from Birdaver over a stony pass, and periodical raids, together with interference invited by the clan in their internal quarrels, have led to their acknowledging Chitral supremacy. They now pay an annual tribute of several hundredweights of butter and honey, of which latter their country is said to produce enormous quantities, besides cattle, female slaves, silver cups and necklaces, and a great quantity of woollen blankets. Their chief village is called Brogamool, meaning "the houses on the hill," but by the Chitralis it is called Lutkuh, or "the great village."

The Kalash Kafirs are entirely subject to Chitral, and have been so apparently for some time. They were formerly subject to the Bashgalis, who still speak of them as their slaves. A Kam Kafir, on his way to Chitral, walks into a Kalash village and claims to have his wants satisfied without fear of refusal or opposition. Half of the Kalash are now Mahommedans, but there seems to be no attempt at forcible conversion. They refuse to eat domestic fowls or their eggs,

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both of which they regard as unclean, nor will they touch beef, cow's milk, or butter made from it. These prejudices are not shared by other Sinh Pooh tribes.

There is also a small slave population existing among the Bushgalis, who speak their language and seem to differ from them in no respect except in social position. They are called Pirnas, and are probably descendants of captives taken from other tribes in war. They bear arms, and identify themselves in every way with their masters in all contests with external enemies. They are distinguished by their tunics having no sleeves, very narrow edgings, and a coloured badge sewn on to the back. Their women are not allowed to wear the head-dress with horns, like the other Bushgali women.

The Sinh Pooh are exceedingly fond of dancing, but their mode differs considerably from that of the tribes to the eastward. Instead of only one or two performers, everybody present, women as well as men, join in the dance together. A village dance was held before me—a wild and strange exhibition—the men brandished axes, clubs, and guns which they fired off at intervals, amidst a chorus of whoops and shrill whistles. At times the whole would lock arms by pairs and revolve backwards and forwards in a grotesque waltz, or following in order wind round and round in figures of 8. Sometimes all would break off and dance singly, setting first to one and then to another in a sort of wild jig, or, forming in lines with locked arms, advance and retreat in steps like the Kolos of Chota Nagpore. The music consisted of two drums and a treble flute made of bamboo. On the death of a man, his corpse is carried round the village in procession for several days before being finally disposed of, the attendants dancing around it. According to some accounts polygamy is not practised, but the balance of evidence tends to show that each man is allowed to have as many wives as he can maintain, and four or five is not an uncommon number. The women are very immoral, and marital jealousy is satisfied with a slight fine. On discovering his wife's infidelity, a Sinh Pooh contents himself with giving her a few blows and taking in compensation something of small value, such as a turban, or a robe, from the male offender, should he be a stranger; if he is one of the tribe, he has generally to give a cow as compensation. Female children are freely sold by their fathers to their Mussulman neighbours, and the Chitral ruler receives an annual tribute of children of both sexes.

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## CHAPTER XI.

### THE GILGIT PRINCES.

D 173 B 173 THE history of the Gilgit rulers rests only on oral tradition and popular songs connected with the names of different princes. Did more trustworthy records exist, they would probably contain little of real interest. The genealogies of their respective families, which were supplied to me independently by the present representatives of the Trakhané, Maghlot, and Ayoubi families, correspond well with each other in the number of generations, and are probably correct, or very nearly so. In the *Historical Legend of Gilgit*, Dr. Leitner has given an account of the earliest occurrences in the tangible history of the country. Several versions of the legend are extant, but the historical outline in all is the same. Stripped of all supernatural additions, the facts related are, that Gilgit was the abode of a prince of the name of Shiri Buddart, whose rule extended over Hunza, Nagyr, Darel, Chilas, Astor, Haramosh, Gurais, Yasin, and Chitral. Many of these places were no doubt governed by inferior princes who acknowledged allegiance to Gilgit. The people, suffering under the oppression of Shiri Buddart, were relieved by an adventurer of the name of Azor, who is represented as having come from the direction of Iskardo, and, according to some versions, as being the brother of the Iskardo ruler, to rise and put him to death. Having slain the tyrant, Azor espoused his daughter, established himself on his throne, and founded a line of Rajas who bore Mahommedan names. In spite of the supernatural attributes now assigned to him, there can be no doubt that Shiri Buddart was a real personage; the term Shiri is doubtless the title of respect still given to Hindoo princes.

Allowing 25 years to each generation, the usurpation by Azor must have occurred about the commencement of the 14th century, and there can be little doubt that it marks the extinction of the Shin princes, and the introduction of Mahommedanism into the valley. It is worthy of note that the genealogy of the Makpons of Iskardo[1] shows exactly the same number of

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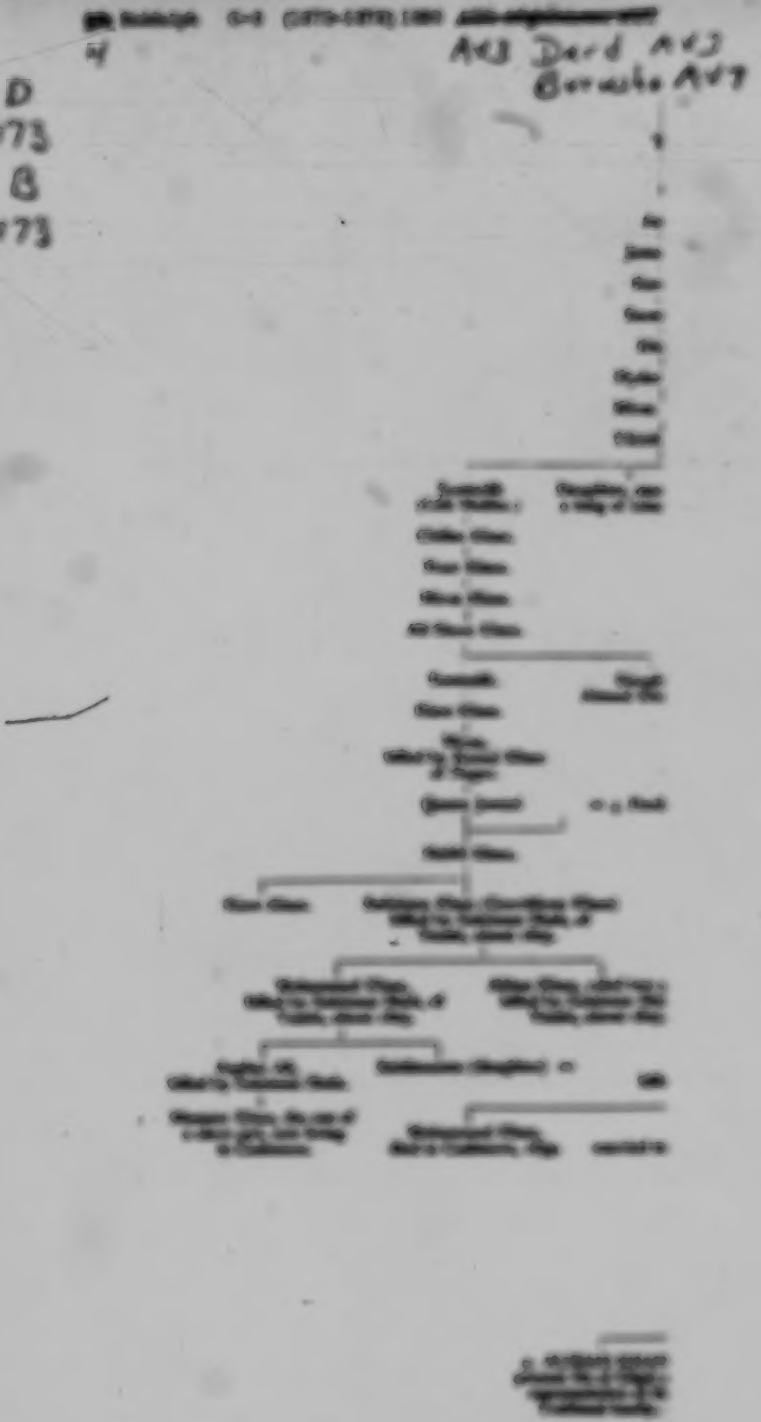

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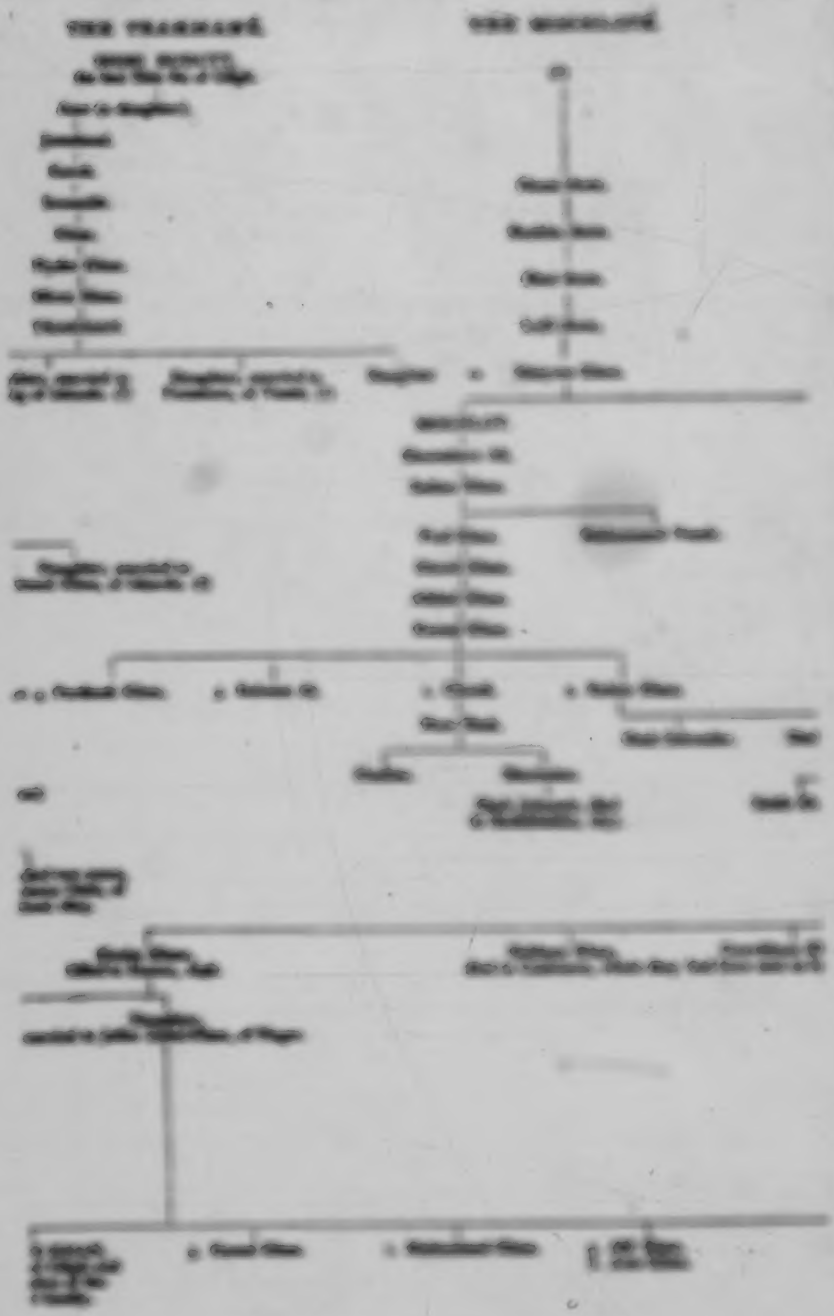

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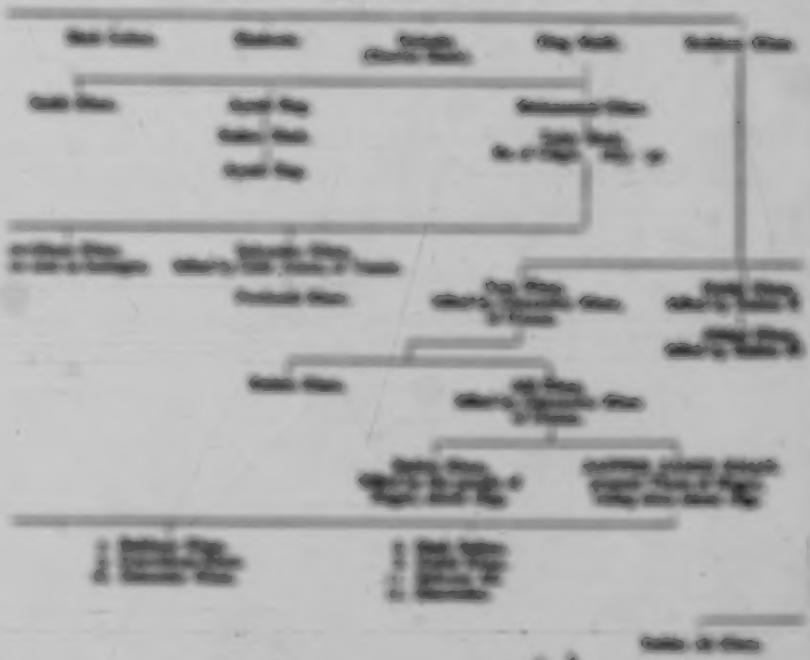
GIT), THE MOUSELOTTE (SAGER), AND AYESHE (BURCA)



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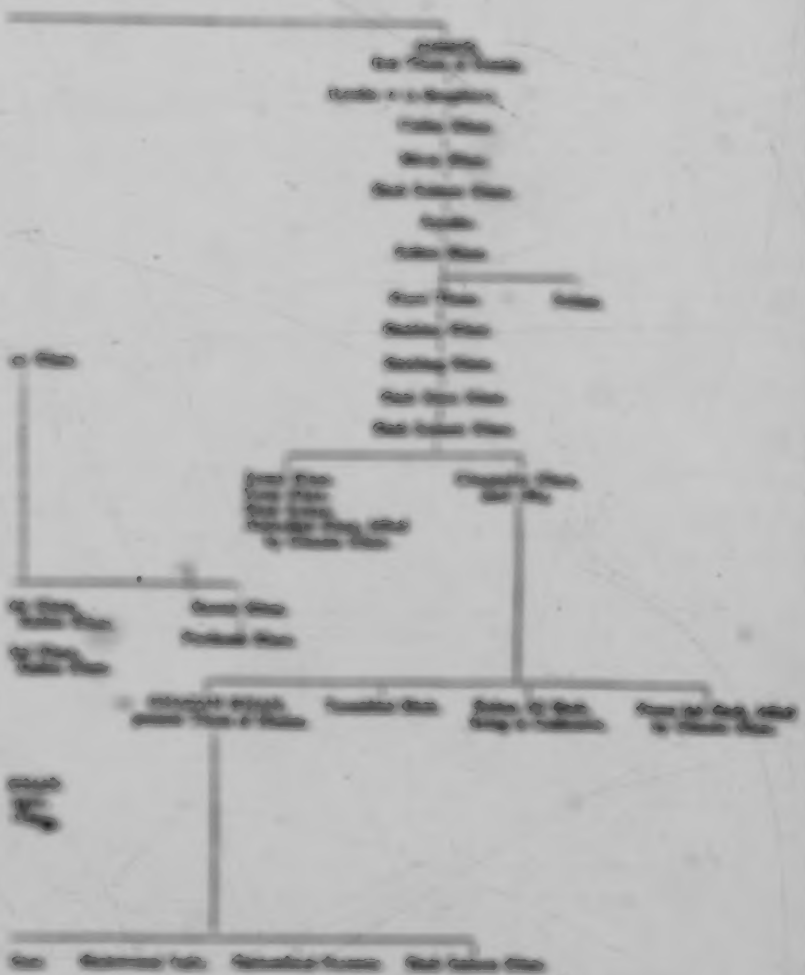

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generations from their founder as that of the Trakhans. From this it may be inferred that the introduction of Islam into Baltistan and Gilgit was simultaneous, and in both cases owing to the same cause. General Cunningham, by allowing 30 years to a generation, places it a century earlier than the date I have mentioned.

Under the Shin rule Hunza and Nagar appear to have been under one prince, whose capital was Nagar. His allegiance was no doubt transferred to Shin Buddart's successor, but it is not till eight generations later, or about the beginning of the 16th century, that we find a Nagar ruler with a Mohammedan name. This prince married a daughter of the Gilgit ruler, and became the father of the twins Moghlot and Girkis, the latter of whom founded the principality of Hunza.

Miras Khan, the sixth in succession from Azar, is celebrated in song and story as the most warlike of the older Rus of Gilgit. He is said to have been poisoned by his own wife, in revenge for the death of her seven brothers who had opposed Miras Khan in the field. From Trakhan, his successor, the present Ro's family, derive their name. This would seem to point to a break in the direct line of descent, were it not that in the genealogies of Iskardo, Chitral, Yasin, Hunza, and Nagar we also find the present ruling families taking their names, not from the reputed founder of their line, but from some intermediate ancestor. Trakhan is said to have been a posthumous child of Miras Khan, and it is related that he was set afloat in a box on the river by his mother. At Hodar he was reared by a poor man who brought him up among his own children, and he was eventually acknowledged as the rightful Ro of Gilgit.

Sumsulik, the son of Trakhan, who is sometimes also called Gilo Malika, is related to have been taken prisoner and carried into Badakhshan, where he remained, unable to escape, for several years. Many wonderful stories are told of his imprisonment and escape, in which a fabulous horse, Asp Talkar,[1] plays a conspicuous part. He is said to have had three wives, one of whom married Mayoon Khan of Nagar, the second married Feramorz, a prince of Yasin, and the third married a prince of Iskardo. There would, however, appear to be some confusion between this Sumsulik and the Ro of the same name five generations later. The Gilgit and Nagar genealogies agree as exactly as to the number of generations,

[1] "Asp Talkar" is a very small horse, possessing extraordinary powers of endurance, supposed to be the offspring of a horse and mare, which have both reached maturity at one year old. It plays a conspicuous part in Gilgit tales.

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so to leave no doubt that the sister of Soomalik who married
173 Maiyroo Khan, was the sister of the first Ra of this name.
But the same tradition also states most positively that the
6 sister who married the Makpon prince of Iskardo was the
173 mother of the three warlike brothers, Shere Shah, Ali Shah,
and Shah Murad, who aided Soomalik in his wars against
Yassin. Now, General Cunningham fixes the date of these bro-
thers at about A.D. 1600, and this, compared with the num-
ber of generations accounted for in the various genealogies,
shows that their mother must have been sister to the second
Soomalik, the son of Ali Shere Khan. The Yassin prince
who is said to have married Soomalik's second sister, cannot
be identified in the Khushwakté genealogy, but the name given
is common in that family, which was not founded till after the
time of the first Soomalik.

During the lifetime of the three Makpon brothers above mentioned, Gilgit was apparently tributary to them, or more especially to Ali Shah, the founder of the Rondu family.

Mirza, the grandson of the second Soomalik, and his daughter Jowari, are still favourite subjects for Gilgit songs. Under Mirza a successful raid was made on Gurais, which would appear, before that time, to have slipped from the grasp of the Gilgit Ras, and there are many indications that their power steadily decreased, in spite of temporary triumphs, from the day of the extinction of the Shin dynasty. While on a friendly visit to Nager, Mirza was treacherously slain by Kamal Khan, and as he left no sons, an attempt was apparently made to establish a prince of the Moghlot[é] family in Gilgit. Jowari, who, having married an Iskardo ruler, had been left a widow and childless, consented to marry Purdoosh, of Nager, to whom she bore Habbi Khan. It is related that when Habbi Khan was twelve years old Purdoosh was publicly told that Jowari had only consented to marry him to secure the succession of the Trakhand, and that now the sooner he returned to Nager the better it would be for him—a hint which he was not slow to take. Jowari then abdicated in favour of her son, who in time became the father of Suleiman Khan, the last Ra of Gilgit who maintained anything approaching to the power of his predecessors. Suleiman Khan, who is better known under his assumed name of Gowrichum[1] Khan, is said to have ruled fifty-three years, and was in the end mur-

[1] The use of the name of Gowri, the wife of Mahadeo, shows how long the traces of Hindooism lingered after the first conversion to Islam, while the strength of the Buddhist or Yuddhist element in the population is shown by the use of the title Thum.

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dered about A.D. 1803, by the Khushwakté Prince Suleiman Shah, who had sought refuge in Gilgit from the enmity of his own brother. A rumour of a threatened attack from Hunza had drawn away most of his attendants, and as the aged Ra sat in his garden he was slain, together with his Wuzeer, by the man to whom he had given protection.

From this time the prosperity of Gilgit seems to have rapidly declined, and it became the prey of rival families whose wars almost depopulated the valley, until the firm establishment of Dogra rule gave the country what may be hoped in time to become a fresh lease of prosperity. Suleiman Shah fled to Tangir after the murder without attempting to establish himself in Gowrithum Khan's seat, which was occupied by Mahommed Khan, the rightful heir. In 1804 Moolk Aman of the Khushwakté family died, and was succeeded in Yassin by his brother Kuwat Khan, who gave Ponyal, which seems to have come into the possession of the Yassin rulers about A.D. 1780, to his brother Shere Shah. Kuwat Khan had hardly taken possession when Mahommed Khan invaded Ponyal, but was repulsed. The two brothers following up their advantage too hastily were entrapped in some broken ground and killed. Mahommed Khan's triumph was of short duration. His victory had the effect of making his enemy, Suleiman Shah, ruler of Yassin. Suleiman Shah seems to have been a man of considerable ability, and in less than a year he had re-conquered the greater part of Ponyal. In the following year he invaded and took Gilgit and carried Mahommed Khan a prisoner to Yassin, leaving in Gilgit Abbas Khan, a younger son of Gowrithum Khan, who swore allegiance to him. Abbas Khan soon tried to renounce his allegiance, and in 1819 Suleiman Shah again invaded and took Gilgit and put to death both Mahommed Khan and Abbas Khan. Asghar Ali, the son of Mahommed Khan, fled to Nager, but Suleiman Shah's influence was sufficient to procure his being put to death, and the sole remaining representative of the Trakhané was an infant daughter of Mahommed Khan, through whom the line is now perpetuated. Suleiman Shah then formed the idea of incorporating Gilgit with Yassin, and made the former his chief place of residence. In 1827 Suleiman Shah, being engaged in an invasion of Chitral, placed Azad Khan of the Boorooshé family, in Drasun with a garrison of Gilgitis. Taking advantage of the opportunity, Azad Khan prevailed on the garrison to espouse his cause, abandoned his post, and hastened to Gilgit, where he was accepted by the people as their Ra. The

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173 people soon found that Azad Khan's rule was not less tyran-
8 nical than that of Suleiman Shah, and again sought a change
173 of oppressors. The Trakhané family was virtually extinct, but the Moghloté family had been connected with it for so many generations that they were looked on as the natural heirs to the principality. Consequently, Tahir Shah, a younger son of the Moghloté, was induced to accept the Ra-ship of Gilgit, and on his arrival accompanied by a small force from Hunza, Azad Khan was at once seized and put to death in 1833.

After a short reign of between three and four years, Tahir Shah died and was succeeded by his younger son Sekunder Khan, in whose favour Karim Khan, who was a man of weak character, had been set aside. His rule was short and troubled. Immediately after Tahir Shah's death the Gurais maliks made an unexpected raid on Gilgit, and succeeded in gaining possession of the fort by surprise, with the exception of the inner redoubt. This held out long enough to allow of the people assembling to the Ra's assistance, and the invaders were slain to a man. Hardly had this danger been surmounted, when Gilgit was invaded by Gohr Aman, who had lately succeeded to the throne of Yassin. Sekunder Khan, being able to offer but a feeble resistance, contented himself by occupying a strong position which could only be assaulted on one side. After a blockade which lasted many months, he was taken prisoner and put to death in 1841. Karim Khan then sought refuge in Cashmere, while Gohr Aman established himself in Gilgit. Like many of the Khushwakté family, he seems to have possessed considerable energy and ability, but his blood-thirsty cruelty, which seemed to be directed especially against the people of Gilgit, threatened to depopulate the country. Whole villages were driven into slavery, and whole districts ruined, apparently to gratify his resentment. The misery inflicted by this man is almost beyond belief, and his name is still never mentioned without horror. A certain Syud in Badakhshan is still known by the nickname of *Syud Sud Burdai*, in consequence of his having accepted a present of a hundred Gilgiti slaves from Gohr Aman. Numbers of Gilgitis are still living in slavery in Badakhshan, Bokhara, Khokand, and other neighbouring countries. Every year stragglers of different ages find their way back, after slavery and wanderings of the greater part of a lifetime, from Yarkund, Samarcand, and other parts of Central Asia. It was, therefore, with much gratitude that the people welcomed a Sikh force, whose aid Karim Khan had secured, and which had been despatched

by the Governor of Cashmere. They were at first repulsed, but advancing a second time they defeated Gohr Aman and installed Karim Khan as Ra of Gilgit under their protection in September 1842. Six years later Karim Khan was slain, together with the Sikh Governor, while invading Hunza. Eleven years later again his son Mahommed Khan dying childless, the nominal, as well as the actual, ownership of Gilgit devolved on the Dogras, who had succeeded the Sikhs in Cashmere. Not wishing to leave Gilgit without a nominal Ra, the Cashmere Government summoned from Nagar the present Ra, Alidad Khan, the infant son of the Nagar ruler, who, through his mother, was still held to represent the Trakhane line, and installed him when only one year old. A son of Anghar Ali is still living in Cashmere, but, being born of a slave mother, he was held incapable of succeeding.

Mr. Drew has given a succinct account of the events which led to the consolidation of the Hindoo power on the right bank of the Indus. Whatever the faults and shortcomings of Cashmere rule may be when judged by a European standard, it has undoubtedly conferred on this part of the country an amount of prosperity and security which could not have been attained under the Khushwakte family, in whose grasp it would otherwise have remained. Freedom from the liability to be sold as slaves alone outweighs the disadvantage of being ruled by men of a different faith. It is scarcely an exaggeration to say that, of the inhabitants of Gilgit over 40 years of age, nearly half have passed some portion of their lives in slavery. There is not a family of which one or more of their members have not been lost in this way. The stories of their wanderings told by many are full of interest, and many curious scenes occur on occasions of their return. On one occasion a young man arrived, who had been carried off when a child in arms. From his companions in slavery he had learned his name and that of his father, who received him with open arms; but, having been all the time at Seo, where the Shina language is not spoken, he could not converse with his father for several weeks except through an interpreter. On another occasion a "claimant" appeared from Badakhshan, avowing himself to be the brother of the Wuzeer, whose mother and brother had been sold into slavery thirty years before. His coming being notified beforehand, the fatted calf was killed, and great preparations made to receive him by his aged mother, who had herself been redeemed from slavery only two years before.

547 Throwing herself on his neck she welcomed back the wanderer, but then being struck with suspicion, she looked steadily at him for a moment, pushed the hair off his temples to look for a scar remembered only by herself, and declared that he was not her son. The man protested vehemently that he was, till at last, overcome with confusion by the woman's positive manner, he confessed that he was not the man he pretended to represent, but his foster-brother. The two had lived as slaves under the same master till the death of the Wazeer's son had suggested the possibility of the imposture as his regaining his freedom.

The following story, given me by one who was better able than most to give a connected account of his adventures, is a fair sample of the history of hundreds :—

THE STORY OF SHAH KHAN.

187 547 "I was born at Mooroon, near Gilgit. My father died when I was a boy, and Suleiman Shah killed my grandfather in Chor. When I was about sixteen years old, Suleiman Shah sent me with a hundred others of my family and village to Yassin as slaves. At the end of three years I escaped back to Gilgit. Azad Khan was then ruling there. After a time Azad Khan was killed by Tahir Shah of Nagar, who ruled in Gilgit about three years and then died. He was succeeded by his son Sekunder, who ruled for about six years. When Gohr Aman invaded the country, Sekunder came from Nagar to meet him, and a fight took place at Gilgit, on the left bank of the river, in which Sekunder was killed. At the end of a year Gohr Aman returned to Yassin, taking with him my Gilgitis, among whom were my brothers and myself, and gave us both to Ibrahim Khan, the son of his cousin Kowar Khan, who took us to Yarkhoon. At the end of four months we two and another Gilgiti escaped by night. We reached the top of the mountain of Kut, on which was much snow, by morning. We descended into the valley of Tu-shiko, near three small villages. The people of Tooshiko cultivate the hillside in the same manner as is done in the Sai Valley (i.e., in terraces rising above the road on both sides). Between Mastooch and Tooshiko is a pass; the distance is three ordinary days' journey. To the west of Mastooch are Sanoghor, Arsi, and Booni. Beyond Booni is Reshun. I once went as far as this before I escaped, but on this occasion I did not get beyond Shogram, where I was seized by the people of Aman-ool-Mulk who happened to be there at the time. By his order I was taken to Wakhan and given to Mear Futteh Ali Shah. In three days we arrived at Sarhad-e-Wakhan. Between Tooshiko and Sirhad is a pass which has snow on it in summer, and part of it is difficult to travel over. At Punja I was sold by Futteh Ali Shah, in exchange for merchandise, to a merchant of Zebak, named Erbabab, who took me to Yarkund by way of Sirhad. We went in six days from Wakhan to Sirhad with a caravan of merchants. From Sirhad we went to Yarkund by the Kosherab road. As far as Kosherab the people are

Mingli (i.e., Gichichi). From Kuschesh we arrived at Yarkund in six easy marches. In Yarkund Ichchali sold me to a widow for two pashtus and two tangas to engage (about £12). This woman, who kept a shop, employed me for a year in carrying wood and water, and then sold me for the same money to Mir Rahim Bai, an Andijani merchant. This Mir Rahim Bai was the owner of much land, on which he employed fifteen slaves. Five other slaves were employed in his house. My business was to ride in attendance on him when he went out. At that time the Chinese ruled the country. Though they were not Mussulmans, except a few who were called Tungan (Tungusis), the toll to procure was not forbidden, and the precepts of the Shariat were observed. No duties were levied, and if a man went on pilgrimage, assistance was given him. A youth at that time, in Yarkund, would fetch as a slave two pashtus, and a young man about the price I was sold for. A handsome young woman would sell for three pashtus (about £9). At the end of two years, with nine other slaves, I escaped from Yarkund, trying to reach Gilgit by way of Cupian. We had a supply of baked bread with us, and only travelled by night, avoiding all habitations. We reached Cupian after fifteen days, and had nearly arrived at the top of the range, when a fall of snow obliged us to halt in a valley. Here fifteen men on horseback overtook us, and as we had only one sword among us, we could not have done all. I killed one man with the sword, and taking his gun shot another; one of our number also was killed, and the rest of us taken back to Yarkund. The journey back only took five days, and had we known the road at first, we should not have been taken. On our return we were taken before the Chinese Governor, who, however, did not punish us, but gave us back to our former masters. Mir Rahim Bai imprisoned me for one month, with a pinch of wood fitted over my neck, and then made me work with chains on for a year, when he sold me to another Andijani merchant named Mahommed Yunus Bai, for the same price he had given for me. My employment with Mahommed Yunus Bai was to carry his loads of merchandise. At the end of two years I again escaped with four men and two women. In twelve days' travelling by night we reached Cupian, and in six days more Ushkimikh, where we found some Kirghiz. From this we travelled by night for two days towards Mastagh and Shigar with a kafila of Baltis, when we were attacked in a camping place by a band of Kanjutis, who took us and also the Baltis, and plundered the caravan; the rest of the Baltis escaped back to Yarkund. In four days we were taken to Shimshal, which is in the Hunza country. The road was difficult and mountainous. Horses cannot travel by it. There are two mountains covered with snow to be crossed, and it is uninhabited. The distance is about the same as from Gilgit to Astor. Shimshal is a small place with about forty houses; the village is on a plateau one foot above the river. From Shimshal to Mooztoom is two marches; the road is only fit for men on foot, but there is no snow in summer, and only a little in winter. There are ten houses and a small fort at Mooztoom. Between Mooztoom and Girtchah two small but steep mountains have to be crossed. The road is closed by snow for two months. At Girtchah is a small fort with twelve houses. Beyond Girtchah is Sooniee. At Sooniee I was imprisoned for a year, and then was sold for two horses to Mahommed Alim Khan, brother of the Meer Futteh Ali Shah of Wukhan. At

that time Chanchin Khan was ruler of Hunza. From Sumayar people go to Punial, from Punial to Gilgit, and thence to Hunza in six short days. I did not use the road, but was told it was mountainous and covered with snow. From Sumayar I went alone to Chaparsan, which contains twelve houses; the distance is about six miles. From Chaparsan six I went alone to Sakaguranli, where there is a stone, but no habitations. The road is difficult, and there is much snow in winter. Horses cannot use the road with difficulty. From Sakaguranli, crossing the mountain, we reached Sachial in Wakhan; the distance is six coss from Gilgit to this. When I arrived at Punial, Pursuit Ali Shah did not recognise me. Many merchants came, but none brought me. At last Pursuit Ali Shah recognised me. I said to him, "Oh Kasim, come do but tell a strong story; you tell me twice." I related to him the history of my being sold by him to Erkulish, and what had happened since. He said, "You have nothing to do with me, you are in the hands of my brother Muhammad Alim Khan." After some time Muhammad Alim Khan sent me to Iskander Shah, the Wazeer of the Valley of Ziwa. At that time Mir Shah was ruler of Badakhshan. I remained in Ziwa one winter, then I was sold to Nasrullah Beg of Zebak, about six coss from Ziwa. There are about thirty houses in Zebak, and the people are Sunnees, as at Ziwa. As from Ziwa, close to Ziwa, they are Shekh Syuds. After two years I escaped from Zebak, and wandered in the mountains for three days, but could find no road, so returned to near Ziwa, where I lay hid for three days in the house of a man who was friendly to me. On the fourth day he showed me the way to escape, and I arrived at Zebak in four stages, travelling only by night. On the way I crossed a high mountain, and avoiding Zebak in three stages more I reached Ishpere, where there is a small fort. There too were seized me and wanted to send me back to Badakhshan, but they could not agree among themselves. I told them that I was a servant of Ashrin Khan, who had lately visited Badakhshan, and that when he had left I was ill and could not travel with him. They believed me and showed me the road over the bridge opposite the fort. From there I travelled eastward up a valley, but found much snow and no way out, so turning back I followed a valley to the right, and at midday reached a great lake. From the lake I reached the top of a steep mountain. In winter nobody travels this road, but in summer very rarely and no organ ornaments were used by it. Horses cannot use it. From the top of the mountain two roads go—one on the right, very narrow and bad, goes into the country of the Bashgali Kafirs, the other, by the Lutkho Valley, leads to Chitral. I travelled by this road to Shoghor. From Lutkho to Shoghor is one long day's journey. Here I found a small fort belonging to Ashrin Khan, and no one lived here except his family. From Shoghor I arrived at Chitral in two days. I stayed there three months, and when Ashrin Khan, having made war against his father Shah Afzul, was defeated and fled to Dir, I accompanied him. At that time Ghazan Khan was the ruler of Dir. I remained there two months and then went to Swat, by the country of the Sultan Khel. I reached Sadan, where the Akhoond lives, and stayed there three days, after which I went by Mardan to Peshawur. There I travelled through Hazara and Muzaffarabad to Cashmere, where I lived for a year, and then at last was able to return to Gilgit."

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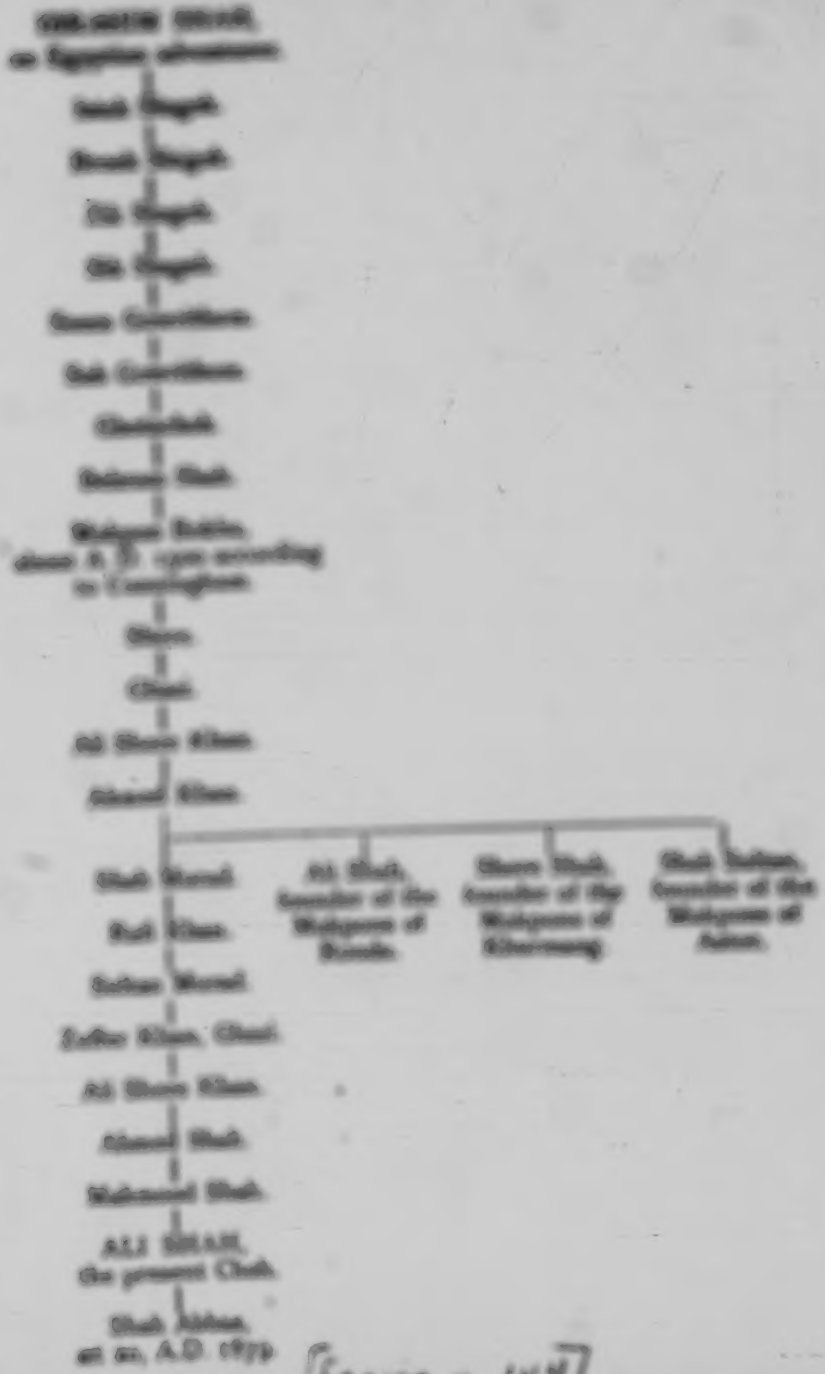


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## CHAPTER XII

### THE BALTISTAN PRINCES

132 A NOTICE of the Baltistan princes scarcely comes within the scope of a sketch of the Hindoo Koosh tribes, but their genealogy is worth attention, as it helps to throw light upon the different changes which have taken place in the valleys further westward.

As has already been pointed out, the introduction of Islam into Gilgit and Baltistan seems to have been simultaneous. The genealogy of the Maikpoon shows that at the same time that Suro established himself in Gilgit, which according to General Cunningham's computation must have been in the early part of the 13th century, a Mahommedan adventurer named Ibrahim Shah usurped the sovereignty of Baltistan and founded the Maikpon family. The written records of the Maikpoon were unfortunately destroyed when Iskardo was taken by the Sikhs, but tradition relates that Ibrahim Shah came originally from Egypt by way of Hindostan, and that Buddhism was at that time the religion of the country. The term *Maikpon* means, in Thibetan, "Commander-in-chief," thus appearing to be nearly identical with the Chinese *Tsung*, of which Thum is probably a corruption.* The name was, however, apparently not applied to the family till nine generations later. The accompanying genealogy of the Iskardo princes was given to me by Ali Sher, the present head of the Maikpoon. The names of the seven princes succeeding Ibrahim Shah are not Mahommedan, and afford a clue to the race which reigned in Baltistan previous to his advent. The first four have the suffix *ut* added to their names, which is the same as the suffix *ong* still used by the Shins in Gilgit, as already mentioned.* Taking this with the fact of the existence of the Shin colony of Dah Hanu, it is allowable to infer that the race formerly ruling in Iskardo were Shins.

The next two princes bear the Buddhist title of Gowrichum, which may denote the temporary ascendancy of Buddhist princes; but as the title has been in use till recently among

* See page 19. * See page 20.

## TABLE OF THE KHANIKAR PRINCES.

| | Name | Probable date |
|---|---|---|
| 1 | [illegible] | A.D. [illegible] |
| 2 | [illegible] | [illegible] |
| 3 | [illegible] | [illegible] |
| 4 | [illegible] | [illegible] |
| 5 | [illegible] | [illegible] |
| 6 | [illegible] | [illegible] |
| 7 | [illegible] | [illegible] |
| 8 | [illegible] | [illegible] |
| 9 | [illegible] | [illegible] |
| 10 | [illegible] | [illegible] |
| 11 | [illegible] | [illegible] |
| 12 | [illegible] | [illegible] |
| 13 | [illegible] | [illegible] |
| 14 | [illegible] | [illegible] |
| 15 | [illegible] | [illegible] |
| 16 | [illegible] | [illegible] |
| 17 | [illegible] | [illegible] |
| 18 | [illegible] | [illegible] |
| 19 | [illegible] | [illegible] |
| 20 | [illegible] | [illegible] |
| 21 | [illegible] | [illegible] |
| 22 | [illegible] | [illegible] |
| 23 | [illegible] | [illegible] |
| 24 | [illegible] | [illegible] |
| 25 | [illegible] | [illegible] |
| 26 | [illegible] | [illegible] |
| 27 | [illegible] | [illegible] |

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the non-Buddhist princes of Gilgit, no great stress can be laid on the circumstance. The mixture of names from Ibrahim Shah to Mukpun Bukha would seem to point to a broken succession, rather than to a regular descent from father to son, and it is not improbable that Ishkoman fell temporarily under the rule of princes of the Shigar family. 173

The title by which Baltistan princes are addressed is Chak, which forms part of the name of the seventh in succession from Ibrahim Shah.

Ahmed Khan, who was ruler of Ishkoman towards the end of the 16th century, had four sons whose warlike efforts forced all the surrounding country to acknowledge allegiance to Ishkoman, and from three of them are descended the present Mukpun princes of Roondu, Khowrang, and Astor. It was in the course of their wars, which General Cunningham fixes at about A.D. 1580, that the ancestors of the present Brokpas were brought into Baltistan. The most powerful was Ali Shah, the founder of the Roondu family, who conquered the country to the westward as far as Chitral, in which place he ruled for twelve years. The bridge over the river at Chitral is said to have been constructed by him, and a place near of his planting is still pointed out. A level piece of ground at the mouth of the Gilgit Valley is still called Mukpun Shawoon, "the Polo ground of the Mukpuns." Cunningham writes by mistake Mukpun-i-Shangrong. It is evident, however, that the Mukpuns held a superior position among all the surrounding families of rulers even before the days of Ahmed Khan. The mother of the four warlike brothers was of the Trokhand family, and there are several similar instances mentioned of daughters of the Trokhand being given to Mukpuns, while there is not a single instance recorded of a Trokhand prince receiving a Mukpun wife. At the present time the four Mukpun families receive daughters from the Ayeshi, Moghlot, Trokhand, &c., but only give daughters to a Mukpun. From the earliest times Ishkoman was probably the seat of wealthier and more powerful princes than Gilgit, owing to its natural advantages.

The Shigar princes, to whom allusion has already been made, bear the family name of Amachah from their founder, who is related to have been of unknown parentage, rescued as a child from the nest of an eagle, which had carried him off. The accompanying table of the Shigar princes, extracted from General Cunningham's work, is interesting, as it shows the frequent use of the title Thum. In appearance the

173 present representatives of the Anarkalis are of extremely fair complexion, with high caste features, such as are seen only among Brahmins in Hindostan. General Cunningham in this case only allows fifteen years to each ruler, but does not say on what the calculation is based. The Shigar princes, though subordinate to the Mulgoros, seems, in spite of their proximity to Iskardo, to have been sufficiently strong to resist total extinction.

From their peculiar appearance and the number of rulers given, I should be inclined to look upon the Anarkalis as the representatives of Shin princes who once ruled in Iskardo, and who, after expulsion by Ibrahim Shah, established themselves in Shigar.

There can be, I think, little doubt that it is to Iskardo we must look for the centre of the ancient kingdom of Bolor, as suggested by General Cunningham. In Gilgit, Hunza, Nagar, and all the valleys to the westward, the name Iskardo is almost unknown, and the place is called "Polor," "Balora," or "Baloorai." The Iskardo people ignore the name also, neither, and say that the place was founded by Alexander, who named it Iskandaria, from which it was converted to its present form. It was probably this tradition that led Vigne to identify Iskardo with Aornos, but it is impossible that Alexander's army should ever have marched through the Indus Valley.

In connection with this, it may not be out of place to remark that various travellers and writers have mentioned the claim of the rulers of different states, both north and south of the Hindoo Koosh, to be descended from Alexander the Great. This claim, however, seems always to be urged as second-hand, and is so passed on from one race to another that the descendants of the Macedonian conqueror still elude identification. In the Punjab the distinguished honour is claimed for the Gilgit princes, in Gilgit the Wakhan princes are said to be entitled to it, in Wakhan the Chitral rulers are named as the real descendants, and in Chitral the distinction is assigned to the Darwaz rulers. Baber also mentions in his Memoirs that the princes of Darwaz are descended from Alexander. With the exception of these latter, with whom I have not yet become acquainted, all disclaim the honour for themselves and pass it on to their neighbours. The claim is probably equally shadowy in all cases, but it is interesting to note how deep an impression was made on a rude and illiterate people by the brief and wonderful career of the great con-

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quests. Whether it is a ruined tower, whose history is buried in oblivion, or a trace of a higher civilisation than now exists, the great name of Alexander is invoked to supply the gap in local tradition. In spite of the twenty-two centuries that have elapsed, and the many scenes of conquest that since his time have swept over Asia, the invasion of the Oxus States by the son of Philip is still the great historical landmark in the mind of every man.

It would seem that in their progress up the Indus Valley, the Sinis founded, in Baltistan, a principality which overshadowed that of Gilgit, and commanded the allegiance of the valleys to the westward as far as Chitral. Mr Shaw discovered that the name Bolor is still applied to Chitral by the Kirghis. Chitral, being the principal highway from the Upper Oxus to the Punjab, was necessarily the country south of the Hindoo Koosh, best known to those dwelling north of the range, and there is nothing strange in the name of the whole country being applied by strangers and travellers to what was only a part. The Bolor of Marco Polo was probably Sirikol, which, no doubt, formed part of the Bolorian kingdom.

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## CHAPTER XIII

### THE KABUL AND CENTRAL PROVINCES

173 THE family name of the rulers of Chitral is Kator. The name Kator seems to have been applied to the country in early times, before the present Kator family was founded. Baber writes in his Memoirs :—

"In the hill country to the north-east (of Cabul) live Kafirstans, such as Kator and Gebrek."

Going further back, General Cunningham identifies the name Kator with Kiraia, the king of the Great Yuechi, who, in the beginning of the 5th century, conquered Balkh and Gandhara, and whose son established the kingdom of the Little Yuechi at Peshawar.

Later, the name appears in the *Tarikh-i-Firishta* and the *Nami-ul-Tawarikh*.

"In the list of the Turk dynasty of Cabul kings, who preceded the Ghaznevides, the last is called Kamrau, King of the Kators."

* * * * * *

"And Kesh returned to his country and he was the last of the Kamrawa kings."

According to the line of reasoning followed by General Cunningham, it would appear that a dynasty of Indo-Scythic kings who established themselves temporarily in Cabul, derived their name of Kator from their having come from Chitral, that is to say, that the name Kator belonged to Chitral at an altogether earlier date. Nothing is more probable than that a line of rulers of Yuechi blood established themselves at one time in Chitral, but I do not see what evidence there is to show that the name Kator was not introduced by them, and did not belong to the country previously. This presumption is borne out by General Cunningham's identification of the Kattir tribe, now located east of the Indus in the neighbourhood of Hassan Abdal, as descendants of the Yuechi. The Yuechi occupation of Chitral was cer-

* Elliot's Ancient Historians of India.
Journal of Royal Asiatic Soc., Vol. IX. Paper by E. Thomas, on the Coins of the Princes of the Hindoo Kings of Cabul.

173 cently more superficial, for there is no tribe mentioned in this work which shows all the characteristics of an Aryan race of pure blood in a higher degree than the poorer population of that state.

174 Opposite the village of Barenis, six miles above Chitral, is a figure with an inscription in ancient Sanscrit rudely cut upon a rock. General Cunningham has kindly favoured me with the following reading of the inscription: *Deva dharmaputra Raja Jina Pâla*—"The pious gift of Raja Jina Pâla." This inscription refers, in all probability, to a building, of which the figure is a facsimile, erected somewhere near. General Cunningham tells me that from the character used, it cannot belong to an earlier period than the 3rd century A.D., and the date of it is probably a good deal later. The name Jina Pâla is, no doubt, the Jaipal of early Mahommedan writers. According to Al-Beroni, the fourth King of Cabul, who succeeded Kanik, whose period was about A.D. 900, was named Jaipal, and his rule may have extended to Chitral. The figure is Buddhistic, and is interesting, as helping to show that Buddhism existed in Chitral before Mahommedanism.[1]

175 The earliest traditions now existing of the Chitral Valley relate to a certain king Bahman,[2] an idolater whose rule extended eastward as far as Patton, in the Indus Valley, and who dwelt at Mastuguz in the Mastûjo Valley. During his reign an Arab army conquered Badakhshan, slew Zunghis[3] the ruler of Wakhan, and invaded Chitral by the Yarkhoon Valley, where they were met by Bahman. Among the invaders were two champions, named Saifurah and Lukhmanah, who challenged individuals in the Chitral army to a trial of strength. King Bahman, who was famed for his skill in martial exercises, accepted the challenge in person, and for a whole day wrestled with one of the champions in view of both armies, without either gaining the advantage. On the second day, when Bahman allowed himself to renew the contest, the other Arab champion was substituted without his knowledge, and, exhausted by his struggles of the previous day, he was vanquished, and carried bound to the Arab Chief, who, by a curious anachronism, is said to have been Hamza, the uncle of the Prophet.[4] Bahman, consenting to render

[1] See also page 159.

[2] The name sometimes given by the Kâfir Kafs to their country is Wamoston, which may have some connection with this name.

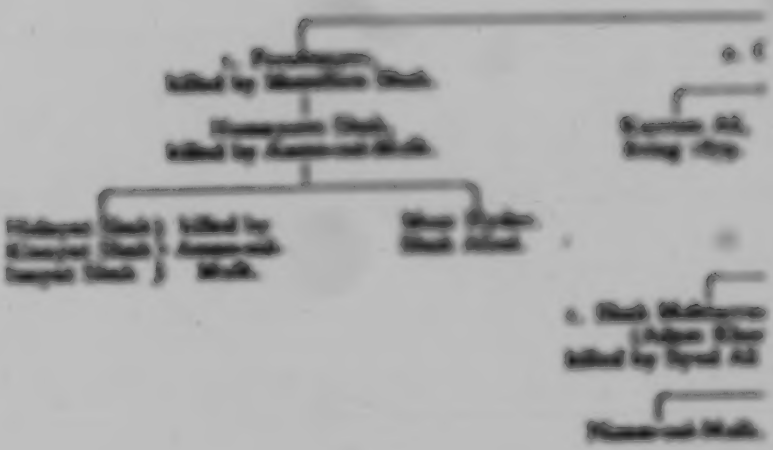
[3] The name is still found in Wakhan, where a ruined fort, called Kila Zangushan, is pointed out. See Wood's Oxus, page 228.

[4] Hamza, the Prophet's uncle, was slain at the battle of Ohud A.D. 625, but the first Arab invasion of Badakhshan did not take place till the middle of the 7th century.

[72] allegiance, was released, and the Arab Chief retired to Mashaun in Persia. After a few years Bahman, by renouncing his allegiance, invoked a second invasion, which also terminated in his submission, but on his rebelling yet again he was put to death.

Later, the country was ruled by a succession of princes styled Rais, the name which is also given to Gilgit rulers of Shah Sulehan's line. They are sometimes said to have belonged to the Mahpun family of Isharde. Their names have not been preserved, but it is related that during the rule of one of them, a Cathak (Chinese) army, in alliance with a prince of Badakhshan, invaded and subdued the country. This is spoken of as occurring after the death of Abdoollah Khan, the Uzbek. During the Chinese occupation, a Chitrali ravished a female slave of the Chinese leader, and a general slaughter of the inhabitants was in consequence ordered. For three days the massacre proceeded, after which the survivors were seized and carried off to Badakhshan. To test the completeness of the depopulation, a whip was left hanging on a tree in a conspicuous place, and, after inscribing their achievements on a stone, the invaders departed. After a year a messenger was sent to bring the whip, which he found untouched, and returning to Badakhshan he reported that he had not seen a living soul in the country. On receipt of this report a fresh hide was spread in front of the door of the fort, in which the Chitrali prisoners were confined, and they were made to pass out over it one by one. When a sufficient number had passed out to wear a hole in the hide, they were allowed to depart to their own country, and those who remained were put to death.

Towards the end of the sixteenth or beginning of the seventeenth century, Chitral was ruled by a Rais who is said to have been of the same family as the rulers of Gilgit before the introduction of Mahommedanism. His name has not been preserved, but he was apparently a Mahommedan, as his tomb is still preserved in Chitral. There is some reason for supposing that he belonged to the Mahpun (Isharde) family, as some branches of the Mahpun family still speak of him as an ancestor. He was childless, but adopted as his son a certain Baba Eyoob, said to have been of a noble Khorasan family, who had settled in Chitral and ingratiated himself with the ruler. On the Rais' death he was accepted by the people as their prince and assumed the title of Mihtar, which his descendants still retain. The third in succession from him was



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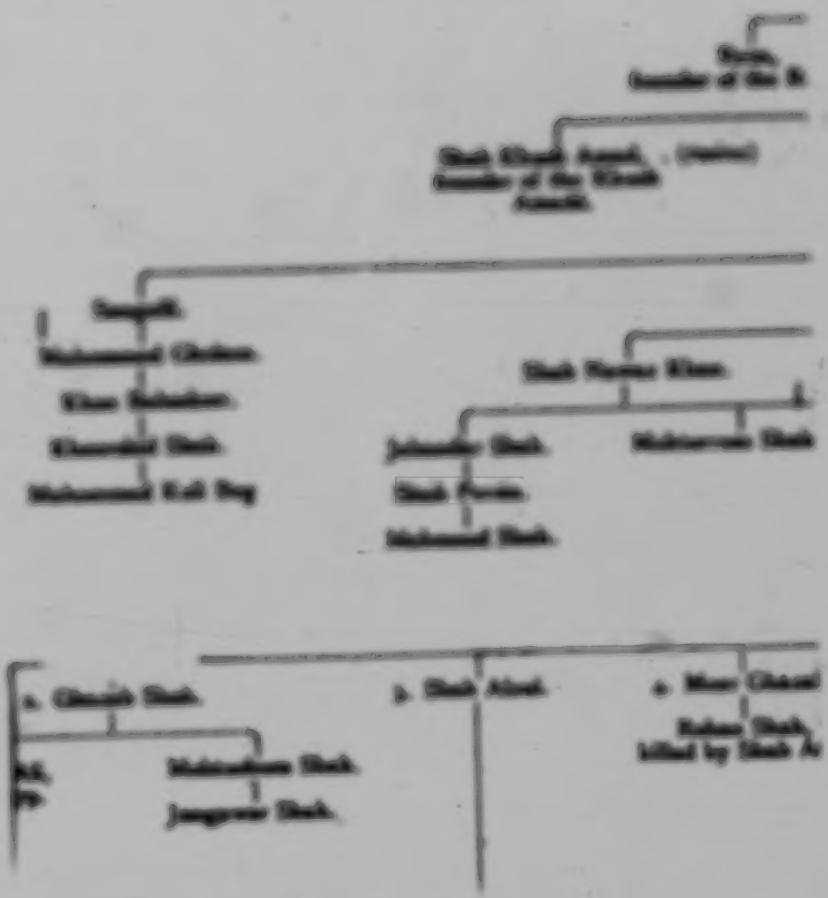

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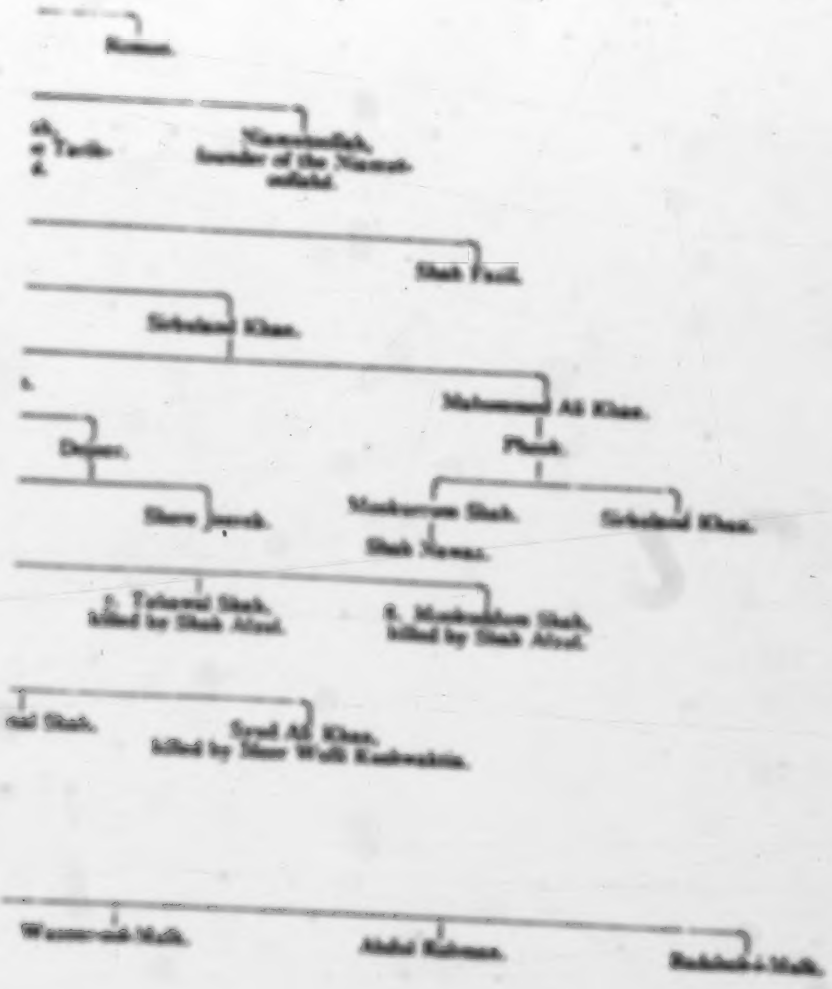


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173 Shah Sangalli, who, being the first of the family to establish a reputation for warlike prowess, is often spoken of as the founder of the family. To his son Mahommed Beg were born twins, happily named Khush Amad and Khush Wakt. The former was, however, wanting in ability, and was set aside in favour of another son Katoor, from whom the present Katooré family are descended. Khush Wakt was established in Mastooch as a semi-independent ruler, and became the founder of the Khush Wakté branch. It is uncertain whether Yassin at this time belonged to one of the Chitral family or to the Gilgit rulers, but it probably belonged to the latter. In the next generation the extension of the Khush Wakté family, which was only arrested by the intervention of the Sikhs, seems to have begun.

Khush Wakt is said to have been slain by the Chinese at Koghozi, near Chitral, but the details have not been preserved. Though the Chinese figure in many episodes of Chitral history, no tradition exists of the country having been permanently tributary to them. Khush Wakt's son, Feramorz, was a notable warrior, whose exploits are still spoken of with enthusiasm. He conquered Yassin, forced his cousins of Chitral to give allegiance to him, and made himself master of the valley down to Chaghan Serai, besides subduing the Punjkorah Valley and part of Swat. His nephew Khush Amad, the second of the name, was ruling in Mastooch when Chitral was invaded by a Chinese army in concert with the ruler of Badakhshan, Meer Sultan Shah. The Chitralis, unable to offer any effective resistance, fled to Mastooch, which was shortly invested by the invaders. The fort was strong, and Khush Amad, who belonged to the Maulai sect, followed the advice of his Caliphas, who counselled him to content himself with a passive resistance, and not to offer battle in the field. The besiegers, trusting to starvation to give them possession of the fort, were satisfied with establishing a blockade. They were, meanwhile, harassed by Khush Amad's partizans outside the fort, who inflicted some loss on them by feigning submission and leading them into an ambush among the mountains. At the end of seven months, both parties being willing to make terms, an envoy from the besiegers was admitted into the fort, and several tricks were played on both sides to give an impression of their readiness to continue the war. On the envoy entering the fort, he was made to wait some time, in order that the reason of his coming might be explained to the Mihter, who was still

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173 unaware that his fort was being besieged. The envoy on his part, while awaiting an audience, distributed powder and lead to any of the garrison who chose to take it, by way of showing the super-abundance of warlike stores in the besiegers' camp. On being admitted he was invited to partake of the meal which the Mihter's attendants shared with him daily. Double the usual amount of food was brought for consumption, and served out by a man whose hands were clotted with blood, as if he had not cleansed them since the fray of the day before. No remark was made, and each devoured his portion, as if the taste of an enemy's blood was no new thing to them, which caused the astonished envoy to regard them as cannibals. Terms were ultimately agreed to, and the invaders retired, taking with them four hostages. As they passed Brep, in Yarkhoon, each man of the invading army cast down a stone to show their numbers. The great heap thus formed is still pointed out. Very shortly after this Khush Amad died.

This tradition is interesting, as helping to identify Chitral with the Bolor of Chinese records; the following account of Bolor is translated by M. Klaproth from the Chinese Imperial Geography, published in 1790:—[1]

*Bolor.*

"Ce pays est situé au sud-ouest de *Yarkiang* et à l'orient de Badakhchân. Le chemin par lequel son tribut arrive à Pékin, est le même que celui des autres pays Mahométans. Sous les Han, le *Bolor* faisait partie d'*Ou sihôu*, sous les Goei, c'était le royaume d'*A Kou Miang*.

"En 1749, son prince, *Chakhou Chamed* (peut-être *Chakou Chah Amad*) se soumit aux Chinois, et son pays fut enclavé dans les limites. L'année suivante, il envoya *Chah leû* comme ambassadeur à l'empereur, qui le reçut avec bienveillance l'invita à un festin et lui fit remettre un diplôme pour son maître.

"En 1763, un autre ambassade apporta le tribut consistant en sabres et haches d'armes. L'année après ce pays fut envahi par *Sultan-chah* de Badakhchân; alors le prince de Bolor demanda du secours au général chinois qui commandait à Yarkiang. Celui-ci enjoignit à Sultan-chah d'évacuer le Bolor et de faire cesser les hostilités. Le roi de Badakhchân se conforma à cet ordre, et *Chakhou Chamed* écrivit une lettre de remercîment. Les deux adversaires envoyèrent des ambassades et le tribut à l'empereur, consistant en poignards, qui sont d'excellente qualité chez eux.

"En 1769 un nouveau tribut de pierre de yu et en poignards arriva de Bolor, et depuis ce temps il a toujours été offert à l'époque prescrite."

Consanguinity did not prevent constant wars between the rulers of Chitral and Yassin, but the records of these wars contain little worthy of notice. The Khush Wakté seem to have

[1] Mémoire Asiatiques, Vol. 2, page 96.

John Biddulph G-3 [illegible]
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AV3 Dard AV3



Shah Feraun

Shah Jehangir.

Ikhal Aman.

Mahommed Takki. Ma

3

Moo

Sirdar Khan, killed by Ghazanfar Khan, Aiyasho.

Mudasd Khan, killed by Gohr Aman.

Wuliyasd Khan, killed by Gohr Aman.

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4 AV3 Dard AV3

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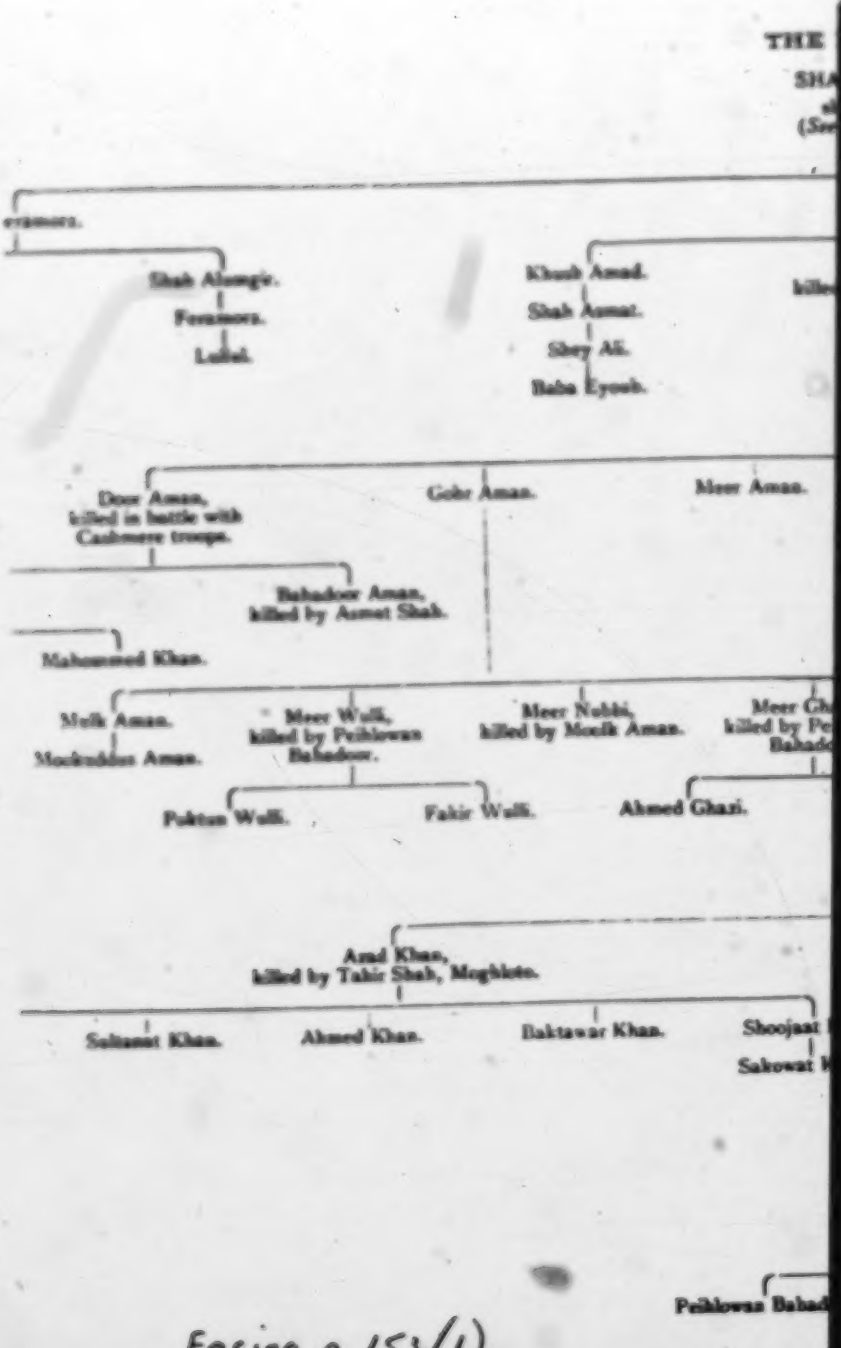
# NEALOGY OF THE KHUSHWAKTÉ (YASSIN)

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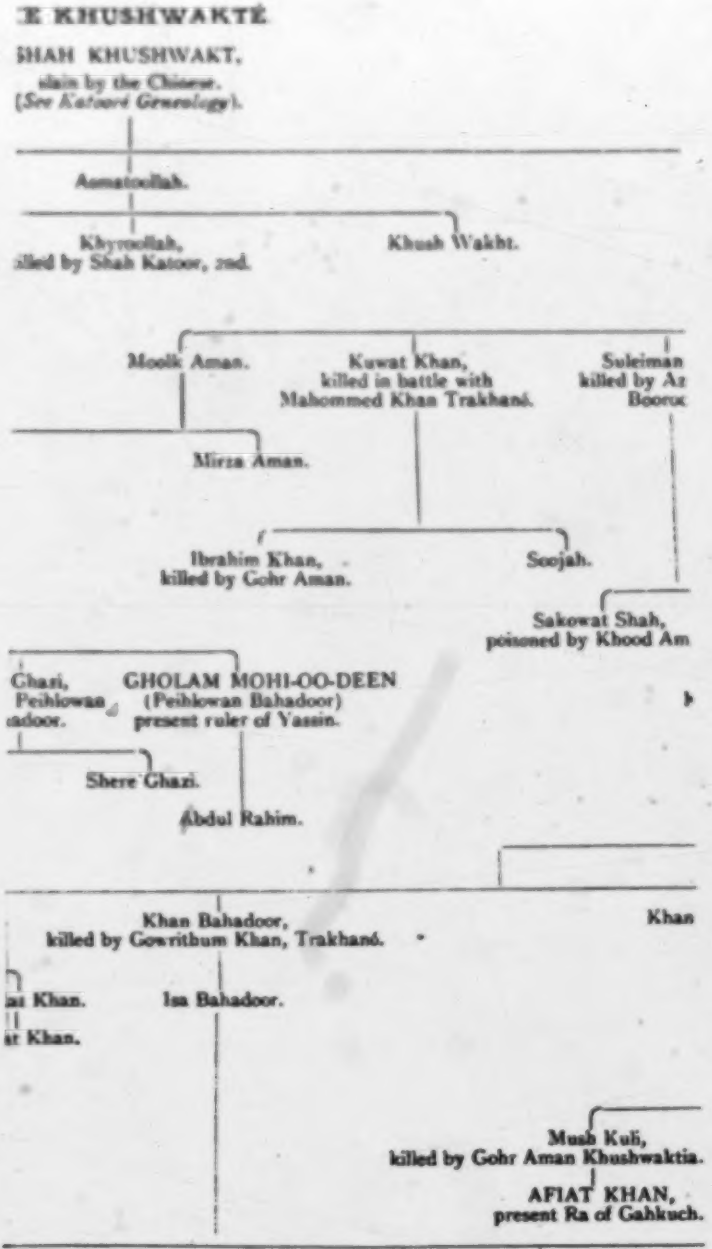
# AND THE BOOROOSHÉ (PONYAL).

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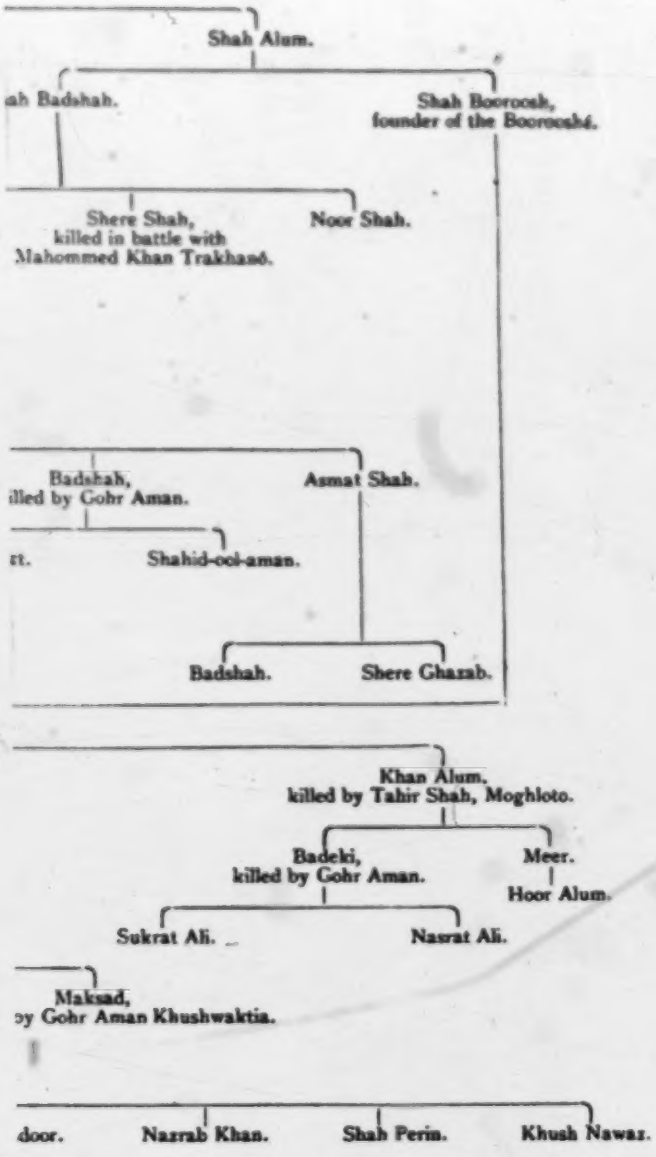


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Biddulph G-3 (1873-1878) 1880 ~~NOT Afghanistan AUT~~
4 AV3 Dard AV3



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shown the greater warlike skill, but this advantage was balanced by the superior wealth and population of Chitral. Suleiman Shah, whose conquest of Gilgit has been already mentioned,[1] for a short time bid fair to found a considerable principality, but the incapacity for organisation, which seems to form so essential a part of all minds thoroughly imbued with Mahommedan tenets, prevented him from making any adequate use of his victories. Eastward he made himself master of the right bank of the Indus as far as Haramosh, and forced Ahmed Shah of Iskardo to acknowledge his supremacy. Boonji, which was then a flourishing place and formed part of the Iskardo domains, was twice besieged by him, the first time unsuccessfully, the second time it fell after a siege of eleven months, during which Shah Katoor of Chitral, taking advantage of Suleiman's absence, laid siege to Mastooch. Suleiman Shah, by a masterly march through the mountains, seized Drasun, cutting off Shah Katoor from his capital, and forced him to fight at a disadvantage a series of actions in which he was defeated, and his son Mookarab Shah slain. Being without resources, Shah Katoor threw himself on the mercy of his victorious foe. Taking with him his wife, a sister of his conqueror, he made his way on foot and unattended to the camp of Suleiman Shah, who received him generously and allowed him to return to Chitral after swearing friendship.

During his residence in Gilgit, which lasted seven years, Suleiman Shah, in concert with Ghazanfur Khan of Hunza, invaded Nager and made himself master of the whole country, with the exception of a single fort. During the siege, a false alarm one night caused a disastrous loss of men, who fell by the hands of their own comrades, and the siege was abandoned next day.

After the loss of Gilgit[2] his power rapidly waned. A severe earthquake levelled his fort of Mastooch, and this mishap was at once taken advantage of by Shah Katoor. The Yassin force under Sakowat Shah, eldest son of Suleiman Shah, was defeated at Gusht in the Laspoor Valley, and Sakowat Shah himself was treacherously murdered by his cousin Khood Aman, who introduced poison into a wound received by him in the fight. Shah Katoor followed up his advantage by invading Yassin, and was aided in the invasion by a Badakhshan or Wakhan force under Kokan Beg. Suleiman

[1] See page 137.

[2] See page 138.

~~Jet~~ Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4 AV3 Dard AV3



173 Shah was, however, able to sow dissension between the allies who retired to Chitral, and there Shah Katoor put Kokan Beg to death by casting him from a high rock into the foaming river and disarmed his followers.

Suleiman Shah was, however, doomed to fall by treachery equal to that which he had himself so freely employed. Rahmat-oollah Khan, his half-brother, born of a slave mother, conspired with Azad Khan and introduced a Gilgiti force into the castle of Cher, in Ponyal, where Suleiman Shah was residing. After defending himself for two days in a tower of the fort with no aid but that of his sons and a few servants, Suleiman Shah surrendered, and after a month's imprisonment, was put to death by Azad Khan. He was succeeded by Meer Aman, who ruled in Yassin for nearly eleven years, till he was ousted in 1840 by his brother Gohr Aman, whose wars against the Sikhs and Dogras have been already related by Mr. Drew and Dr. Leitner.

The annals of the Katooré branch of the family are of even less interest than those of the Khush Wakté. They seem to have produced no warrior or administrator of any pretensions, while their records abound in treachery and murder committed by son against father, and brother against brother. No attempt seems to have been made to weld the whole of the Katooré possessions into one principality, but each ruler in turn, by dividing the country during his lifetime among his sons, has directly encouraged the continuance of the family quarrels and intrigues.

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4 AV3 Dard AV3

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# CHAPTER XIV.

## DARDISTAN.

IN the Appendix I have given lists of words of ten languages spoken in the country lying south of the Hindoo Koosh, which has been included in the general name of Dardistan. With three of these vocabularies, I have endeavoured to give sketches of the grammar of three languages, which appear to me to represent three different types. These, from the circumstances under which I gathered the information, and from the fact that I have refrained from giving any forms of which I could not be tolerably certain, are necessarily incomplete; but, in the hands of a skilled philologist, they will probably help to throw light on the ethnological affinities of the different tribes mentioned in this volume. Those alone who have made the experiment can fully realise the difficulty of extracting the grammatical forms of a strange language from uneducated men, frequently through the medium of an interpreter who is himself ignorant of grammar.

It may be well here to mention a few of the most obvious features in the languages given.

The Yidghâh language,[1] spoken in the Ludkho Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages, the grammar of which has been already given to the world by Mr. Shaw.[2] Like those, the Yidghâh differs from the Dand languages in its frequent use of the letter *v*, and in having only one tense to express both the present and the future.

The Khowar or Chitral language, which I believe further research will show to be typical of the Siah Posh languages, resembles the Ghalchah languages in having no inflexions distinctive of gender; but in other respects it approximates rather to the Dard languages, except that it has a larger amount of Persian roots. The passive voice is formed by the use of the auxiliary verb "to become."

[1] Appendix I. [2] Journal of the Bengal Asiatic Society, 1876.

Biddulph G-3 (1873-1878) 1880 AUi Afghanistan AU1
4 AV3 Dard AV3
Burushe AV7



193 197 The grammar of the Shina[1] language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik[2] the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss[3] differ in having the same form both in the singular and plural.

B 193 197 The most singular and interesting language of all is the Boorishki,[4] spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the gramatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the celebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dard languages.

D 101 131 174 Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

D 101 The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

[1] Appendix B. [2] Appendices D & E. [3] Appendices F and C. [4] Appendix A.

Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan AOI
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their neighbours.[1] Though the Dards are frequently mentioned by ancient writers, it is difficult now to identify with certainty the exact locality of the tribes referred to under that name. In the Vishnu Purana they are thus mentioned among other tribes, "also Sudras, Abhiras, Daradas, Kasmiras, with Pattis, Khasiras, Antacharas, or borderers, Pahnaras, and dwellers in mountain caves." Some of these names evidently refer to castes rather than to ethnological divisions. Arrian speaks of "the Derdai, who inhabit the mountains on the eastern borders;" but this would hardly apply to tribes inhabiting the present limits of Dardistan. Pliny's description, "Fertilissimi sunt auri Dardœ," might apply to tribes dwelling in many parts of the Indus Valley, as far eastward as the Thok Jalung gold-fields in Long. 81.° Ptolemy also speaks of the race, as living at the sources of the Indus: "Sub fontibus vero Indi Daradræ, et horum montana supereminent." Thus it is evident that the tribes referred to under the name of "Dard" must formerly have stretched very much further to the eastward than those now so called. I think the name must have been given, in a general way, to all mountain tribes living in the Indus Valley, by the less warlike people of the plains and the effeminate Cashmeris, and that the legend grew up concerning them, not an uncommon one in wild countries, that they were descended from wild beasts. "Why do you call me Dardoo?" is the question most commonly asked by the Gilgitis who visit Cashmere. "Because your grandfather was a bear," is the not infrequent answer. Thus from the Persian دد *dud*, "a beast of prey," or from درندہ *darenda*, "fierce," the name Dard may have come to be used as an ethnological term in the same way as *dahyu*, "a robber," gave its name to Dahistan and the Dahœ tribe, as shown by General Cunningham,[2] and as Kaffir, Cossack, and Kirghiz are now applied to different Asiatic Tribes. The term Dard is not known in Chitral.

Mr. Shaw, in treating of the Ghalchah languages, is inclined to look upon the tribes north and south of the Hindoo Koosh as forming one group, whose linguistic differences are due to the interposition of the great mountain barrier, but whose present position is the same as it always has been since the first separation. Closer examination will, I believe, show that the Hindoo Koosh tribes are divisible into several well-defined groups. The difference between the Ghalchahs

[1] See page 12.

[2] Archæological Report, Vol. II, pages 47-48.

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AV3 Dard AV3



and the tribes to whom the name of Dard has more especially been applied cannot be satisfactorily accounted for by the intervention of a mountain range, which has been crossed by emigrants on a smaller scale more than once since the first wave of Aryan migration swept southwards, while the differences existing between the Dardistan tribes themselves is, in some cases, greater still.

In the first group I would place the Sirikolis, Wakhis, Shighnis, the people of Munjan, and the upper part of the Ludkho Valley, and the Wooditsai, or people of Sanglich and Ishkashim. The people of Hissar, Darwaz, and Karategin, north of the Oxus, may probably claim close relationship with this group, though they now speak Persian or Toorki, and, in some places, have received a considerable infusion of Usbeg blood. The process of the disappearance of a language seems to be that the tribe first becomes bi-lingual, as is the case at present in Shighnan, Wakhan, and Sirikol, where almost every man speaks Persian in addition to his native language, and in the Swat, Kooner, and Punjkorah Valleys, where many of the Dard tribes speak Pushtoo in addition to their own dialects. In the course of time, increased intercourse with the outer world causes the more widely-spread of the two languages to be preferred, and finally altogether adopted, to the exclusion of the native tongue, which falls into disuse. Such a process must be accelerated by the absence of writing.

The people of Pakpooh and Shakshooh, in the valley of the Yarkund River, probably also belong to this group, and remnants of other tribes belonging to it may possibly still exist in the Kokcha and other valleys to the westward.

In the second group I would class the Kho of Chitral and the Siah-Posh tribes; further research will perhaps show that the tribes of the Nijrao, Panjsher, and Ghorbund Valleys in Afghanistan also belong to this group.

In the third group I would class the Shins, the Gowro, Chiliss, and other broken tribes of the Indus Valley, the Bushkarik and Torwalik of the Swat and Punjkorah Valleys, and the broken tribes of the Kooner Valley between Chitral and Kooner. Sufficient is not known of the Maiyon tribe of Kandia, Doobeyr, and Seo to determine with certainty whether they belong to this group, but it is probable that they do.

One point which is worthy of note in regard to the languages of these three groups is, that while those spoken

[Of Hindu Koosh tribes -- Analyst]

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by the Ghalchah tribes, that is, those belonging to the first group, appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanscrit. But Zend and Sanscrit being sister languages,[1] a relationship is shown to exist between the two groups. The Khowar language, as has already been mentioned, shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two.

The Yeshkuns, or Boorish, of Hunza, Nager, &c., must be classed separately from all the three groups, though they have now, perhaps, nearly as much Aryan as Turanian blood in their veins.

Conjecture is permissible as to the events which brought these tribes into their present localities, although the actual facts must remain unknown. Some idea also may be formed as to the order in which these events happened, but anything approaching to exact chronology is utterly unattainable.

It is generally agreed that Badakhshan and the upper part of the Oxus Valley was one of the earliest homes of the Aryan race. Their progress southwards was probably gradual, and at first more due to natural expansion than to any desire for conquest. As they came to occupy localities of greater fertility in a more genial climate, their number would naturally increase more rapidly. Warlike expeditions on a large scale would become possible, and each step in advance would be taken with greater confidence. In the tribes of the first, or Ghalchah, group may probably be recognised the descendants of those who remained settled in their original locality, and who, in latter times, were gradually driven up into the narrow valleys where they are now found. In some instances, as in the Ludkho Valley, they crossed the great range and settled on the south side of it at a comparatively recent date.

The tribes of the second and third groups I take to represent those who migrated southwards at the earliest period. Of these a certain number must have settled in the ground first occupied by the emigrants, leaving the more energetic to push on further south. In the Kho and the Siah-Posh, I would recognise the descendants of these first settlers who, after crossing the Hindoo Koosh and exterminating or driving before them the aboriginal inhabitants, remained in occupation of the hill country down to an elevation of about 2,500

[1] Muir's Sanscrit Texts, Vol. II, page 266.

Biddulph G-3 (1873-1878)1880 ~~Afghanistan 1881~~
4 AV3 Dar-A AV3



174 feet, and probably spread along the hills for a considerable distance to the eastward.

In the tribes of the third group I would recognise the descendants of those who setled in the fertile valleys among the lower hills. In the course of generations considerable differences would naturally arise between the three groups, living under different conditons, and acted on by different circumstances, and in time all community of feeling would disappear. The first great change to occur must have been the intrusion of the Boorish. I believe that in them we see the descendants of the Yuechi, who conquered Bactria about 120 B.C. In the term Yeshkun, applied to them by their neighbours, the old name perhaps survives, and the name *Boorish*, by which they still call themselves, is perhaps traceable in "Pooroosha," the ancient name of Peshawur, which was the seat of the Indo-Scythic kingdom founded by the son of Kitolo, of the Little Yuechi tribe, who conquered Gandhara and Ariana in the beginning of the fifth century A. D. They probably once occupied the Shigar Valley, and all the affluents of the Indus, together with the Indus Valley itself, down to about Jalkot. In the process of occupation of this country, they must have subdued the Aryan (Siah Posh) inhabitants, whose women were probably not less sought after for their beauty then than at the present day, and in this way, and by absorbing the tribes already occupying the ground, they gained a sufficient infusion of Aryan blood to alter their type of feature and their general characteristics. It is no doubt to them that Abu Rihan, who wrote in the beginning of the eleventh century, refers in his description of the course of the Indus—

"In two days' journey you arrive at another part of Turkestan, where the Bhotyas and Dyan dwell. Their king is called Bhot Shah, and their cities are Gilgit, Asurah (Hasora or Astor), Salsas (Chilas), and their language is Turki. The inhabitants of Cashmere suffer greatly from their encroachments and depredations."

In another place he styles them:

"The Bhotyawari Turks, from whose encroachments the Cashmerians suffer great distress."[1]

The next event of importance in the shifting of tribes was probably the movement of the Shins northward, which may have happened about the time of, and was possibly occasioned by, the irruption of the Mahommedans into India; but I should be inclined to assign an earlier date to it. It is to be

[1] Elliot's Ancient Historians of India.

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D 174

noted that the northward impulse appears to have been given to them under somewhat different conditions, and at a considerably earlier period than it was imparted to cognate tribes in other valleys. That their religion was a form of Hindooism, and not of Buddhism, I think there can be little doubt. The preservation of a caste system, and their feeling for the cow, which has procured them a distinctive name among their neighbours, point to this conclusion, while no tradition or reverence survives for the Buddhistic remains still to be found in their country. Leaving their home in Pukli they must have pressed up the Indus Valley, founding a number of small principalities, the most important of which were Gilgit and Baltistan, and extended almost as far as Leh. The rock-carved Hindoo idols still to be met with in Western Ladakh, some of which show the Brahminical thread, were no doubt their work. The conquerors naturally settled in the most fertile parts where the climate was least severe, forcing the original occupants to take refuge in the wilder, colder, and more mountainous districts, where some of them were perhaps enabled to preserve a semi-independence. As time elapsed, in the parts where both races continued to live side by side, the language of the conquerors would be imposed on the conquered. The strict caste habits of the Shins would, however, prevent a thorough blending of the two races, so that, long after their relative positions of conquerors and conquered were lost sight of, a rigid line of separation was maintained between them. Had the Shins come into the country by mere immigration, without conquest, they could hardly have imposed their language on, and assumed a position of superiority over, a people who out-numbered them.

B 174

Now, if things had happened as I have suggested, we should naturally search in the difficult fastnesses of Hunza for the original race in its greatest purity, and that is what is actually found. In Nager also, a country not quite so impregnable as Hunza, but sufficiently so to make it difficult of conquest, the population is entirely Boorish. At the villages of Myoon and Hini, or Hindi, in Hunza, a few Shins are found. Below Hini on both sides of the valley they form an increasing proportion of the population as Gilgit is approached. Below Myoon the Boorish language is not spoken. At Chaprot, however, there are plenty of Shins, and the nature of the ground is such that the possession of Chaprot secures the command of the upper valley. It is, therefore, allowable to suppose that much the same state of

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4 AV3 Dard AV3
Burushe AV7



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things existed in the days of the Shin rule as now, that is, that while Hunza was nominally obedient to Gilgit, there was little intercourse between the two states.

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Turning westward to Yassin, we again find the Boorish, or Woorshik, forming the population of the upper valley in which the Boorish language is spoken. Here, again, the language boundary nearly corresponds with the present political boundary, and here again, as on the Hunza side, physical difficulties form a natural barrier between the upper and lower valley, though the Shins have extended along the main valley west of its junction with the Woorshigoom Valley. Below Gahkuch, and as far as the Indus, the Shins are found in increasing numbers, though still in the minority. The language, however, is Shina. As the table already given[1] has shown, the proportion of Yeshkuns to other races decreases steadily the further south one goes, and the Shins preponderate in the more fertile valleys till the Pathan population is reached, the single exception to this rule being the community of Palus. Now, how else, I would ask, except by this theory of conquest, is it possible to account for this wedge of a strange language driven in between countries like Yassin and Hunza divided from each other by lofty mountains, which stops short at the natural frontiers?

The next event must have been the movement of the Tartars from the eastward along the Indus Valley. The period of the establishment of their power in Iskardo is perhaps marked by the appearance of the name Ghotachoh in the Makpon genealogy. There was, no doubt, at the time a Yeshkun population living mixed with the Shins, and owing to the absence of caste prejudices, they would be the first to be absorbed by intermarriage with the conquerors. In the people of Dah-Hanu, we see the only remaining relics of the former Shin inhabitants of Baltistan, and here again the preservation of their languages and themselves as a separate community appears to be due to the isolation caused by the physical difficulties of the spot which they inhabit.

Mr. Shaw, describing the localities, says:—

"In a wild gorge, through which the narrow Indus rushes, and where the grand masses of granite seemingly piled in confusion on both banks scarcely leave room for the passage of the river, and conceal the mountains behind them, my camp was pitched. Close by, the Hanu ravine, which in its upper part expands into a wide inhabited valley, escapes through a rocky chasm into the Indus. My next day's march led through similar scenery, the path now rising up the side of

See page 35.

10r Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU2~~
4 AV3 Dard AV3
Burusho AV7



D 174 the cliff, supported on frail-looking scaffoldings of tree trunks, resting on projecting rocks or on wooden trestles, now plunging precipitously down to the river side, where a stone could be thrown to strike the opposite cliff across the Indus. The village of Darchik, likewise, is cut off from B the lower course of the valley by a vertical cliff, the escarpment of the plateau on which it stands. There are only two ways of approach— 174 one high up and away from the river, is guarded by a fortified communal dwelling; the other, near the river, consists of a rugged narrow staircase, constructed in the face of the cliff and closed by a gateway at the top."

D 174 In each case it is apparent how much concern the physical conformation of the country has with the preservation of ethnological divisions.

The movement of the smaller tribes was no doubt due to the increasing pressure of the Afghans in the sixteenth and seventeenth centuries, gradually pushing before them a less warlike people who lacked cohesion. The Gawaré of the Indus Valley, and the Gubbers of the Kooner Valley about Narisat, must be looked upon as separated branches of one tribe, and are, no doubt, the Gourœi of ancient geographers, whose former abode was in the Punjkorah Valley, if that river has been correctly identified with the Garæus of the ancients. Their name has certainly nothing to do with fire-worship, for in the Kooner Valley it is only used among themselves, and not by their neighbours of Chitral, who call them Narisatis. The Torwalik of the Swat Kohistan, and the Chiliss of the Indus Valley, apparently were also formerly one tribe, and according to the Chiliss tradition came from Boneyr.

The Kho would seem to have once spread over a much greater extent of country than they now occupy. Their name appears in the ancient Khophen (the Cabul River), the Choaspes (the Kooner River), the Choes (the combined Swat and Punjkorah Rivers), and in the name of the Comedæ mountains, which must have been those at the head of the Swat Valley. They were, no doubt, the Khasiras of the Vishnu Purana, and perhaps the Cosyri of Pliny; and in the name of And-Kho, 350 miles to the westward, we may perhaps see traces of them.

The number and diversity of the dialects spoken among the Siah Posh points to their having occupied a more extended area, from which they have been dislodged and driven into their present narrow limits, and the conversion of the surrounding tribes, first to Buddhism and later to Mahommedanism, has isolated them from their neighbours. But while their enmity with their Afghan neighbours to the west is deadly and

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4 Av3 Dard Av3



174 unceasing, their relations with their eastern neighbours admit of friendly intercourse in spite of occasional raids.

181 It is impossible to view the so-called Dards closely without recognising that they are a decadent race. From the south and west the Pathan, from the east the Tartar, and in a 161 less degree the Cashmeri, and from the north the Tajik, are steadily pressing upon and supplanting them. In the Swat, Punjkorah, and Indus Valleys their attitude is one of passive resistance, which always yields when the pressure reaches a certain point. Their want of energy and adaptability, their unwillingness to employ themselves except in agriculture, or to strike out new modes of life, their slow numerical increases, and their want of cohesion among themselves, seem to show that they are doomed to be absorbed by more vigorous races. Men of other races settle among them and grow rich and numerous, while the owners of the soil remain contented with the same poverty that satisfied their forefathers, unmoved by the contrast presented between their own state and the increasing prosperity of those who settle among them. In the Neemchas of the Indus Valley, we may witness the commencement of the process by which all the Dards as a race are destined in time to disappear.

FINIS.

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providing everything from popular tales and domestic ritual upwards, and its effects on the outlook of any uncultured people must be immense.

Again a new period of foreign influence opened in the nineteenth century, first with the incursions of the Dogra rulers of Kashmir, resulting in partial occupation and administration, and later, in 1892, by the establishment of British general control in the rest of the country.

There are three principal languages in use in the Gilgit area: Burushaski, Shina and Khowar. Burushaski is the language of the people of Hunza Nagir, and a dialect of it is spoken by the inhabitants of Yasin. Shina is the language of the majority, current, in various dialects, over the greater part of the Gilgit Agency, as well as in Darel and Tangir to the south. It is an Aryan language. Khowar is also of that stock and is the language of Chitral. It is spoken in the western districts of Gilgit, Ghizer, and part of Kuh, and as a secondary language in Yasin.

How far there are to-day any definite ethnical distinctions in the population corresponding to these different languages is an open question. There has certainly been considerable mingling through intermarriage and individual migration, but there are at present insufficient data for solving the ethnological problems of the Gilgit region. When in Gilgit I secured anthropometric measurements of some 600 men from the various districts, and it is possible that if these are ever worked out by some competent anthropologist they may afford grounds for intelligent guessing.

The material of which I am going to make use reached me chiefly through the medium of Shina: that is, it represents the beliefs of the Shin and Yashkun speakers of Shina. To a lesser extent I shall be able to refer to corresponding beliefs existing among the Burushaski speakers of Hunza and Nagir. It is significant that the names of several of the principal supernatural actors are different in the two languages, for this means that even if the two linguistic communities derive

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Jr Muhammad G-3 (n.s. 1900) 1907 AV3 Dard AV3

# *Festivals and Folklore of Gilgit.*

*By* GHULAM MUHAMMAD, *Chief Clerk in the Political Office, Gilgit.*

[Read July 5th, 1905.]

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## INTRODUCTION.

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101 181 The inhabitants always call their valley by the name of "Gilit," not Gilgit. The word Gilit is probably the corrupted form of a Sanskrit word "Girit," which means a mountainous place.

This secluded valley, which was half a century ago unknown, has now, owing to the recent disturbances in Hunza, Nagir, Chilas and Chitral, become so well known to the world that it requires here merely a brief description for readers to form an idea as to its position and character.

Gilgit is situated 218 miles (sixteen stages) to the north-west of Srinagar, at an elevation of about 4,400 feet above sea level. During summer the thermometer rises to 115° and during winter falls to 15°. It is surrounded on the north by the small States of Hunza and Nagir, on the west by Punial and Yasin, on the south by Chilas and Kashmir, and on the east by Skardu. The district extends along the Astor, Indus and Gilgit rivers



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# PREFACE.

DURING the last six years it has been my good fortune to visit a number of countries on both sides of the eastern portion of the Hindoo Koosh range of mountains, all of which are very little known, and some of which have never before been visited by any European. In 1873 I formed one of Sir D. Forsyth's mission to Kashghar, and in the spring of the following year crossed the Pamir and visited Sirikol and Wakhan. In 1876 I visited Gilgit, Hunza, and part of Yassin, and in 1877 was appointed by the Indian Government to reside at Gilgit in a political capacity. In 1878 I visited Yassin and Chitral, and was only prevented by the outbreak of hostilities with Cabul from prolonging my journey.

In the following notes I have endeavoured, to the best of my ability, to record all that I have deemed worthy of general interest regarding the countries and their inhabitants, without going over ground already trodden by more competent observers. In some places I have found it necessary for the preservation of the unity of the subject to repeat what has already been written by Mr. Shaw, Mr. Drew, Dr. Leitner, and others; but where possible, I have purposely avoided doing so. The sketches given of countries I have not personally visited, as in the case of the countries described in the first chapter, are compiled from the accounts of natives of the

Biddulph G-3 (1873-1878) 1880 Afg-Afghanistan-Afg
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121 countries in question, or, as in the account of the Siah Posh tribes, from the accounts of persons who have visited their country; the last two years having brought me in contact with great numbers of both classes. But I should explain that what I have written regarding caste observances, habits, customs, and religious ceremonies, should, as a rule,—except, of course, where I make special reference to particular places,—be understood to be chiefly the habits and observances of Gilgit and its immediate neighbourhood, as this is naturally the part of the country with which I am best acquainted.

000 On the other hand, though I have visited Sirikol and Wakhan, whose peoples would properly come within the scope of a treatise on the Tribes of the Hindoo Koosh, I have avoided making special mention of them, because I can add little or nothing to what has already been published about them.

Apart from political considerations, the countries about which I write, possess much of great ethnological interest, and recent events make it probable that opportunities for further and better organised enquiry will soon be afforded. I shall therefore be satisfied if the information I have gathered is found, by persons more competent than myself to make scientific use of it, to throw light on what has already been made public.

I would deprecate the application of a severe scientific criticism to my endeavours to give an insight into some of the languages and their grammatical constructions. The difficulty of attaining to an accurate knowledge of a language, when one can only learn it from illiterate peasants through very poorly-educated interpreters, can be easily understood.

The plates have been elaborated by my friend Captain H. H. Cole, R.E., from rough sketches of my own.

The spelling of some of the names in the text will be found to differ from that used in the survey map.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



jabi—the latter on account of its occupation by the Maharajah's officials. I found some difficulty in getting a number of them together from the different villages which compose the district of Guraiz, the Arcadia of Kashmir, but I gave them food and money, and after I got them into a good humour they sang:

GURAIZI HUNTING SONG.

| *Guraizi.* | *English.* |
|---|---|
| *Pere, tshaké, gazàri meyâru* = Beyond, look! a fine stag. | Look beyond! what a fine stag! |
| Chorus. *Pére, tshaké, djôk maar âke dey.* | = Chorus. Look beyond! how gracefully he struts. |
| Beyond, look! how he struts! | |
| *Pére, tshaké, bhapûri bay bâro* = Beyond, look! shawl wool 12 loads. | Look beyond! he bears twelve loads of wool. |
| Chorus. *Pére, tshaké, djôk maar- âke dey.* | = Chorus. Look beyond! how gracefully he struts. |
| Beyond, look! how he does strut! | |
| *Pére, tshaké, dòni shilélu* = Beyond, look! [his] teeth are of crystal [glass] | Look beyond! his very teeth are of crystal. |
| Chorus. *Pére, tshaké, djôk maarâke dey.* | = Chorus. Look beyond! how gracefully he struts. |

This is apparently a hunting song, but seems also to be applied to singing the praises of a favourite.

There is another song, which was evidently given with great gusto, in praise of Sheir Shah Ali Shah, Rajah of Skardo.* That Rajah, who is said to have temporarily conquered Chitrál, which the Chilasis call Tshatshál,† made a road of steps up the Atsho mountain which overlooks Bûnji, the most distant point reached before 1866 by

* Possibly Ali Sher Khan, also called Ali Shah, the father of Ahmed Shah, the successful and popular Rajah of Skardo in the Sikh days—or else the great Ali Sher Khan, the founder of the race or caste of the Makpon Rajahs of Skardo. He built a great stone aqueduct from the Satpur stream which also banked up a quantity of useful soil against inundations.

† Murad was, I believe, the first Skardo Rajah who conquered Gilgit, Nagyr, Hunza and Chitrál. He built a bridge near the Chitrál fort. Traces of invasion from Little Tibet exist in Dardistan. A number of historical events, occurring at different periods, seem to be mixed up in this song.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



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In regard to the terrain with which we are concerned, it is enough to recall that it is situated in the extreme north of India, to the north-west of Kashmir, in one of the loftiest mountain tracts of the world: the meeting point of the Hindu Kush and Karakoram ranges, where peaks and even ranges of 20,000 feet are a commonplace. The physical features are such as to favour isolation, a condition difficult of attainment in a continental country. Access for foreign influences must always have been difficult and restricted.

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2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



eye, rain-making, cures, and so on, I shall not here attempt to deal. 128

The first or animate category may be analysed as including :—

1. Beings whose supernatural operations are observable in ordinary daily life—the LIVING SUPERNATURAL. These may be superhuman or non-human beings, or they may be ordinary human beings.

2. Beings whose operations are chiefly found embalmed in folk tales—the "LEGENDARY" or "LITERARY" SUPERNATURAL. These may be regarded as superhuman or non-human.

At the top of the scale of the Superhuman, the GOD of Islam under his Persian name KHUDA appears to have ousted all rivals. Only among the Burushaski-speaking peoples are there traces of more primitive animal spirits, or spirits assuming animal forms, treated as objects of reverence or worship. The name under which their memory has been preserved is Bōyo. This I believe to be the plural of a singular form Bō.in, but I should just mention that this is a point on which doubt is possible. 776

Among the Ṣhiṇa speakers the principal forms of superhuman being are sometimes referred to collectively in a phrase of association as "Jinn, dē.ū, peri".

Jinn as a foreign (Arabic) word of Islamic origin is given rather a wide and vague application, but Dē.ūs and Peris can be roughly differentiated as demons and fairies.

The term Rāçh is generally used of inanimate protective objects, which belong to the impersonal side of magic, but in the form Rāçhi it possesses also a personal significance. 778

Çhèçh is the name of an important type of apparitional supernatural. 775

Whether Ghosts, the Spirits of the Dead, are to be reckoned as human or superhuman is a nice question. They are, I suppose, in fact sub-human. They seem to be recognized under the foreign (Arabic) title of Arwāḥ, but to play no very active part in popular belief.

1: Leitner 1-3 (1866-93) 1893? AV3 Dard AV3



and reached next day *Ganagar Sirkol Jatkol*, where we halted for eight or nine days. In this place the sun is seen only three or four times a year, when all the dogs of the village, thinking him an intruding stranger, begin to bark at him. Burhanuddin, having recovered there, went back to his home, and I, with the other companion, proceeded to the Punjab, and passing through the territory of a chief, named *Shálkhan*, entered the British dominions. On arriving at Lahore we were told that Dr. L. was not there, and my companion, too impatient to wait, went down to Rampur, and I stayed at Lahore." He then gave an account of—

## THE KOHISTÁN (OR MOUNTAINOUS COUNTRY).

(A DIFFERENT COUNTRY FROM ONE OF THE SAME NAME NEAR KABUL.)

*Boundaries.*—It is bounded on the north by *Chitrál*, *Yasin*, and *Hunza*, on the east by *Chilas*, *Kashmir*, and a part of *Hazara*; on the south by *Yaghistán* (or wild country); on the west by *Swat* and *Yaghistán*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabriál*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

The northern part, which is called Gabriál, has only two remarkable villages—*Kandyá*, on the western side of the river, and *Siwa* on the eastern; and the southern part contains many towns and villages :—

| On the eastern side of the river,— | | On the western side of the river,— | |
|---|---|---|---|
| Town. | Name of influential Malak (Landowner). | Town. | Name of influential Malak. |
| (1) Ladai ... | ... Machú. | (5) Batera | |
| (2) Kolai ... | Shah Said. | (6) Patan (8,000 pop.) | Qudrat Ali. |
| (3) Palas (9,000 pop.) | ... Lachur. | (7) Chakarga | |
| (4) Marín ... | Karm Khán. | (8) Ranotia | |

That part of *Yaghistán* which bounds Kohistan on the west is divided into (1) *Thakot*, which is governed by Shalkhán, and (2) *Dishán*, which is under Ram Khan; and that part of Yaghistán which bounds it on the south is divided into three valleys,—

(1) Alahi, governed by Arsalan Khan.
(2) Nandiyar, „ Zafar Khan.
(3) Tikrál, „ Ghaffar Khan (has also two cannons).

Between the southern part of Kohistan and Alahi, in the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is debatable ground between the Kohistanis of Ladai, Kolai, and Palas, and the Afghans of Alahi.

*People.*—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features

*Language.*—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison :—

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Kandia



000 When Najmuddin left his country, it was governed by a servant of the court of Bukhárá.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *guch*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "damish" (reeds), which grow abundantly on the banks of the Amoo.

The *dress* consists of long, flowing choghás (stuffed with cotton) and woollen turbans. The Khatlanis wear a kind of full boot which they call *chamush*, but lately a kind of shoe is introduced from Russia, and is called *nughai*.

The country is connected with Yarkand by two roads, one running through Kokand and the other through the Pamir.

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The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiá in 1866–72 were thus corroborated in 1881, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

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## IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRIÁL.

101 Position.—A town in *Kandiá*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Hawā-sinn), which 131 separates it from *Childs*. The country of *Kandiá* extends along both sides of the *Kheri Ghá*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

361 The town of *Gabriál* is situated three days' march from *Jalkót*, in a north-west direction, and is one day's march from *Patan*, in a northerly direction. *Patan* is the chief city of Southern Kandiá.

161 Inhabitants.—The whole tract of Kandiá can send out 20,000 fighting men. They are divided into the following castes:—

564 (1) Shín, the highest, who now pretend to be Quraishes, the Arabs of the tribe to which the Prophet Muhammad belonged. (Harif Ullá, the Gabriáli, and Ghulam Mohammad, of Gilgit, *call themselves Quraishes.*)

(2) Yashkun, who now call themselves Mughals, are inferior to the Shín. A Yashkun man cannot marry a *Shín* woman. Ahmad Shah, the Jalkoti belonged to this caste.

3 (3) Doeúzgar, carpenters. (4) Jolá, weavers. (5) Akhár, blacksmiths. (6) Dôm, musicians. (7) Kámin, lowest class. } In reality these people constitute no distinct castes, but all belong to a third, the Kamin, caste.

101 The people of *Northern Kandiá* (Gabriál) are called *Bunzárí*, and of the southern part (*i.e.*, Patan) *Mani*, as the Chilasis are called *Botí*. A foreigner is called *Raráwi*, and fellow-countryman, *Muqámi*.

798 Religion.—The Gabriális, as well as all the people of *Childs*, *Patan*, and *Palas*, are Sunnis, and are very intolerant to the *Shias*, who are kidnapped and kept in slavery (Ghulam Mohammad, the Gilgiti, has been for many years a slave in Chilas, as Ahmad Shah reports).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



Dardistan are of the meanest description—the mosque of Gilgit, in which I slept one night whilst the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a beam which goes right across. My vocabulary will show all the implements, material, etc., used in building, etc. Water-mills and windmills are to be found.

Cradles were an unknown commodity till lately. I have already referred to the wine and treasury cellars excavated in the mountains, and which provided the Dards with food during the war in 1866, whilst the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls: in fact, they are mere sheltered douche-baths. There is no pavement except so far as stones are placed in order to show where there are *no* roads. The rooms have a fire-place, which at Astor (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, etc.

## J. DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 37° N. and long. 73° E. to lat. 35° N., long. 74° 30′ E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shináki, detailed further on, but I include under that designation not only the Chilásis, Astóris, Gilgitis, Dareylis, etc., but also the people of Hunza, Nagyr, Yasín, Chitrál and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above, I have discovered that the people of Kandiá—an unsuspected race and country lying between Swat and the Indus—are Dards and speak a Dialect of Shiná, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandiá river is called by its neighbours "Dard."

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## INTRODUCTION.

121 114 In introducing the folklore and old customs of Gilgit, I may mention that great difficulty was experienced in collecting the material in a country which possesses no written record of any sort. I had to go from village to village and from house to house to gain information from anybody. After four years of incessant labour I collected some notes about the folklore, old customs, administration, tribes, games and past history of the country. The former two subjects, being of special interest, are now dealt with through the medium of this Society; the others will be published later in book form.

101 131 The inhabitants always call their valley by the name of "Gilit," not Gilgit. The word Gilit is probably the corrupted form of a Sanskrit word "Girit," which means a mountainous place.

This secluded valley, which was half a century ago unknown, has now, owing to the recent disturbances in Hunza, Nagir, Chilas and Chitral, become so well known to the world that it requires here merely a brief description for readers to form an idea as to its position and character.

Gilgit is situated 228 miles (sixteen stages) to the north-west of Srinagar, at an elevation of about 4,400 feet above sea level. During summer the thermometer rises to 115° and during winter falls to 15°. It is surrounded on the north by the small States of Hunza and Nagir, on the west by Punial and Yasin, on the south by Chilas and Kashmir, and on the east by Skardu. The district extends along the Astor, Indus and Gilgit rivers

101 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east to-
131 wards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Gonch, with its adjacent valley of Naltar, a distance of 24 miles.

175 The country was first conquered in 1846 by the troops of His Highness the Mahar-
631 aja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar-Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later
[648] events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining
205 open for traffic from June to October. It is closed from November to May, owing to the
206 heavy fall of snow on the Traghal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 The present inhabitants of the country are all Muhammadans, chiefly of the Shia
795 sect, with a few Sunnis and Maulais. The principal tribes are Roons, Shins, Yeshkuns
619 Kashmiris, Kramins, Doms and Gujars. They are again divided into several families
101 called after the names of distinguished ancestors. I am of the opinion that the
[174] Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Roons came afterwards in the above order and conquered the former inhabitants.

101 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *viâ*
619 the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering
563 these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

The Shins profess to be the descendants of Arabs. They are probably Jews, and
101 have come *viâ* Afghanistan from either Persia or Turkey. They prefer a style of self-
[795] government, and endeavour wherever they settle to continue this form of their original
619 government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

~~Middlph G-3 (1873-1878) 1880 AVB-Afghanistan AVB~~
4 AV3 Dard AV3
Pakistan



101 Above the junction of the Kanra-Ghorbund Valley with the Indus, the traveller enters the Kohistan, a name also used
● 131 by the Afghans in the valleys to the westward as far as Cabul, to denote the districts inhabited by an older race whom they have displaced.

The Kohistan of the Indus Valley, which is also called Shinkari, "the country of the Shins," by the people themselves, is inhabited by what are apparently the remains of a number of tribes of cognate race, whose progenitors once inhabited the valleys skirting the Punjab, and possibly extended into the plain country below. They and the tribes to the north and north-west have been hitherto confounded under the name of Dards—a name which, practically, has no real signification.

101 Notice was first drawn to the Dards in modern times by Moorcroft. Later, Vigne, who travelled through Cashmere and Baltistan in 1835, made an attempt to reach Gilgit, which unfortunately was unsuccessful. It is much to be regretted that so observant a traveller did not succeed in entering this country while a phase of native rule was existing which has since passed away. Following in his footsteps, Cunningham contributed further to our knowledge of these races from information gathered in Baltistan in 1846. The part of the Indus Valley between Torbela and Boonji still remains a sealed book to European travellers. The first to cross the Indus at Boonji and penetrate to beyond Gilgit were Young and Vans Agnew, two officers of the Bengal Army who were employed by Government in 1847 to report on the north-western frontier of Cashmere territory. Their report, unfortunately, was never made public.[1] Nearly twenty years later Dr. Leitner reached Gilgit under circumstances of considerable difficulty, and, after a brief stay of a few days only, brought back a mass of interesting information, which has been supplemented by Mr. Drew in his valuable work on Cashmere. Dr. Leitner was the first to bring into prominent notice the existence of an Aryan race of great ethnological interest in these remote valleys. His scanty opportunities, however, have caused him to fall into the error of believing that the tribes which he has classed under the name of Dard are all of the same race, and he has applied the term of Dardistan, a name founded on a misconception, to a tract of country inhabited by several races, speaking distinct

[1] It is doubtful whether this report was ever presented to Government, and it is believed to have been lost at Moultan when Vans Agnew was murdered directly after his return.

[illegible] G-8 (1873-1879) 1880 [illegible]
4 Avi Da.-1 Av3

19

## CHAPTER II.

GILGIT—SUNJA—NAGER—PUNIAL.

CLOSE above Gor the traveller leaves Yaghestan and reaches Cashmere territory. On the left bank is the extensive Astor Valley, of which so good a description has already been given by Mr. Drew. Twelve miles below the point at which the Indus, after a north-westerly course of nearly 500 miles, turns between precipitous rocks abruptly to the south, is Boonji, the name of which has been converted by the Sikhs and Dogras into Bawanji. This was at one time a flourishing settlement, and is said to have contained eight forts, which would represent a population of between 2,000 and 3,000 souls. Its prosperity began to decline under the influence of the wars undertaken at the beginning of the present century by the rulers of Yassin and Chitral, which finally led to the Sikh occupation of Gilgit. In 1841 Boonji only contained 200 houses, and it was then finally ruined by the disastrous flood, of which Mr. Drew gives so interesting and able an explanation. The water-courses, on which the prosperity of such alluvial spots entirely depends, were swept away, and the amount of labour and expense necessary for their repair are beyond the power of a small village community. The Cashmere Government has lately taken them in hand, with a view to encouraging the resettling of the place, which at present only contains a colony of convict horse-stealers and a small garrison.

Immediately opposite Boonji is the narrow but fertile Sai Valley. Six miles further up, the Gilgit river falls into the Indus. The lower part of the valley of this river, nearly 40 miles in length, forms the Gilgit district. Gilgit itself, situated 24 miles from the Indus, at an elevation of 4,890 feet, combines the advantages of a good climate, a considerable extent of fertile land, and a central position, and appears from ancient times to have been the seat of a succession of rulers who, to a greater or less degree, exercised authority over the surrounding valleys and states.

Avs Dard Avs
Burusho Av7



of some remote period of a Mongol invasion, but no clue exists to the approximate date. It is said to have taken place at a period before the separation of Hunza from Nagar. In more recent times a prince of Nagar is related to have visited Cashmere to seek assistance from Shah Jehan, which was granted, and the prince thereby enabled to expel his brother and make himself master of the country. Bernier mentions another prince from this neighbourhood, by name Bowali Khan, applying in a similar manner for assistance to Shah Jehan. This prince appears to have belonged to the family of the rulers of Iskardo or Shigar.

During the rule of Ghazanfar Khan, the father of the present Thum of Hunza, Nagar was temporarily forced to give allegiance to the Hunza ruler, who had secured the active alliance of Suleiman Shah, of the Khushwakht family.

Returning into the Gilgit Valley, 19 miles above Gilgit, the Punyal District is reached. This stretches for some 20 miles up to the Yasin frontier. Of old an appanage of Gilgit, Punyal became in later times a bone of contention between the rulers of Yasin and Gilgit, who each possessed it in turn for a time, till it finally came into the possession of Cashmere in 1860. Soomaila, whose name will be found in the genealogy of the Gilgit Rao, is said to have given Punyal as a dowry with his daughter to a prince of Chitral. At a later date it became an independent republic for a time, till a certain Shah, a native of Darel, made himself Thum of Punyal, but was shortly afterwards slain by Shah Feroluh, of the Khushwakht family of Yasin, who established his son Boorooosh as ruler. The present Rao of Punyal, Akbar Khan, is a descendant of Boorooosh, his father having been re-established and confirmed in his possession by the Cashmere Government in return for services rendered in the wars which finally established the Dogra rule on the right bank of the Indus. Cashmere troops garrison Punyal, and grave cases are under the jurisdiction of the Gilgit officials, but no revenue is paid either to Cashmere or to Akbar Khan, who receives in lieu a fixed subsidy from the Maharajah, in consideration of which he is bound to maintain a certain number of men to guard the frontier posts in time of peace, and to render military service in war. But for this arrangement, Cashmere would hardly have been able to make good its footing west of the Indus, and its success in this matter may be said to be entirely owing to the father of Akbar Khan.

4 AVJ Dard AVJ

## CHAPTER V.

### YASSIN—CHITRAL.

FOUR miles above Gahkuch, the frontier fort of Ponyal, the valley contracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Ponyal and Yassin, and a small guard is maintained on either side of them; the 4 miles of debatable ground between them being claimed by neither state. Passing into Yassin territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags with perpendicular scarps. Sixteen miles from the Ponyal frontier the mouth of the Wooshigoom Valley is reached, and 10 miles beyond the junction is the village of Yassin, or Yessen, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yassin the foot of the Durkot Pass is reached, whence Sarhad on the right bank of the Oxus is at a distance of only two days' journey. For about four months in the year horses are unable to traverse this pass, but men on foot can find a passage at all times, except for about two months in the depth of winter. The height of the summit of the pass is probably about 14,000 feet. The village of Durkot at its foot is memorable for the treacherous murder, in 1870, of Mr. Hayward, the first Englishman who visited Yassin.

The people of Wooshigoom, as already mentioned, belong to the Biourish stock, and speak the same language as that spoken in Hunza and Nagar, with only slight variations of dialect. This applies only to the main body of the tillers of

Mr Rudolph G-3 (1873-1878) 1880 AVJ-Afghanistan-AVJ
4 AVJ Dard AVJ



133 with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich
361 Valley. All the three valleys, Moolkho, Toorikho, and Tirich,
241 are extremely fertile and populous; the cultivation is continu-
312 ous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence
487 of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yark-
491 hoon Valley. In Kashkar Bala ingenious wicker-work foot-bridges are made of plaited osiers. They are called "*chipul.*" Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

133 Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies
[241] in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a
• [131] considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower
132 intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy
161 and frequent rainfalls. Further to the south the population increases in density.

Biddulph G-3 (1873-1878) 1880 AUL Afghanistan AUL
4 AV3 Dard AV3
Chitral



increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

Biddulph G-3 (1873-1878) 1880 ~~AD1 Afghanistan AD1~~
4 AV3 Dard AV3
Burusho AV7



The grammar of the Shina[1] language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik[2] the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss[3] differ in having the same form both in the singular and plural.

The most singular and interesting language of all is the Boorishki,[4] spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the gramatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the celebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dard languages.

Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

[1] Appendix B. [2] Appendices D & E. [3] Appendices F and C. [4] Appendix A.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



137 and the pine-forest is less extensive, while spruce-fir has become
133 rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

[36] Coming down the valley[1] we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattū, are some apricot trees; at the next place are some small walnuts; while at Chagām, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

175 But in that upper part it is chiefly traces of former cultiva-
721 tion that one sees; they are enough to show that crops will grow
[31] and ripen; but the fields are waste, the hamlets deserted. In
[61] most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilās. The

[101] Chilāsīs are a Dārd race inhabiting a long valley on the west of
[131] Diyāmir or Nangā Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenū Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round

[567] by the Hatū Pass and Dūiyān. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be al. ost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulāb Singh to send a punitive expedition against Chilās; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenū Pass. The Dogrās were in great straits for provisions, as the communications were

[1] [i.e. Astor Valley -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



132 raised. In winter snow seldom falls, but on occasional years it may do so to the depth of an inch, melting away with the first
133 sun. The mountains round are lofty, rocky, and bare; these increase the summer's heat. There is a fall of about 250 feet to the river Indus, which has here a width of 160 yards; the water flows smoothly, and has, I think, a considerable depth; the ferry is a mile or so above the fort. Immediately opposite comes in the Se stream, while the Gilgit River falls in a few miles above.

## GILGIT.

103 From the mouths of the Dārd people, when talking among themselves, in their own language, the sound of this name seemed to my ear such as would properly be represented by the spelling *Gilyit*.* But all people of other races who have had occasion to use the name—Kashmīrīs, Sikhs, Dogrās, and Europeans—have caught the sound as *Gilgit*, and used this form until it has become so much known that it would be inconvenient, not to say useless, for me to attempt to change the name.

131 The district of Gilgit consists of the lower part of the valley
148 of a river tributary to the Indus, which, rising in the mountains that bound Badakhshān and Chitrāl, flows south-eastward until it falls into the great river, a little above Bawanjī. The length of the course of this Gilgit River, speaking roughly and only following the greater changes of direction, is 120 miles, which are thus divided,—Yāsīn includes a length of 60 miles, Puniāl of 25 miles, and Gilgit of 35 miles. Yāsīn is beyond the Maharaja of Kashmir's boundary; Puniāl is within it, being governed by a Raja dependent on and aided by the Maharaja's power; Gilgit is administered directly by the Maharaja's officers. This refers only to one line of valley—the main one; besides this there are important branch valleys belonging to Yāsīn, and there is a long tributary valley on the north-east, which is occupied by two other small states—Hunza and Nagar.

* Vigne says that the real name of Gilgit is said to be "Gilid." Dr. Leitner speaks of "Ghilghit or Gilit."

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaus of various form, and various level above the river, which flows in cliffs worn in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of them the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Se and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood. 133

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dārdistān. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1870, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gaur Rahmān during his second reign in Gilgit when the Maharaja Gulāb Singh's troops had been for a 361 131 241 342 127 712 [648]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



## PUNIAL.

131 Four miles above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and sites of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajaship of Gilgit. Between the villages of Sharot and Gulpūr this district ends and Puniāl begins.*

41 42 Puniāl is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yāsīn and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Puniāl to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main valley, all along narrow, from Gulpūr up to the village and fort of Gākūj. This is a length of some 25 miles; within it there are nine villages and two or three outlying patches of ground cultivated from the nearest; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is *darband*, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

361 123 125

* I believe that originally Gulpūr itself was under the Gilgit Rajas, and that it was granted to Puniāl in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Puniāl is the stony and sandy plain between Sharot and Gulpūr.

1: Drew G-S (1862-1872) 1875 AV1 Kashmir
Dard AV3



At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yāsīn chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

The highest point in the valley that I went to was Gākūj. This is the last village in Puniāl; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the farthest to which the influence of the Government of India reaches. Gākūj is, by my observations, 6940 feet above the sea; it is on a knob of rock behind which is a sloping plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

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1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



131 A few miles below Koli is Batera; beyond that Dārdistān
101 ends and the Pathān country, where the Pashtū language prevails, begins. The Koli people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dahi AV2
Dard AV3



from each wife, when as though reading my thoughts he said "and all from two wives who still remain active healthy women."

From this it can be seen that unless the country can be made to grow more food, with these strong men and fruitful women populating it, assisted by the practice of polygamy, those who are born there must go elsewhere to survive. It is estimated that about a thousand men go "abroad" each year to work, but this is not enough, and the result is that whereas the coolies of Ladakh have clothes to wear and flesh covering their bodies, the peasants of Baltistan who do not dwell in those parts which produce food, are poor, thin and ill-clad, their rags of clothes hardly covering their shivering bodies in the cold winds. A coolie's most precious possession, one for which he will almost die, is his coarse piece of blanket, which is much like sacking. And it seems that the wives of these men have never learned how to sew, for the stitches used to mend a tear are as large as the average child of five would make.

Not many miles below Skardu the Indus again bursts through great mountain gorges, and if one were to follow it, eventually one would come to Gilgit which lies to the west of Baltistan and has the North-West Frontier of Pakistan on its western border. The road is rough and bad, it is only suitable for coolies; in summer the heat is intense over this bare almost treeless track. At times the river has to be crossed, but it is too swift for a raft, being compressed between great cliffs of rock. Here one comes across the now only occasionally seen rope bridge; these are peculiar to this part of Kashmir, they consist of three thick ropes, each made up of twisted birch or willow twigs, which have been cast across the water from one precipice to the other. Two of these are used as handrails and below them is one for the feet, viewed from the end they form a V shape. Each of the hand rails is separately joined to the thick foot rope by cross pieces, forming a kind of "cat's cradle". The ends are secured to trees or failing that to great rocks. The rope bridge is made to hang in a graceful loop which allows it to swing in the wind; it is safer that way. Some of these bridges which are considered to be more permanent, have the lower rope doubled and tied

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3



making of a road; but despite all the difficulties it was completed. Much of the work and fighting undertaken in its making was described by Knight in his *Where Three Empires Meet*, a book which became a favourite prize for schoolboys in the Victorian age for no less than three Victoria Crosses were won in the expedition which he describes so vividly.

"On the completion of the road the large, ill-disciplined, ill-equipped garrison that was maintained at enormous expense by the Kashmir State, was supplanted by a small but extremely efficient force under British officers," he says and goes on, "Since then the tribesmen have been reduced to subjection, the Pax Britannica has been extended to the furtherest corners of the Gilgit Agency, and the influence of Britain far beyond."

It had culminated with the subjection of the Hunza-Nagars, tribes of raiders who had lived by pouncing on the caravans which passed from Kashgar and Yarkand, to be followed by a small expedition subduing the Chilas.

The country, like Ladakh and Baltistan, again covers about one hundred and fifty miles on each side of the great River Indus.

Even to this day, because of the heavy snowfalls and danger of avalanches, the road is closed to pack animals during the winter and spring months. Up to the Burzil or Kamri passes the country is well wooded and reasonably fertile with some glorious views from the tops of the passes, and on the way, especially at Gurais, some delightful camping grounds are to be found, among flowering meadows near firs and pines, with fishing and a fair chance of bagging a red bear. Until long after the British garrison was established there no European ladies were permitted to go beyond these two passes, not even when accompanied by their husbands. Over the 13,500 feet high Burzil pass and the road to Astor, the country is immediately arid and bare, with high, precipitous mountains, again a sportman's country with magnificent markhor and fine ibex. Most of the marches are now over rough rock wastes which, during the summer months, radiate the terrible heat of the sun; there is no wonderful scenery to relieve the landscape; you find yourself thinking back to stories of the "beggar" coolies who would have trodden this road with heads down,

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Balti AV2
Dard AV3



B 135

washing are wasteful, and with better appliances the industry might give a large return. Arsenic is met with, and sulphur abounds. Copper is found in Rondu, and white nitre exists in several places, but is not collected.

B 439

There is very little trade. Tea, cloth, sugar, and rice are imported, and there is a small business in salt from Ladākh. The most considerable export is that of apricots and apricot kernels, but raisins are also exported to Kashmīr. A special manufacture is a very close thick black *pattū* (*frekhan*), resembling the cloth of which pilot-jackets are made. A curiosity is the *zahri-mora*, a green soft stone like an inferior jade found in the Shigar valley. Cups and plates are made of it, and in Kashmīr and the Punjab it is used as an antidote to poison and as a cooling lotion in eye diseases. Commerce and trade.

B 286 135 415

Communications are of the worst description, and money judiciously spent in road-making would add greatly to the comfort and prosperity of the Baltis. Several routes connect Baltistān with Kashmīr, Ladākh, and Astor, and one dangerous track leads to Gilgit. Of the Kashmīr routes, one passes over the Deosai plains. These lie at an elevation of 13,000 feet, and are surrounded by a ring of lofty mountains. For most of the year they are under snow, and even in the summer the cold at nights is intense. The so-called plains are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures of Deosai. Roads.

B 487 133

B 631 642 651

Baltistān has recently been placed under the charge of the Wazīr Wazārat of Ladākh. His local deputies are the *tahsīldārs* of Skārdu and Kargil. Both *tahsīls* have recently been settled by a British officer, and it is probable that the long-suffering and patient Balti may look for better days. The ex-Rājās, or Gialpos, still exercise some authority over the people, and a definite sum out of the several collections has now been alienated in favour of each family. The total land revenue assessed at the recent settlement of the *tahsīls* of Skārdu and Kargil was 1·4 lakhs. Of this about a fourth is taken in kind. Administration, &c.

D [142] [31] 133 631

**Gilgit.**—Head-quarters of a scattered district or Wazārat of the Kashmīr State, situated in 35° 55′ N. and 74° 23′ E., at an elevation of 4,890 feet above sea-level. The Wazārat stretches south to Astor and the northern slopes of the Burzil, follows Description.

Biddulph G-3 (1873-1878) 1880 ~~AVJ Afghanistan AVJ~~
4 AVJ Dard AVJ



133 with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich
361 Valley. All the three valleys, Moolkho, Toorikho, and Tirich,
241 are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys
312 hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence
487 of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yark-
491 hoon Valley. In Kashkar Bala ingenious wicker-work foot-bridges are made of plaited osiers. They are called "*chipul*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

133 Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies
[241] in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large
[131] and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower
• 132 intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy
161 and frequent rainfalls. Further to the south the population
increases in density.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurez is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and some other respects the place reminds me much of the valley of Pādar. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurez are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishangangā Valley, we had already come into the tract occupied by Dārds; in the village of Gurez itself there is a mixture of Dārds and Kashmīrīs, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dārd language, a language quite different from Kashmīrī, are spoken. Where the two large streams meet, just above Gurez, is the end of the wider part of the valley. The southern stream may be said to be a continuation of the Kishangangā, as its course is the longer, and it has, I believe, the greater volume; it flows from the district called Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassable except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Burzil, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. Our own way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 4000 or 5000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaus above the level of it, formed by the alluvium of side streams; over these the path leads us, past several small villages; on the mountain-slopes is a good deal of pine-forest; as the level of the valley rises the forest does not reach so high up the sides, and farther on the pine is replaced by spruce and silver firs.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



From Hattú Pír there is a great descent, of about 5000 feet, by a zigzag road, steep and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Hattú spur nearly meets the mountain on the opposite side of the Astor River, leaving but a narrow channel for the water. Here the Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strange one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial tracts, over nine miles of which, with small ups and downs, we have to go before reaching Bawanjí.

## BAWANJÍ.

This is a spot where at one time was a good deal of cultivation, and it is likely that fruit-trees once shaded it; but during the wars of two or three generations back it was laid waste and became entirely depopulated, and nought but bare ground remained. At that earlier time it was inhabited by Dárds, but was ruled, as I am informed, from Rondú; it was by Sulaimán Shāh's invasion that it was laid waste.* At the present time Bawanjí has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dográs; it is manned by about seventy men, and as many more are in barracks outside. There is here also a prison, where a gang of incorrigible Kashmírí horse-stealers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley here is warm and dry; with irrigation two crops can always be raised.

* See Chapter XII.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AVs



132 raised. In winter snow seldom falls, but on occasional years it may do so to the depth of an inch, melting away with the first
133 sun. The mountains round are lofty, rocky, and bare; these increase the summer's heat. There is a fall of about 250 feet to the river Indus, which has here a width of 160 yards; the water flows smoothly, and has, I think, a considerable depth; the ferry is a mile or so above the fort. Immediately opposite comes in the Se stream, while the Gilgit River falls in a few miles above.

## GILGIT.

103 From the mouths of the Dárd people, when talking among themselves, in their own language, the sound of this name seemed to my ear such as would properly be represented by the spelling *Gilyit*.* But all people of other races who have had occasion to use the name—Kashmiris, Sikhs, Dográs, and Europeans—have caught the sound as *Gilgit*, and used this form until it has become so much known that it would be inconvenient, not to say useless, for me to attempt to change the name.

131 The district of Gilgit consists of the lower part of the valley
42 of a river tributary to the Indus, which, rising in the mountains that bound Badakhshán and Chitrál, flows south-eastward until it falls into the great river, a little above Bawanji. The length of the course of this Gilgit River, speaking roughly and only following the greater changes of direction, is 120 miles, which are thus divided,—Yásin includes a length of 60 miles, Punial of 25 miles, and Gilgit of 35 miles. Yásin is beyond the Maharaja of Kashmir's boundary; Punial is within it, being governed by a Raja dependent on and aided by the Maharaja's power; Gilgit is administered directly by the Maharaja's officers. This refers only to one line of valley—the main one; besides this there are important branch valleys belonging to Yásin, and there is a long tributary valley on the north-east, which is occupied by two other small states—Hunza and Nagar.

* Vigne says that the real name of Gilgit is said to be "Gilid." Dr. Leitner speaks of "Ghilghit or Gilit."

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV2



time dispossessed of it; this is built in the Dárd style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dográs; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built cornerwise on to the fort, was what was called the *Sangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars. 712

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4800 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawanjt, whose elevation is given by the G. T. Survey, to be the nearer. 133

The climate of Gilgit is not unlike that of Baltistán, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungí, mán, and masúr), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any perfection), walnut, pomegranate, and sarshing (*Elæagnus Moorcroftii*, called there anáb, sarshing being the Tibetan name); besides musk-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmir, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for kamarbands. 132 241 231 286

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better. 135

L: Drew G-8 (1863-1872) 1871 AVI Kashmir
Dard AVI



At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others leave for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yasin chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself [illegible] Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

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duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahoor*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

The remains of ancient stone buildings and Buddhist sculptures suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Sri Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new ruling dynasty at Pindikhan. His descendants ruled in Gilgit for [illegible] years, and their power appears to have extended to Chitrāl and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rāi of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yāsin giving a Rāi to Gilgit. He was killed by the ruler of Punial, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsin. For the subsequent history of Gilgit, see Kashmir. The history of Astor, or, as the Dogrās call it, Hasora, is intimately connected with that of Skārdo. More than 300 years ago Ghāzi Mukhpun, a Persian adventurer, is said to have married a princess of the Skārdo reigning family. The four sons born of this union became Rāis of Skārdo, Astor, Rondu, and Khermang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rāi of Astor is the lineal descendant of Ghāzi Mukhpun. The Dogrā rule has secured peace to the people, but it will be long before the country recovers entirely from the devastating slave-raids of Chilās.

The Wazārat contains 164 villages, and the population, according to the Census of 1901, is 60,883. The pressure on the cultivated area is great, the density being 1,035 persons per square mile. The people of Astor and Gilgit would be

4c Dwarad G-8 (1888-89) 1900 AVI Kashmir
Dard AV3



The Bunji plain now holds but a small fort, commanding the ferry six hundred feet below, and a patch of cultivation. It only wants water brought on to it to make it blossom like the rose. But the climate is not pleasant; the heat in summer all down the Indus valley is very great; 125° in tents is not uncommon in May. We found our camp very hot, as our tents were little double-fly tents, seven or eight feet square, just high enough for a tall man to stand up in with a few inches to spare. Our servants, orderlies, and guard were in single-fly *sepoys' tents, and we were all thankful for the shade* of a few trees. We visited the fort, which stood on the edge of a great ravine leading into the Indus, surrounded on two sides up to the very walls by fruit-trees, under which some hundreds of Kashmiri irregular troops were now camped. All the arrangements for water-supply, magazines, and commissariat were of the vaguest.

At Astor we had begun to hear rumours of the heavy losses the Kashmir troops and coolies who had preceded us had suffered crossing the passes, pushed through as they had been in the early spring. Here we heard more details of losses by snow, and now the losses from cholera, dysentery, and other diseases incidental to bad food, over-work, and no sanitary or medical arrangements, began to be evident.

We crossed the river next day. It was running three hundred yards wide, a very mill race, with huge waves boiling over deep hidden rocks in the centre of its course. We crossed on a large raft, about eight feet by ten, made of a light framework of wood and bamboo, floated on half-a-dozen inflated

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



133
132

If you stand high up on a mountain side, in any part of the Hindu-Kush, and look up or down the valley, you will always see projecting into it, at varying intervals, usually making an angle of from ten to fifteen degrees with the river level, and invariably at an entirely different slope to that of the main hill-sides, a series of fan-shaped spurs, poured out as it were from the mountains behind. These are the alluvial fans on which in almost all cases the first cultivation in a valley commences, and from which, if there is flat ground round their bases and enough water is available, the cultivation extends. The fans are formed by streams draining the inner mountains which have cut their way through the hills forming the main valleys. They are composed of boulder clay, and show very often distinct traces of stratification. Rain rarely falls below an altitude of eight thousand feet in these parts, and the streams as a rule can cope with the drainage from the hills. But in the spring, when the heavy melt of snow commences, and when consequently the hills above that level are for days together clothed in mist and drenched with rain; or in summer when, after ten days of brilliant weather, a three days' storm rages and the fountains of heaven are opened on the higher hills, the streams cannot drain the hill-sides sufficiently quickly. They become heavy with mud, loosened boulders crash into them and are swept down, the main ravine becomes more and more choked as the tributary streams pour in, and at last in a solid mass forty, fifty, sixty feet deep, it pours its stream of mud out of the hills into the river valley, the stream at once expanding as it leaves the embrace of the enclosing cliffs. In this

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



133 way every fan has been formed, the stream which
132 made it cutting its way through its own fan to reach
the river.

The mud flow of which we saw the traces was a mere baby; it had only covered rocks ten feet high in the stream bed, and made a miniature fan where it debouched, but its force was attested by the huge boulders it had moved. These mud flows come down with terrible rapidity and irresistible force, and with no further warning than a tremble of the ground like an earthquake and a grinding roar, followed immediately by the wall of mud and rock: man or beast caught in a ravine by them is lost. The peculiar formation so common in the Hindu-Kush by which a stream, with a catchment area perhaps thirty to fifty miles round, cuts its way into the main river through a gorge fifty feet wide, with walls several hundred feet in height, is what makes these mud
491 flows possible and so dangerous. No one who had not had his attention drawn to them would believe in their action. When making the road down to Chilas in 1893 I found a bridge being built over a ravine apparently in a perfectly safe situation about thirty feet above the bed. The engineer in charge would not believe that it could be unsafe till I showed him on the cliffs not fifty yards from the bridge traces of a mud flow, which I knew was only a year or so old, some thirty feet higher than his bridge site.

725 About twelve miles from Gilgit we passed lines of sungahs, stone breast-works, following the edge of the cliff above the river, and blocking the ravine heads leading into it, and asked their meaning. The road at this point dropped into the river bed, and led for a

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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172 and construction, and in no case, search however closely, did I find trace of an inscription or of carving. In one place cup markings on a rock built into a wall caught my eye, but I was at the moment being swept along in the centre of a cavalcade of Chitralis who had come to receive me, and I could not stop. I hunted for this stone again many times, but never found it, and, in any case, cup markings are an enigma. The only attempt I ever saw at sculpture was the production, in outline, chipped through the glazed weather surface of rocks, of the figures of animals, generally markhor and ibex. I examined a great many of these carefully, but it was extremely difficult to arrive at any satisfactory conclusion as to their age. Some were evidently very ancient, others may have been quite modern, though I must say I never found one fresh cut. The curious thing to me was that I never found the figure of a man or horse. I never got any satisfactory explanation about them, but they are probably the outcome of a desire to pass the time on the part of shepherd, sentry, or mere idler.

133 We crossed over to Mastuj by the Shandur pass,
132 at an altitude of over twelve thousand feet, camping on the top of the pass, which is a flat plateau with lakes on it. The line of mountains over which the pass leads is the connecting link, the only one, between the Hindu-Kush and the Hindu Raj ranges. The march from Ghizr to the top of the Shandur is easy, through a broad valley filled with willow and with scattered birch. We passed the road to Mastuj by the Chamarkand, which we were to use later. The cold on the Shandur was felt a good deal by our

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Chitral



men, and this was not to be wondered at, for when we got to our camp, at about four in the afternoon, an icy wind was blowing, and the thermometer was at forty—a few days before at the same time it had stood at a hundred and fifteen in the shade! In the winter the pass is very cold, but generally practicable. We found black-currant bushes on one side of the pass but no fruit.

Afzul-ul-Mulk's Deputy Governor, Abdulla Khan, met us on the Shandur. He was one of the most picturesque of all the Chitrali nobles, and on this occasion was dressed in a loose "choga," a garment cut like a dressing-gown, of gold brocade, covered with a pattern of large tea roses and bouquets of smaller flowers. The Chitrali always wears a small turban; he was no exception, but his was almost entirely gold. His under coat was of the brightest Bokhara silk; his loose bright green velvet breeches were stuffed into long Turkestan riding boots with extravagantly high heels and square toes. He was a great sportsman, and I never saw him without a hawk on his wrist, sometimes the beautiful grey falcon, often a smaller one to kill little birds. He rode a very fast walking horse with brilliantly-decorated saddlery, bits, headstall, stirrups, all heavily plated with silver, and was altogether a pleasure to look upon.

Between the foot of the pass and Mastuj the ground was much the same as before, and I noted a formidable position, which Afzul said was always held against an enemy coming from the south. A few years later it was held by the Chitralis against Kelly's force, which was advancing to the relief of Robertson, who was besieged in Chitral.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Chitral



Mastuj we found a horrible place. The valley is much broader than usual, and at one time probably held much cultivation; there is but little now. The fort is close to the junction of the Laspur valley, down which we had come, and the main valley, and we camped a mile beyond it, at the far end of the polo ground. Mastuj is about the windiest place I know; being at the junction of three large valleys there is always a wind, generally a gale.

In Afzul's territory we first saw the Chitralis show off on the "janáli," the exercise ground, which belongs to every fair-sized village. We used to be taken to this before reaching our camp, and had to sit for some time, either on our horses or on the ground, watching various feats of arms. A high pole is set up, on the top of which are fixed gourds, sometimes silver globes full of dust, and man after man dashes by at full gallop and fires at these marks. They load their guns as a rule with a cylinder of wood instead of a bullet, though a handful of fine pebbles, or a charge of shot if they can get it, does not come amiss. The latter practice is not regarded as quite fair. The mark is occasionally hit, the prize going to the lucky marksman. Sometimes you are treated to an exhibition of archery, the riders flying by and shooting at a mark on a mound of earth. The bows are very strong, being made of markhor horn, but the shooting is, as a rule, of the poorest. This sort of thing, though interesting when you first see it, becomes very wearisome when you are constantly called on to sit in a hot sun for an hour or more after a long march to watch it. But the humours of the scene were various. Afzul fairly took my breath away one day during

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



000 sleeping-place; there is no gale of icy wind blowing about under you as is usually the case if you have a bed; it is a soft, warm, elastic nest with no draughts.

224 We had been brought out by Afzul to see the national sport of shooting markhor or ibex over dogs. Long before sunrise one morning we were riding up the valley, our point being the ground between the junction of two small ravines at an altitude of ten [132] thousand feet. A cutting wind blew in our faces, and it was bitterly cold till sunrise, when the wind dropped, and was soon blowing gently uphill. This behaviour of the wind is universal except in rainy and cloudy weather, and is of great assistance to the stalker. Leaving your camp or sleeping-place under a rock, one, two, or three hours before sunrise, according to the height you are at, and the height you wish to reach, you toil uphill. By sunrise you are well above the game, which in another hour or so, after feeding, will also begin moving uphill; the wind, by that time blowing from them to you, is in your favour. The uniform slope of the gigantic mountain sides, the generally uniform character of the ravines which cut straight down the hill, tend to make the wind very steady, and you have few of the exasperating shifts which you would expect at home. The moment that cloud and mist envelop your stalking ground, however, the conditions change, and the wind becomes as treacherous and catchy as elsewhere. Advantage is taken of the wind in hunting with dogs. They are let out an hour before dawn and are hunted along the base of a line of hills in which game is supposed to harbour. The moment the dogs get the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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camp, the outside being composed of Bokhara silk in broad bands of red and gold. Our first halt was at Shoghot, a point at which all the roads leading over the passes mentioned above converge. We passed over the Chitrali racecourse on the way, a stretch nearly four miles long of flat ground which, once cultivated, has been ruined by floods, and is one mass of sand and stones. At the far end of the plain is a raised mound, the Mehtar's grand stand, and the course was the full distance. How any horse could survive being raced four miles over the stones is difficult to understand, but they did. Afzul-ul-Mulk amused me by saying he had a horse which was undefeated over this course, and that he much regretted he had not taken him to Calcutta and entered him at the races there, as he certainly would have won the Viceroy's Cup, the Derby of India. After passing over this open ground, the road runs through a limestone gorge, with absolutely perpendicular sides.

As it was now autumn, and the rivers had shrunk, we marched as a rule up the bed of the stream, which was crystal clear and full of fish, fording a dozen times a day with the water to our saddle-flaps. The trees were just turning, and every valley you looked up was ablaze with "the flying gold of the ruined woodland." We passed many wild duck decoys, at constructing which the Chitralis seem very clever. They run off a portion of the stream on to a flat field, making a pool twenty yards or so square, at one corner of which the water runs in. Here they make a wicker cage with a wide mouth and tunnel gradually tapering up-stream.

[When leaving Chitral -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Chitral



223 it is tamed by want of sleep and hunger, begin to feed it, and to use the lure. The large grey falcon they mostly use is a lovely bird, and they are devoted to the sport.

The Mehtar used to go after chikor every day almost, and we once got an excellent exposition of the sport in his company. We rode up the valley a short way, and took our stand on the edge of a very steep fan, beaters having gone a couple of miles further up the valley to move chikor, the mountain partridge. In a few minutes we saw a covey coming skimming along, following the contour of the hillside, as they always fly to avoid the dangerous open, and going the pace driven partridges can go. The Mehtar unhooded his falcon, and stood at the edge of the cliff, eagerly watching the approaching birds; as they passed there was a quick move of the wrist, and the grey death shot down like a passing shadow, and killed a couple of hundred yards from us. This was repeated again and again, generally with success, but a falcon loosed a moment too late had no chance. I had a beautiful falcon given me, and had some very good sport with it sometimes, but my native friends coveted it so dreadfully, and begged for it so persistently, that I finally had to give it away.

132 291 The winter was now coming on, though it was but the beginning of October, and we had heavy falls of snow on the higher hills, which made the weather perfect, but rather cold at night. The Chitralis began to dress accordingly, and in addition to the ordinary brown woollen gown, which all classes wear, we now saw bright cotton-wadded coats of flowered green or pink.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



000 away for want of permission. Had any one else been Foreign Secretary, I might have chanced it, and come without leave, but I could not run the risk of being cut up, and of my brother getting blamed, so bewailing our luck, we turned our faces sadly and definitely to India.

159 Afzul-ul-Mulk came as far as the Chamarkand with us, and took leave there, after an abortive attempt at another ibex hunt with dogs. His country had been a pleasure to travel through, all the roads having been repaired, and the rough places made smooth in his anxiety to please. Pleasant as he had been, the more one saw of him the more the intriguing and ruthless savage came out, and the more I distrusted him. Still, he was a courteous host and a pleasant companion, and I was sorry to say good-bye to him.

•132 It was far colder[1] than when we had last been on the Chamarkand; the snow in a light sprinkling was on the pass, and covered the mountains in all directions down to twelve thousand feet. Frost had taken a firm hold of ground and stream, and the banks of the latter were hung with icicles. The road down ran through a broad open valley, that carried one back to the moorland at home on an autumn day. Clouds hung over the hills, dropping shifting curtains of snow and sleet, the distant mountains stood out dark blue and purple with snow-covered tops, the nearer showed grey dashed here and there with bright colouring from the grasses in their autumn tints.

233 The jungle in the stream bed had turned a dark red brown, and among the snow-sprinkled tussocks of dead and dying grasses fed a great herd of highland

[1] [In October -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



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It was the middle of August before we left Gilgit, and the heat was very great. The first march to Nomal presented nothing but the normal difficulties, and was on the whole good. The fort, which had been besieged the year before, was a fairly strong one, but was commanded on three sides by modern rifle fire, and was as usual insanitary and crowded.

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The next two marches to Chalt, the actual frontier post, were very trying; the road ran between great cliffs in a narrow gorge worn by the raging river, and the heat was intense. The parris were the worst we had seen, so bad indeed that we could not take our horses with us. The Chaichar Parri, the last before we reached Chalt, was a famous position, the outpost to the Hunza-Nagar valley, and one which had never been forced. No horse had ever been taken over the cliff, which had been purposely left in its impassable state, the path running across a hideous precipice on the narrowest possible shelf only a few inches wide. Biddulph describes this piece of road as worse than any ground he had ever crossed when stalking in the mountains, and it certainly was pretty bad. We were met on the far side by a deputation from Nagar, with horses for our use. The Chalt fort had only been held on sufferance by the Kashmir troops; it was a miserable square enclosure, with no proper command over its water-supply, and was dominated by another fort occupied by the Nagar people, and situated within a couple of hundred yards.

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I was joined on my march by Raja Bahadur Khan of Astor, who was closely connected by marriage with both the Hunza and Nagar ruling families, and by Raja Akbar Khan of Punyal. I was anxious to show

1: Leitner L-8 (1866-93)1893? AVS Dard AVS
Chitral



birth) of Brôz; Abdur-Rahman (low-born) at Owir (Barpèsh), and Badshah-i-Mulk, also of Owir, who was reared by the wife of Fath-Ali Shah. There are no doubt other brothers also whose names I do not know. Murid, who was killed by Sher Afzul, is also an illegitimate brother.

A few words regarding the places mentioned in recent telegrams may be interesting: Shogôth is the name of a village, of a fort, and of a district which is the north-western part of Chitrál, and it also comprises the Ludkho and tributary valleys. Through the district is the road leading to the Dara and Nuqsán passes, to the right and left respectively, at the bottom of which is a lake on which official toadyism has inflicted the name of Dufferin in supersession of the local name. Darusip (Drôshp) is another big village in this district and in the Ludkho valley, and Andarti is a Fort in it within a mile of the Kafir frontier. The inhabitants of Shogôth are descendants of Munjanis, whose dialect (Yidgah) I refer to elsewhere, and chiefly profess to be Shiahs, in consequence of which they have been largely exported as slaves by their Sunni rulers. Baidam Khan, a natural son of Aman-ul-Mulk, was the ruler of it. The Ludkho valley is traversed by the Arkari river which falls into that of Chitrál. At the head of the Arkari valley are three passes over the Hindukhush, including the evil-omened "Nuqsán," which leads to Zeibak, the home of the heretical Maulais (co-religionists of the Assassins of the Crusades) in Badakhshán. It is shorter, more direct, and freer from Kafir raids than the longer and easier Dora pass. *Owir* is a village of 100 houses on the Arkari river, and is about 36 miles from Zeibak. *Drasan* is both the name of a large village and of a fort which commands the Turikoh valley, a subdivision of the Drasan District, which is the seat of the heir-apparent to the Chitrál throne (Nizám-ul-Mulk). Yet the *Pioneer*, in its issue of the 5th October last, considers that Lord Lansdowne had settled the question of succession in favour of Afzul-ul-Mulk, that Nizám-ul-Mulk would thus be driven to seek Russian aid, but that

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TIRICHMIR FROM CHITRAL.

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and have at all times borne a high reputation for bravery. In former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1851, to the Maharajah Golab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Lolab Valley, and one from Astor by the Mazenoo Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not be re-built. Takk is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

The love of music, dancing, and polo, which are so marked among all the neighbouring communities, are unknown in Chilas; and ponies, which are common enough elsewhere, are scarce.

The country is bare and treeless. The village of Chilas is situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Booner, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve goats and three tolas of gold since 1842. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bót and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bóte are now the most prosperous family in Chilas.[1] Tradition still preserves the name of Naron, a

[1] This is perhaps the origin of the name "Bhot," applied indiscriminately to all Dards by Cashmere officials.

Ra to his poorest subject, lived entirely by agriculture. According to tradition, Shiri Buddutt's rule extended over Chitral, Yasin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nagar, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahommedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yasin, three centuries later.

A glance at the map will show that Gilgit is situated in the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,600 feet; while half of the tract thus included still remains to be surveyed. A rival to Everest and Kinchinjunga may yet be found among the mountains of Kafiristan.

From Gilgit, mountain roads radiate into all the surrounding valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. Here the wild goat (*C. Falconeri*) roams in great numbers almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. Rutilans*), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayanus*) are rarely disturbed by the hunter's voice. On the lower and more barren hills, below the forest, are to

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be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tsungling. (The Onion Mountains.)

The principal difficulty in communication is caused by the rivers, which in winter are shrunk to small dimensions, but in summer, fed by snow-fields and glaciers of enormous extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

Nearly half way between Gilgit and the Indus is the Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of refuge when hard pressed by external enemies. The Bagrot people belong almost entirely to the Shin caste.

A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty mountains it drains. Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

rocky ledges, sometimes letting oneself down nearly to the water's edge, then ascending 200 or 400 feet above the stream, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knobs and corners where no four-footed animal less agile than a wild goat could find a path.

Immediately above the head of the river is the district of Chaprot, consisting of the fort and village of that name and three other villages. This has always been a fruitful source of contention among the rulers of the three states of Hunza, Nagar, and Gilgit, between which it is situated, principally on account of the fort, which, according to local ideas, is impregnable. It is situated in the angle formed by the junction of two streams, with high precipitous banks, and can therefore only be approached from one side. It has belonged in turns to all three states, but at present is garrisoned by Cashmere troops. Continuing up the valley to the eastward, at about 52 miles from Gilgit, the residences of the rulers of the two states of Hunza and Nagar are reached, the river forming the boundary between the wild two.

The view of the great Rakipoosh Mountain from the north side is truly striking. From the water's edge it rises without a break for 19,000 feet to its topmost peak, which is over 25,000 feet above the sea-level. Its lofty sides, girdled with dark pine forest and seamed with glaciers and *mers-de-glace*, some of which reach nearly down to the water's edge, overlook numerous fertile settlements which are nourished by streams flowing from the great mountain. Above the forests extensive fields of snow sparkle and glitter in the summer sun, while, overtopping all, great points of granite, on whose steep sides the snow can scarce find a resting-place, give emphasis and unity to a scene not easily forgotten.

Above Hunza the course of the river, which rises in the Hindoo Koosh, lies entirely in Hunza territory. The people of these two states, of whom so little is known, have been counted as mere robber tribes, who have brought themselves into notice by their depredations on the caravans between Yarkund and Leh. This is, however, scarcely a just estimation of them. They are of the same stock as the people of Yassin, Punyal, and the majority of the people of Gilgit and the neighbouring valleys. So far from being mere robber tribes, they are settled agricultural communities, living under rulers who boast of their long unbroken descent from princes of native blood. Hemmed in by lofty mountains, they are

Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Chor,* which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Bourish, but the language spoken is Shina. In religion they are mostly Maulais, a few Sunnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gakhuch, which is the residence of the Rao Adut Khan, a member of the Boorooshal family who owe allegiance to Cashmere and receive a yearly subsidy in consideration of his holding this frontier post. Gakhuch is a place of some importance, as it commands the mouth of the Karoomdar Valley as well as upper part of the main valley.

Opposite Gakhuch, the Karoomdar Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as recommended by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkomun or Ishkoman to the foot of the Darkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomdar Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

* Meaning "a turquoise rock."

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from the Wakhis and Sirikolis, but the wars of the Yasin rulers since the beginning of the century have been the most powerful agent in depopulating the country. The security given to inhabitants in one way has been accompanied by a fresh source of danger to them in another. More than once the glacier has temporarily dammed up the stream until sufficient water has accumulated to burst the barrier and carry destruction to the valley below. At Ennit there is a hot mineral spring.

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## CHAPTER V.

### YASSIN—CHITRAL.

FOUR miles above Gahkuch, the frontier fort of Ponyal, the valley contracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Ponyal and Yassin, and a small guard is maintained on either side of them; the 4 miles of debatable ground between them being claimed by neither state. Passing into Yassin territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags with perpendicular scarps. Sixteen miles from the Ponyal frontier the mouth of the Wooroshigoom Valley is reached, and 10 miles beyond the junction is the village of Yassin, or Yesoon, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yassin the foot of the Darkot Pass is reached, whence Surhad on the right bank of the Oxus is at a distance of only two days' journey. For about four months in the year horses are unable to traverse this pass, but men on foot can find a passage at all times, except for about two months in the depth of winter. The height of the summit of the pass is probably about 14,050 feet. The village of Darkot at its foot is memorable for the treacherous murder, in 1870, of Mr. Hayward, the first Englishman who visited Yassin.

The people of Wooroshigoom, as already mentioned, belong to the Shoorish stock, and speak the same language as that spoken in Hunza and Nagar, with only slight variations of dialect. This applies only to the main body of the tillers of

Mr. Biddulph G-3 (1873-1878) 1880 AVJ-Afghanistan-AVJ-
4 AVJ Dard AVJ



172 perfect preservation is situated on the tongue of land formed by the junction of the rivers near Goopis. Vigne mentions having been told of these circles when at Astor. They are in all probability funeral mounds.

Circular stone sepulchral mound at Chashi.

133 At Chashi the road leaves the main valley, which above that place becomes still more narrow and precipitous, and rises suddenly among the rounded hills to open Pamir-like ground past the Pandar Lake. This lake is 2½ miles long and half a mile broad, and is situated at an elevation of 9,400 feet. It is said to have been formed by a landslip about seventy years ago, and is now gradually drying up. [341] Eleven miles beyond Chashi the large straggling village of Ghizr (called by the Shins Shevare) is reached, which gives its name to the whole district. At Ghizr a considerable stream joins the main stream from the south, by which a [197] good road leads into the head of the Swat Valley. At Chashi the Shina language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from the Kashkar Valley and settled in the Ghizr district, from which they have expelled the Shins. Close above Ghizr the valley contracts for a few miles, then curving round to the south opens out again to a breadth of a mile and a half, gradually contracting again to its source in the mountains at the head of the Swat Valley. This is the most western source of the Gilgit River, the different branches of which, as will be seen from the map, drain an enormous tract of country. The number of large streams rising on the north side of the mountains at the head of the Swat Valley, appears to indicate the existence there of snow-fields and glaciers of great extent.

Thirteen miles above Ghizr the road leaves the valley, and ascends for 3 miles through broad grassy slopes to the Shandur plateau, which, at the height of about 12,000 feet, is about 5 miles in breadth and perfectly level. There

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PIRICHMIR FROM MASTOOCH.

[facing p. 59]

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4 AUS Dard AUS



133 are two pieces of water on it, the largest of which is 2½ miles long and three quarters of a mile broad. There is no surface drainage from either lake. Across the Shandur plateau lies the principal thoroughfare between the Kashkar Valley and the valleys to the eastward, and it is open to traffic of all kinds throughout the year. The peaks overlooking it on the north and south rise to a height of some 2,000 feet above the level of the plateau. On the western side the descent is somewhat abrupt into the narrow but fertile Laspoor Valley. The stream forming this valley takes its rise in the mountains at the head of the Panjkora Valley, and 15 miles from the foot of the Shandur plateau joins the Kashkar Valley at Mastooch at an elevation of 7,500 feet. The valley above Mastooch to the foot of the Baroghil Pass is called Yarkhoon, or, "the friend's murder," from the fatal termination of a quarrel between two fellow-travellers which once occurred in it. Below Mastooch it is called Kho, the whole being known as part of Kashkar Bala, and forming an important part of the possessions of the Khushwakté family, who, however, prefer Yassin as a residence. Mastooch is capable of supporting a considerable population, and the valley for many miles averages from three quarters of a mile to a mile in breadth. Looking down the valley from Mastooch, the magnificent mountain of Tirich Mir[1] fills the whole view. Looking up the valley from Chitral, it occupies the whole landscape in the same way, and it is said to be equally conspicuous from Zebak in the Oxus Valley. It is visible also from many points in Kaffiristan, where it is called Meysurmoon. Many wonderful tales are related about this mountain, one of which is, that in a deep glen high up on its snow-clad sides is a large tank of great beauty lined with blocks of white marble.

From the foot of Tirich Mir the Tirich Valley runs northwards for over 60 miles, gradually curving round to the eastward till it joins the Toorikho Valley, and the two streams combined, after a further course of nearly 40 miles in a southerly direction through the Mooikho Valley, join the Kho Valley 25 miles below Mastooch. These valleys form the region known as Kashkar Bala, the whole of which,

133 103

[1] Sir H. Rawlinson (in his Monograph on the Oxus, *Journ. Geo. Soc. Journal*, in discussing the etymology of the word Pamir, has suggested the connection of the second syllable with our English word "moor," but in Tirich Mir and Dyrmir (Nanga Parbat), not to mention Mount Meru of the Brahmins, there is nothing to connect the word "Mir" specially with the idea of a lake country.

In Baber's Memoirs (page 313) it is especially mentioned that *Mir* means a hill, but it is not specified in what language. The pronunciation appears to be properly "Mer," and not "Mir."

Biddulph G-3 (1873-1878) 1880 AVJ Afghanistan AVJ
4 AVJ Dard AVJ



with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich Valley. All the three valleys, Moolkho, Toorikho, and Tirich, are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work foot-bridges are made of plaited osiers. They are called "*chiptil*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy and frequent rainfalls. Further to the south the population

1: Drew G-3 (1862-1872) 1875 AV3 Kashmir
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# CHAPTER XVII

## DÁRDISTÁN: THE COUNTRY.

THE ROAD FROM KASHMIR TO GILGIT — ASTOR — BAWARÍ — GILGIT — PUNIÁL — INDUS FLOODS.

THE name written above is one that includes all the land inhabited by the Dárd race; but since that reaches beyond the bounds of the country I have set myself to describe, I must limit this chapter to that part of Dárdistán which is confined within the Maharaja of Kashmir's dominions.

In accordance with the plan previously adopted for other parts, I shall first show the geographical connection of this country with some that we have already become acquainted with by giving an account of the road between Kashmir and Gilgit, a principal place in Dárdistán. Then I shall describe different parts of that country, saying something under the headings of *Astor*, *Gilgit*, *Bawarí*, and *Punial*. In the next chapter I shall speak of the inhabitants, of the Dárds themselves; afterwards, some account of the later events that have affected Gilgit and of the political state of the neighbouring valleys will be given.

### THE ROAD FROM KASHMIR TO GILGIT.

This road is traversed by the Maharaja's troops and those who carry their supplies, and by few others. It is twenty-two days' march from Srinagar to Gilgit; the details of the marches will be found in Appendix IV. (Route 9 b).

The way usually adopted is to drop down the Jhelam by boat and cross the Wular Lake to a place called Bandipór, whence the start by land is made. There is first to be crossed the ridge which intervenes between the Vale of Kashmir and the Kishengangá Valley. It takes more than a day to reach to the summit of this

1: Drew G-1 (1862-1872) 1875 AV1 Kashmir
Dard AV1



133 The path zigzags up a spur for a rise of some thousands of feet and then comes to a part where the slope up is more gradual; here the ground is varied, being broken into sweet little flowery dells surrounded by fir-trees. The first halting-place is Trigbal, 4000 feet above the level of the Kashmir Valley, an oval opening in the dark fir-forest, filled by a pond of artificial make. From some spots near we command views of the Vale we have left, and of the great lake and the marshes beneath us, and of the opposing Panjál Range, whose peaks, separated from their base by a great depth of mist-hidden ground, catching the sun's light, looked like mountains of another world. From Trigbal a rise of between 2000 and 3000 feet more, up the same spur, brings us to the ridge. The Pass is hardly a depression in it. On the other side the road descends through somewhat similar but on the whole more wooded ground; after a day and a half's march from the ridge, the banks of the Kishengangá, at a place called Kamalobán, are reached. Thus, then, in traversing 24 miles of road, or as the crow flies a distance of but 16 miles, and rising and descending some 6500 feet, we had crossed the northern bounding ridge of Kashmir.

The Kishengangá River rises 40 miles to the eastward of this spot, among the mountains behind Dras. At Kamalobán it is a fine swift stream; as it goes on it receives the drainage of many lateral valleys in a country that is wooded, from which we may be sure it is another has plentiful moisture; so the current increases in volume, until, when it joins the Jhelam at Muzaffarábád, it has come to be of equal importance with that river. There is a tract beginning a few miles below Kamalobán where the valley is so narrow and the hill-sides so steep that, although the climate is favourable, no cultivation exists and there are no inhabitants; indeed, it is almost inaccessible.

134 From Kamalobán our way leads up the valley. A short march 135 past pine-covered hills brings us to Gurez, a chief village, of which the hamlets are little clusters of log huts. This place, which gives its name to the district, is where, for some four miles in length, the valley is rather wider than at other parts, being from

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurez is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and some other respects the place reminds me much of the valley of Pádar. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurez are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishangangá Valley, we had already come into the tract occupied by Dárds; in the village of Gurez itself there is a mixture of Dárds and Kashmirís, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dárd language, a language quite different from Kashmirí, are spoken. Where the two large streams meet, just above Gurez, is the end of the wider part of the valley. The southern stream may be said to be a continuation of the Kishangangá, as its course is the longer, and it has, I believe, the greater volume; it flows from the district called Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassable except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Burzil, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. Our own way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 4000 or 5000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaux above the level of it, formed by the alluvium of side streams; over these the path leads us, past several small villages; on the mountain-slopes is a good deal of pine-forest; as the level of the valley rises the forest does not reach so high up the sides, and further on the pine is replaced by spruce and silver fir.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



● 133 From the place called Bangla a road for Astor and Gilgit leaves the valley and rises the ridge on the north; this has of late years come to be considered on the whole the easiest route to those places; the Pass just above (called Kamrî) is little over 13,000 feet, and the way is shorter by some five miles than the other. But the other is the one we will follow, continuing in the [341] valley. There are now no more villages, though at one place, [341] called Minmarg, a little buckwheat is grown (at an elevation of about 10,500 feet) by villagers from below, who come there in the summer, but the crop with difficulty ripens. At this place, and farther up the valley to the south-east, are moraine-mounds of old glaciers. The last halting-place on this side the watershed is at [137] Burzil. Up to here there was no sign of a Tibetan climate; and as far as I, not being a botanist, could tell, there was the same vegetation, of forest, thick grass, and flowers, as in Kashmir.

487 133 At Burzil two roads part; one (spoken of in the last chapter) leads north-eastwards across the Deosai plateau to Skârdû, the other, going due north, will bring us to Astor. Following this latter, we rise, not very steeply, a height of about 2000 feet in five or six miles; the Pass, which is called Dorikun, is 13,500 feet high; it is not a defile, but a neck between the two parts of a rocky ridge; this is of granite, and the peaks here have a character not uncommon with that rock—they are massive in general form, but serrated and jagged at the uppermost edge; soon beyond the rock changes to slate and altered slate. Having crossed the Pass we are in the basin of the Indus; we are on the eastern branch of the Astor River. The valley in which this flows we now descend.

This Pass is crossed on the fourth march from Gurez; after gradually descending for three more marches, down the narrow valley enclosed by not very steep mountains, we come to where the eastern branch of the Astor stream falls in; it was along this latter that the other road would have led us that branched to the left some way back; then another few miles and we reach Astor. Of the two Passes crossed by these two roads the Dorikun Pass is the easier, and, although rather higher, is more practicable when under snow; it opens in the spring a few weeks earlier, and it

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
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remains open in the autumn a few weeks later, than the other; 487
the way, however, as before said, is some miles longer. Keeping 133
back the account of the valley of Astor for another subject-heading,
we will now just finish the route, considering it merely in the light
of a road to be got over.

Astor we may count thirteen or fourteen marches from Sirinagar. Thence five marches bring us to Bawanjī on the Indus. Down to this point laden ponies are not uncommonly brought, but there are many places very trying for them; the worst is the descent of the Hatū Pīr, a spur-pass just above Rāmghāt, one march short of Bawanjī. As far as Gilgit itself laden ponies are seldom taken, on account of there being a few spots where it would be very difficult, if not impossible, for them to pass. From Bawanjī to Gilgit there is a distance of three or four marches. One has first to cross the Indus; the passage is now easily effected by a ferry-boat; then the road leads some 12 miles up the So Valley, whence we cross a 2000-foot ridge, after which we descend into the Gilgit Valley; one march along this brings us to Gilgit itself, over 230 miles from Sirinagar.

## ASTOR.*

We will now look more closely at the Astor Valley, through 133
which we hurried. Its two chief branches have a length of 60 or 70 miles, reckoning from the source of each to the junction of the Astor River with the Indus. The more easterly of the two, that one down which came the road we traced, I have only seen under snow, and I have not much more to say about it.

At the head of the westerly branch is the Kamrī Pass, of 137
13,000 feet; the rest of the ridge being at heights of 14,000 and 132
15,000 feet. The descent on the north is steep for 1000 feet, and then the valley falls with a gentle slope. On this north side of the ridge a slight difference in the vegetation is observed as compared with that of the Gurez Valley; the grass less completely clothes the hill-sides; the beaks fern does not so much abound;

* The Dogrās say call this place "Hanza," but its name in the mouth of a Dard is Astor

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



and the pine-forest is less extensive, while spruce-fir has become rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattû, are some apricot trees; at the next place are some small walnuts; while at Chagâm, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

But in that upper part it is chiefly traces of former cultivation that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilâs. The Chilâsis are a Dârd race inhabiting a long valley on the west of Diyâmir or Nangâ Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenû Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hattû Pass and Dûiyân. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Mahârâja Gulâb Singh to send a punitive expedition against Chilâs; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenû Pass. The Dogrâs were in great straits for provisions, as the communications were

4 [i.e. Astor Valley — A.J.]

1: Drew G-3 (1862-1872) 1875 A/1 Kashmir
Dard AV3



not well kept up, but they at last took the chief stronghold of the Chilâsis, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; as late as 1869 some half dozen of them escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilâsis into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tarshing, a village under Nanga Parbat, now go to Chilâs, while from Chilâs messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come in exchange.

It is curious that while the people of Astor are all riders and keep many ponies, those Chilâsis have none, and they used not to attempt to take away any they met with in their raids.

The Astor people, who thus in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Dras also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Baltis, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

The most interesting place I visited in the Astor country is the valley which leads up to the base of Nanga Parbat. Just beyond the last village, Tarshing, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

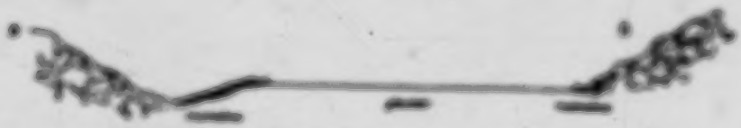
* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality unite as there represented. I have made the correction, so far as I could with certainty, in the map attached to this work. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Rondu districts: these, though I was able to detect them, I had not time to rectify; as they have been allowed to stand in mine as in the Government Map.

1: Drew G-S (1862-1872) 1875 AVI Kashmir
David AVJ



133 to the glacier which comes down to Tarshing from the north; the level of its foot may be put down at 9400 feet. This is at the base of Nanga Parbat, which mountain towers above in a great snowy and rocky mass that appears like a gigantic escarpment. The glacier in its lower course has a slope of 4° or 5°, with a width of three-quarters of a mile or so; it is much broken by curved cross crevasses, and lengthwise by one long one. This glacier is fed by three or four steep branch glaciers which reach up the mountain, and there are one or two similar steep glaciers which end off before reaching the large ones. These side glaciers, whether the tributary ones or those of the secondary sort which do not unite their ice-flow with any other, are subject to another division into kinds—they may either, rising high up, be connected with snow-beds of the permanent snow, and in this case one cannot tell where snow ends and glacier begins; or they may end off suddenly upwards, being supplied only by falls of snow from above, which remains through most of the summer in taluses at the glacier's edge.

From the village northwards, for some three miles along the left bank of the glacier, is a great side moraine, the surface of which is now grown over with forest. The annexed section across, if looked at closely, will show the relationship of the moraines and the ice. From the hollow next the mountain-side on the east one



ascends a very regular slope of perhaps 25° for a height of 600 feet; this is the old moraine, it is now covered with pine-wood. Beyond the crest of it is a little hollow, and then a second moraine loop, which, on the farther side, is bounded by a vertical cliff of 100 feet, at the foot of which is the glacier. On the right bank there is a representative of the inner one only of these two moraine-ridges. The moraine-cliff shows sections of large blocks among small stuff,

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but here and there was just a sign of stratification, not continuing /33
for far in any case; this stratified matter was, I have no doubt, deposited in temporary side lakes, such as we saw along the side of the Årandû Glacier.* Following the glacier down we see that it abuts right against the cliffs on the opposite side of the main valley, to which this may be said to be tributary; it has not at all turned, nor diminished in thickness, but it ends off three sharp against the rock; on the lower, easterly, face the ice is much cracked, and evidently is continually breaking off. I heard from natives of Tarshing, close observers, of some interesting changes in the state of the ice. It seems that up to 1850 it was in this same way jammed against the opposing rock, but at a higher level than now; that inner moraine-ridge is evidence of it having been at a level about 100 feet above its present one; at the time spoken of the whole surface of the glacier was smooth, uncrevassed; one might have walked, and indeed they used to ride, anywhere on it. The stream from the north-west, which drains other glaciers, found a way for itself underneath. Well, about that year or the next, in the winter time, the water-way got stopped up, and a lake began to accumulate in the valley above; as spring came the lake much increased; it must have been, at the last, a mile or a mile and a half long and half a mile wide, with an average depth of 100 or 150 feet, the extreme depth being about 300 feet. The people knew what was coming, and men were put on the watch; when at length the water reached the top of the glacier and began to flow over, word was sent down the valley, and all fled from the lower parts to the hill-sides; the water cut down a course for itself between the cliff and the glacier, and in doing so produced a disastrous flood that lasted three days. One main effect of the flood was to alter the course of the stream that comes down from the north, so as to make it at once fall into the main stream, instead of, as before, flowing along the near hill-side; this cut it off from the alluvial

* I never thoroughly understood how such stratified deposits came to be mixed up with the irregular glacial accumulations until Professor Ramsay, on my describing them to him, gave me the above explanation.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3



133 plateau on which the village of Chui is situated, and destroyed the prosperity of that place. On the left bank, the flood, in cutting a cliff, carried away the canal that irrigated another village; and some land and some houses at Tarshing itself were washed away. Lower down, in the Astor Valley, at Gurikot, Dushkin, and other places, some cultivated lands were destroyed, but it does not seem that any lives were lost. A curious thing followed this:—the glacier gradually sank in level, at the rate of a few yards every year, till it came down to its present position, that is about 100 feet below its former level; at the same time it became crevassed, so that now it is difficult to find a road across. It is evident that at the time the glacier abutted against the rock the ice was being compressed, and the crevasses that may have formerly existed were closed up; afterwards, the water kept open a passage, the ice was cracked off bit by bit as it advanced, and the circumstances that cause crevasses (as inequalities in the bed) acted without opposition. Now again the space between the end of the glacier and the cliff is closed up: the waters at present find a passage for themselves beneath; probably the same process of compression has re-commenced, which may again end in a complete stoppage of the upper drainage, formation of a lake, and subsequent outbreak and flood.

[34] The village of Astor is situated on the western side of the
641 valley, at the junction of one of those tributary valleys which come
1'1. down from the Nanga Parbat Ridge. It is on the remnant of an alluvial plateau, at a height of some 500 feet above the main river. This place, which used to be the seat of a Dard Raja, is now a cantonment of the Maharaja's troops, the chief station for the Gilgit Brigade. It is a collection of hundreds of small huts, which the soldiers inhabit in twos and threes; these huts are huddled or crowded together in two or three separate clumps. The number of troops is about 1200; the object of keeping them here rather than nearer the frontier is to save carriage of the supplies, which mostly come from Kashmir; the force is on the

1: Drew G-8 (1862-1873) 1875 AVI Kashmir
Card AV3



right side of the snowy Pass, and is always ready to advance to Gilgit if required. I know very little of the history of Astor. Bernier, who wrote about the year 1660, in enumerating the countries that border Kashmir, speaks of the territories of Raja Gamou. Now from geographical position I infer that this was the ruler of Astor. When the Sikhs held Kashmir, the Astor Raja was tributary to them; he had become so without any force having been sent; for a time he remained in quiet. But a curious thing happened. When Wazir Lakpat (who was lieutenant of Zorawar Singh, who was servant of Raja Gulab Singh, who was a tributary of the Sikhs) was victorious in Skardú, he came over the Harpo Lá and invaded Astor. Lakpat besieged the Astor fort for four months; at the end of which time it was given up for want of provisions, and the Raja was taken away prisoner to Skardú; and this though he was on terms of friendship and (in a degree) dependent on the Sikh Governor of Kashmir. At last, representations on the subject went to Lahor, and from there Gulab Singh received directions to desist from interfering with Astor, so the Raja was sent back. But not long afterwards the Sikhs themselves from Kashmir required a passage through the Astor territory on their way to Gilgit (as will be related in Chapter XIII.), and not only so, but they required to make their communications sure; with this object a Sikh post was placed at Astor, and from that time the independence of the Raja diminished; now there is a titular Raja, for whose subsistence some provision is made, whether by pension or from land I do not know.

At Astor and for many miles on there is one general character of the valley; at the bottom it is very narrow; the river is quite confined between the ends of great spurs from the lofty mountain-ridges on both sides; the cultivation is on very small spaces, usually some hundreds of feet above the valley-bottom. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with grass in tufts, and with bushes of pencil-cedar scattered over, while in parts sheltered from the sun *Pinus*

1a Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



138 311 cuneles grows, of small size, and makes a thin forest; above, the mountains often rise to lofty rocky and snowy peaks.

137 Below Astor, as well as in the higher part of the valley, are deserted lands which again tell of the raids of the Chilāsis. This part should be a country of fruit-trees, but when the lands were deserted these perished for want of water; the old watercourses have now come to be in such a state that it would take much labour again to bring the water over the fields. On some of the terraced fields I saw trees growing which must have been 100 years old; this shows that for long the same state of hostility and insecurity had continued.

123 A mile or two below the village of Dashkin, on turning a spur, we open a tract of a character different from what we have lately seen—a wide valley, somewhat of the amphitheatre form, but with the base also sloping; over both the sides and the base are extensive pine forests, through which we contour, avoiding the broken ground below, where among rocks the river flows; stretching back at a gentle slope the ground rises above the limit of forest to a ridge easy of access, about 14,000 feet high; over this ridge is a path by which the Chilāsis have before now irrupted.

[137] In this forest grows the edible pine (*P. Gerardiana*), this being the only other locality in the territories, besides Pādar, where I have met with it.

One other hollow round which we travel, and we get to the last spur, that which overhangs the valley of the Indus. It is a sharp spur-ridge, the Pass over which bears the name of Hatū Pīr. From this we look straight across the Indus Valley on to a great steep mass of mountains, the greater part of the surface of which is bare, either rock or talus, only in the upper part pine-trees are dotted here and there; a ravine comes down in front, by the side of which is a small patch of cultivated land—the little village of Thalicha. The river Indus winds through what, in a large way, is a plain between two mountain-ridges, but is really made of sloping fans on both sides—stony tracts—below the level of which flows the river, winding and leaving little stretches of sand in the hollows of its bends.

1: Drew G-2 (1863-1872) 1872 AVI Kashmir
Gard AVI



From Haft Pir there is a great descent, of about 5000 feet, by a zigzag road, steep and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Haft spur nearly meets the mountain on the opposite side of the Astor River, leaving but a narrow channel for the water. Here the Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strange one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial tracts, over nine miles of which, with small ups and downs, we have to go before reaching Bawanĭ.

## BAWANÍ.

This is a spot where at one time was a good deal of cultivation, and it is likely that fruit-trees once shaded it; but during the wars of two or three generations back it was laid waste and became entirely depopulated, and nought but bare ground remained. At that earlier time it was inhabited by Dárds, but was ruled, as I am informed, from Rondú; it was by Sulaimán Shāh's invasion that it was laid waste.* At the present time Bawanĭ has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dográs; it is manned by about seventy men, and as many more are in barracks outside. There is here also a prison, where a gang of incorrigible Kashmírí house-stealers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley here is warm and dry; with irrigation two crops can always be raised.

* See Chapter XIII.

12.2 raised. In winter snow seldom falls, but an occasional snow is may do so to the depth of an inch, melting away with the first sun. The mountains round are lofty, rocky, and bare; these increase the summer's heat. There is a fall of about 200 feet to the river Indus, which has here a width of 100 yards; the water flows smoothly, and has, I think, a considerable depth; the ferry is a mile or so above the fort. Immediately opposite comes in the Ile stream, while the Gilgit River falls in a few miles above.

## Gilgit.

10.1 From the mouths of the Dard people, when talking among themselves, in their own language, the sound of this name seemed to my ear such as would properly be represented by the spelling *Gilgit*.* But all people of other races who have had occasion to use the name—Kashmiris, Sikhs, Dogras, and Europeans—have sought the sound as *Gilgit*, and used this form until it has become so much known that it would be inconvenient, not to say useless, for me to attempt to change the name.

11.1 The district of Gilgit consists of the lower part of the valley 11.2 of a river tributary to the Indus, which, rising in the mountains that bound Baltistán and Chitrál, flows south-eastward until it falls into the great river, a little above Bunnuh. The length of the course of this Gilgit River, agreeing roughly and only following the greater changes of direction, is 120 miles, which are thus divided,—Yásin includes a length of 60 miles, Punial of 30 miles, and Gilgit of 30 miles. Yásin is beyond the Maharaja of Kashmír's boundary; Punial is within it, being governed by a Rája [illegible] and ruled by the Maharaja's wazír; Gilgit is administered directly by the Maharaja's officers. This refers only to one line of valley—the main one; besides this there are important branch valleys belonging to Yásin, and there is a long tributary valley on the south-east, which is occupied by two other small states—Hunza and Nagar.

* Here are first the real name of Gilgit is said to be "Gilit." Sir Lepel spoke of "Gulgit or Gilit."

The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by stony rocky mountains; the valley itself contains many alluvial plateaux of various form, and various level above the river, which flows in cliffs more or less; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of these the stony rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Gu and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood.

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivations occupy the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; [illegible] destruction of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dardistán. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1877, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gauhar Zaiman during his enforced reign in Gilgit when the Maharaja Gulab Singh's troops had been for a

In Draw G-8 (1869-1872) 1871 AVI Kashmir
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time disposessed of it; this is built in the Dard style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dogras; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 300 or 400 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built somewhat on to the fort, was what was called the *Sangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars.

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4890 feet above the sea. Mr. Hayward put it down as 5022 feet; but I think the former figures, which are derived by Boiling Point observations from Baramúl, whose elevation is given by the G. T. Survey, to be the nearer. The climate of Gilgit is not unlike that of Baltistán, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mongh, máh, and masúr), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any perfection), walnut, pomegranate, and sanjlú (*Elæagnus Moorcroftii*, called there sanjli, sanjlú being the Tibetan name); besides musk-melons and water-melons. Silk is grown, but in very small quantity: the worm is smaller than that of Kashmír, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for handkerchiefs.

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better.

Ia Drew G-8 (1863-1872) 1875 AV1 Kashmir
Dard AV3



## Punial.

131 Four miles above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and sites of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajaship of Gilgit. Between the villages of Sharot and Gulpite this district ends and Punial begins.*

141 142 Punial is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yasin and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Punial to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main valley, all along narrow, from Gulpite up to the village and fort of Gakuch. This is a length of some 25 miles; within it there are nine villages and two or three outlying patches of ground cultivated from the nearest; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is darband, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

* I believe that originally Gulpite itself was under the Gilgit Raja, and that it was granted to Punial in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Punial is the stony and sandy plain between Sharot and Gulpite.

L Dow G-2 (1862-1872) 1874 AV1 Kashmir
Oard AV3



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leads a thousand feet or more above; again, in winter, they can sometimes be turned by twice feeding the river.

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That we have here come to a country exposed to the attacks, or, at all events, the alarms, of surrounding enemies is shown by the arrangement of the villages. At Sher itself, and from that place onwards, all the villagers, with their wives and families and their cattle, live within the fort; village and fort are here synonymous. *Sher Fort* is the strongest hereabouts; it has one face to the bank of the river, whence its supply of water cannot be cut off; all four sides are lofty walls with towers, much in the style of the inner work at Gilgit, but not quite so regularly built. Inside, the whole area is covered, huts are built [342] over it all; these huts are mostly of three stories, the lowest is occupied by the cattle, the second is the usual dwelling-place, and the third is the summer living place; they are lighted by small openings in the roofs. The Raja has a nice set of rooms in one corner. Besides the country-people, there are 100 irregular sepoys of the Maharaja's army quartered in the fort; they occupy [408] the part next to the walls, while the villagers have the centre. Thus the place is very much crowded. *Bubur*, which is also on the left bank, some 15 miles up (6000 feet above the sea), is in the same way a place where the villagers live in the fort; this is a large and prosperous village thick in fruit-trees. Vine [405] is much cultivated; it is grown in small vineyards with the plants at irregular distances, many being old trees; the whole of the vineyard is covered with a framework of sticks supported at a height of from two to four feet above the ground, and over this the vines are trained; some of these vineyards are immediately beneath the walls; they are considered as a good defence to the fort; I think it more likely that the fort is a good defence to the vineyards, which are apt to suffer in a war. *Bubur Fort* is not quite so strong as Sher, still it is reckoned one of those which cannot be taken by force—the alternative, treachery, is not an uncommon weapon in these countries. *Gulmatt*, *Singul*, and the other villages in this part of the valley, have the dwellings similarly enclosed in forts.

Ia Drew G-8 (1862-1872) 1871 AV1 Kashmir
Dard AV3



At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue for their ordinary occupations. At the time I marched up the valley the Maharaja's relations with the Yâsin chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

The highest point in the valley that I went to was Gâkuj. This is the last village in Punial; it is the furthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the furthest to which the influence of the Government of India reaches. Gâkuj is, by my observations, 6940 feet above the sea; it is on a knob of rock behind which is a sloping plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

There is a strong fort at Gâkuj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting men. Part of the plain is cultivated, but beyond that part stretches a narrow stony plain backed by mountains 2000 feet or so high, their sides dotted with pencil-cedar bushes with pine-forest above; this strip of plain extends some eight miles up the valley, at which distance a spur from the mountains comes down and juts against the river, making a natural barrier. This spot, called Hispar, is the extreme point of the Maharaja's territory;

1: Drew G-3 (1869-1872) 1871 AVI Kashmir
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here the Puniál Rája has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gákúj: one is on the left bank of the Ishkoman River (which falls in from the north above Gákúj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is posted nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yáhsin have a guard at a place called Shertchin, on the left bank, opposite to Hiyar.

It was in November, 1870, that I went through Puniál. The ruler is Rája Isá Bégchor (a name sometimes corrupted by strangers to Bulúshor). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yáhsin family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilás, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharaja's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both lawyer and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dárdistán, or at all events in that part of it where the government is monarchical.

Is Drew G-3 (1861-1872) 1873 AV1 Kashmir
David AV3



137 Mr. Hayward, who made friends with the Yárk chief, Raja Ial Bigdar's worst enemy, took a dislike to the latter. I speak of him as I myself found him.

## Indus Floods.

133 In several of the preceding chapters, as well as in the present [illegible] various physical phenomena have been noted, which either have caused or have been likely to cause a flood in the Indus River or in some of its tributaries. Thus in Central Ladákh we encountered signs of the river having been dammed by the protrusion of lava or by landslips, and such a keeping back of the water is likely to be followed by a working out of a channel through the dam quickly enough to produce a flood. By the Ámar Glacier we saw how little side lakes were every now and then being formed, the sudden draining of which sometimes made a flood perceptible at all events in the tributary valley if not in the main one. Again, the instance of the Tarshing Glacier shows how ice can act as the dam of a lake of considerable size, whose body of water is enough when loosed to effect enormous damage. Now in the lower part of the Indus—where, after the unexplored space, we again become acquainted with it—floods have been experienced which were the outcome of the greatest of the events whose nature has just been explained; only the greatest have such effect as to be observed in those inferior regions, the others are masked, either by the addition of the volumes of water of the lower tributaries of the river, or by the gradual dying out of the flood with the distance and with the bends and shallows of the river.

Two great floods have been noted in the part where the Indus leaves our map; they have been remembered on account of their extraordinary height, and of the great havoc they effected. The first is the flood which devastated the plain of Chach in Hazára in the year 1841. The second is that which in 1858 caused such a rise of the river at Atak (Attock) that the waters of the Kábul stream were penned back, and, overflowing, destroyed a great part of the British cantonment of Nowshahra. Each of these has been

1: Drew G-3 (1862-1872) 1874 AVI Andrew
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the subject of much inquiry as to its origin, and differing opinions have been and perhaps still are held about them. I wish now to add something to the facts from which conclusions must be drawn, and to see whether we shall not then have evidence from which we can form a firm and stable opinion. /13

The flood of 1841 was in this wise. It occurred, as near as I can make out, in the beginning of June of that year. At Attok, a place 12 or 15 miles below where the latitude-parallel of 34° crosses the Indus, the river had been observed during several months, indeed from December of the previous year onwards, to be unusually low; in the spring it had risen a little from the snow melting, but only a little, so that at the end of May (when in ordinary years the volume has greatly increased) it was still extraordinarily low. This in itself should have been enough to warn the people who dwelt by its banks, but so little was it thought of that a portion of the Sikh army was encamped on the low plain of Chach which bordered the river. One day in the beginning of June, at two in the afternoon, the waters were seen by those who were there encamped to be coming upon them down the various channels, and to be swelling out of these to overspread the plain in a dark muddy mass, which swept everything before it. The camp was completely overwhelmed; 500 soldiers at once perished; only those who were within near reach of the hillsides could hope for safety; neither trees nor houses could avail to keep those surprised in the plain out of the power of the flood, for trees and houses themselves were swept away; every trace of cultivation was effaced; and the tents, the baggage, and the artillery, all were involved in the ruin. The result is graphically expressed by Captain J. Abbott, who wrote, "Chach has been seen with known sand," and by his informant, a native eye-witness, whose words were, "As a woman with a wet towel sweeps away a legion of ants, so the river blotted out the army of the Raja."*

* My sources for this account, besides the oral description of one, a Sikh native, who himself narrowly escaped, are chiefly a letter from Dr. Falconer in the *Journal of the Asiatic Society of Bengal* (vol. x. 1841, p. 612), and a notice by Captain J. Abbott in the same journal (vol. xvii., pt. i., 1848, p. 399). In the latter communication there is a mistake as to the date of the occurrence; the time given by the

In Drew G-8 (1863-1872) 1871 AVI Kashmir
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138 Inquiries as to the place and mode of origin of this flood, which were made by several officers at different times, resulted in two theories. The first was that the deluge was due to the breaking of the icy barrier of a lake which had been known to formerly above a glacier high up near the source of the Shâyok Valley, at a place called Kumdan; this view is taken by General Cunningham in his book on Ladâkh, and Captain Henderson has adopted it.* But by those who held this opinion the argument never was advanced, "How could the interception of the water of one branch near its source cause such a drying up of the river as was observed, while scores of streams of equal volume with the one at the head of the Shâyok still were pouring in their tribute?" It is this previous fact of the decided lowering of the river that made others look for the cause of the deluge on the main Indus, below the falling in of the Shâyok. The true position of the barrier (whose formation caused the waters to accumulate, and the breaking of which loosened them) was ascertained by Major Becher, who was on duty in Kashmir in 1839 or 1840, and who then made inquiries through the Maharaja's officials, which resulted in his acquiring information which my own entirely corroborates. Since I myself saw the spot, and made inquiries on the spot, it may be well for me to give my own information; the reader will see how it corresponds with what Major Becher wrote, the gist of which is here subjoined in a note.†

Ninth morning—the middle of July, 1840—really corresponds to the end of May or beginning of June, 1841, and not, as there put down, to the 1st May, 1839. That 1841 was in your favor may be no doubt, since Dr. Falconer wrote on the 6th July, 1841, on arriving news of the event. The event day I have not been able to determine, but I suspect have been for from the beginning of June.

* See Journal Asiatic Soc. Bengal, vol. xxviii., 1859, p. 136.

† In a letter to the Secretary to Government, Punjab, given in the Journ. Asiat. Soc. Bengal, vol. xxviii., 1859, p. 233, Major Becher expresses his disbelief in Cunningham's account of the flood, and says that it was caused by the sweep of the main Indus, across which a mountain called Ulton Brâm extended at a narrow place about 2 coss in one being either 12 or 8 miles, one cannot be sure which) south of Chor, that Bosta Khan, a native of Chor now in Cashmere, gives the most exact account—he saw the actual flood, and some part of his village was buried by ...e fall of the soft soiled mountain, which he attributes to an earthquake. Major Becher then corroborates the above account by copies of corroborative written at that time from Cashmere to the Lahore Court. The corroborative says, "From Hanzeera (Astor) and Gilgit news has arrived that in last January a mountain (by reason of an earth-

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Dard AV3



At the time I was in those parts I was not aware of what Major Hector had written, and might very likely have passed along without thinking of the subject of the flood; but on reaching the summit of Hatú Pir, after taking in all I could of the grand mountain view it gives—which reaches as far down this Upper Indus Valley as anyone of my native line ever seem or been to—I got talking to a man who belonged to the village of Gor, opposite, who told me of a landslip that had occurred in the first ravine below Hatú Pir, either just at or just below the head of the river; he said that the débris of this landslip had dammed the river and made a lake which had extended up to Gilgit. Then put on the track, I made inquiries from many people and found that truly this was the spot where the obstacle had occurred. It seems that in the late autumn (of the year 1841 it would be; these informants are not exact as to a year) the landslip occurred, of which the immediate cause was an earthquake. I saw the heaped material, but was unable to get to the very place. The amount of it was enough to cause the waters of the Indus to rise to the level of Dawaiji Fort, just on to the plateau, which is about 300 feet above the ordinary level of the river now, and still more above the river-bed by the dam. With such a depth as this it will be understood that the lake must have extended far up the valley. I know not to what point on the Indus it reached; up the Gilgit Valley it stretched to where the Hunza stream falls in; the length of the lake, therefore, in that direction, must have been 55 miles, with, at half that distance, a branch leading up the main Indus Valley, along which branch also, from the lower end, it would have measured at least that length. It is difficult

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symbol) fell into the Indus or Sindh River, and has closed the course of the stream. Up to the 1st May 12 cases of land in Gilgit District has been submerged. Ashlar Khan, the chief of Hunza, sent in a note to Gabharam that the waters would continue rising for another month, and after that would form a passage to some direction." Again, in June, 1841, he writes, "From Gilgit the news is that the waters of the Sindh or Attock River, by reason of a fall of a mountain, were intercepted up in the direction of Gilgit for a long time, and there was a lake reaching to a distance of 50 coss; high hills were on all sides; when it had risen immensely, the river found its way with great velocity, and is now pursuing its natural course; many villages of Yasoolyn, Chenik, and Hunza have been destroyed by the deluge."

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Bard AVJ



133 to estimate the width, for I have not followed the course of the valleys all along; it may have been a mile on an average; then it must have been like a narrower Pingkong with a bifurcation. This lake took from six to seven months to fill. When the waters were at their height another landslip occurred just opposite Dawanji (of which I could see the talus); this made a great wave in the lake, which reached over to Dawanji, but the débris by no means extended across. I mention this to show that such events as the sudden falling of mountain masses are not so very uncommon, and also to provide against any future inquirer being led to confound this fall with the one that made the lake-dam. I have little doubt that the dam held until the lake reached to the lip and began to flow over;* then the loose material gave way and an increasing passage allowed at last of such a rush of waters as to make for the lower parts a veritable cataclysm, all that great lake draining off in a day!†

The next flood that I heard of occurred about the year 1844. It came from the Ishkoman Valley, and was noticed in that of Gilgit; on the water going down, many fish were caught in the flats above Gilgit by the Sikh soldiers. Mr. Hayward recognised the lake at the head of the Ishkoman Valley as the source of floods, past and to be expected; he had heard that it was formed by glaciers blocking up the valley, through which the waters sometimes burst. There seems to be an impression on some that this blocking is due to the *falling* of glacier ice across the valley. This is not the case. It is only the gradual forward movement of the glacier which makes a dam, when its direction is such that it meets in that movement about opposite the opposite

* This one may infer from what the same writer quoted in the previous note says, namely, that up to the 1st May 10 cases of land had been submerged, and that the Amir chief sent word that the waters would continue past for another month. This estimate, which was curiously accurate, must have been founded on an observation of the rate at which the lake was rising and of the height of dam that remained above.

† The positive evidence of this lake having been the cause of the Gilgit flood is, to my mind, conclusive. In examining the arguments in favour of the Shigrik flood theory, one cannot help seeing that though there are very good proofs of serious floods having occurred in that valley, there is nothing to connect them with the Gilgit catastrophe.

Is Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



side of a connected valley; this process we saw going on with the Tarshing Glacier under Nanga Parbat. /33

The next flood of which we have a record is the second of these two great floods first mentioned—the one that in the year 1858 did so much damage at Nanshahra. My information about this is derived chiefly from the above-quoted letter of Major Becher, from a Memorandum by Captain Henderson which precedes it, and from papers by Captain Montgomerie and Mr. Ohbard.* The following is the description of it. At 5 A.M. on the 10th August, 1858, the Indus at Atak (Attock) was very low; at 7 A.M. it had risen 10 feet; by half an hour after noon it had risen 50 feet, and it continued to rise until it stood *ninety feet* higher than in the morning. The fall was very slow; during the 12th August it returned very much to the position it occupied before the flood came. Captain Henderson speaks of the water as "welling up quietly but very rapidly," and says that four hours after the rise began, and three and a half hours before the maximum, he crossed the river in a boat. This flood also produced difference of opinion as to the place of origin of it. Some said that the flood of 1841 and this one both came from the same spot, near the head of the Shâyok Valley. But the inquiries made by Majors Becher and Montgomerie cleared up the doubt about this also. The Maharaja's people up and down the Indus were asked for information; the only news of a flood which came in answer was from those at Shawaji, where a great flood had been noticed by the sepoys, and timbers were seen floating which they recognised as the gateway of Nimbûl Fort. Now Nimbûl is no other than Nirmal, a place a little way up the valley of the Hunza River. From this and other evidence obtained from them, there remains no doubt that the flood came from that valley. My own inquiries at Gilgit brought me to the same conclusion; I was told that in three or four places in that valley the flood had carried away the half of a village-fort; these, doubtless, were where, for the sake of a water-supply, the fort had been built at the edge of an alluvial cliff; I heard also that Shams, a village of Hunza, was carried

* For both of these see *Journal Asiatic Soc. of Bengal*, vol. xxix., 1860.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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133 away altogether. As to the cause, my informants said that it was the bursting of the barrier of a lake that had been made by a land-slip, not by a glacier, in the Shinshál Valley.

One other flood I may mention. In the year 1865, one evening in the month of Hár, which corresponds with the latter half of June and the first half of July, at 9 or 10 P.M., a flood, which originated in the Ishkoman Valley, passed Gilgit. It came very suddenly indeed, and it lasted but a few hours. The guard at the rope-bridge by Gilgit Fort were surprised and carried away by it; five of them were drowned; the sixth, being supported by a log of wood he had come in contact with, was saved, being stranded two miles below.

A theory has been formed, and supported with much ability,* that in such cases as the two great floods of 1841 and 1858 the rise of the water at, say, Atak, was not due to the arrival of the very water that had been pent up and then let loose, but was a wave transmitted all down the river from the spot where the dam broke—a wave started by the sudden impinging of the water of the lake, or of the breaking dam, or both, on the river-water, down which, it is supposed, the wave travelled, like as in a trough full of water you may, by letting something fall, send a wave along without the passage of any particle of water along the length of it.

After considering the arguments for and against this theory, I find it very difficult to form a conclusion, but on the whole I incline to believe that the floods were caused by the actual arrival of the pent waters, and were not waves in the river. True it is that Captain Henderson's description of the flood of 1858, of its gentle rise, and the steadiness of the current during the rise, make that particular flood look more like a wave-rising than a down-rushing of the waters. It may be that this flood was really a wave, and that the one of 1841, of which the description is very different, was not so. If so, the cause of the difference may be found in this, that in August, 1858, the Indus was much fuller

* See the papers in the *Journal Asiatic Soc. of Bengal*, Jul. xxix., "On the Translation of Waves of Water with reference to the Great Flood of the Indus in 1858," by J. Olliott; "On the Physical Difference between a Rush of Water down a Channel and the Transmission of a Wave down a River," by Archdeacon Pratt.

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than in June, 1841 (when, as we have seen, the river was much dried up), and so was more likely to transmit a wave. But the considerations are many which led me to doubt the possibility of such wave-transmission down such a river as the Upper Indus. Some of the objections had been stated by Archdeacon Pratt, who did not stand forth as an advocate of the wave-theory as applied to these particular floods, though on the whole he inclined to it. The great shallowness of the river as compared with the great height of the wave at Attok is a difficulty in the way of this theory, for waves require depth for their transmission; and the irregularity of the river-channel in depth and width would render difficult the passage of a wave for such a great distance, for in meeting with so many changes as there are in that course the wave, supposing it had started, might have been so retarded as that the waters themselves of the lake should have overtaken it, and then probably, it would have been masked by the flood proper: again, the bends of the river, by adding to the friction, would tend to the same result. These affect the question of the transmission of a wave. But there is a great doubt in my mind, whether the dam-breaking was an event of such a character as to produce a wave. There does not seem, at all events in the case of 1841, to have been a sudden giving way of the dam, not a slipping of a whole mass of débris, but rather a scooping out of a channel through it, which let pass the waters more or less gradually. On the other hand it has been said that the passage of the flood from point to point was so quick that it seemed more like the translation of a wave than the passage of water itself. If so, this is an important argument; I have not myself seen records that clearly prove such a rate of passage. The subject is still one of great doubt; the wave-theory seems to me at all events "not proven."

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making of a road, but despite all the difficulties it was completed. Much of the work and fighting undertaken in its making was described by Knight in his *Where Three Empires Meet*, a book which became a favourite prize for schoolboys in the Victorian age for no less than three Victoria Crosses were won in the expedition which he describes so vividly.

"On the completion of the road the large, ill-disciplined, ill-equipped garrison that was maintained at enormous expense by the Kashmir State, was supplanted by a small but extremely efficient force under British officers," he says and goes on, "Since then the tribesmen have been reduced to subjection, the Pax Britannica has been extended to the furthermost corners of the Gilgit Agency, and the influence of Britain far beyond."

It had culminated with the subjection of the Hunza-Nagyar, tribes of raiders who had lived by preying on the caravans which passed from Kashgar and Yarkand, to be followed by a small expedition subduing the Chilas.

The country, like Ladakh and Baltistan, again covers about one hundred and fifty miles on each side of the great River Indus.

Even to this day, because of the heavy snowfalls and danger of avalanches, the road is closed to pack animals during the winter and spring months. Up to the Burzil or Kamri passes the country is well wooded and reasonably fertile with some glorious views from the tops of the passes, and on the way, especially at Gamis, some delightful camping grounds are to be found, among flowering meadows near fir and pines, with fishing and a fair chance of bagging a red bear. Until long after

were permitted to go beyond these two passes, not even when accompanied by their husbands. Over the 13,500 feet high Burzil pass and the road to Astor, the country is immediately arid and bare, with high, precipitous mountains, again a sportsman's country with magnificent markhor and fine ibex. Most of the marches are now over rough rock waste which, during the summer months, radiate the terrible heat of the sun; there is no wonderful scenery to relieve the landscape, you find yourself thinking back to stories of the "beggar" coolies who would have trodden this road with heads down,

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backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hastily noticed by those who were with him unless he happened to be a relation.

Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgit legends famous for those parts; fortunately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

One story as told will never be lost to the people; there is

washing are wasteful, and with better appliances the industry might give a large return. Arsenic is met with, and sulphur abounds. Copper is found in Roonda, and white zinc exists in several places, but is not collected.

Commerce and trade.

There is very little trade. Tea, cloth, sugar, and rice are imported, and there is a small business in salt from Ladákh. The most considerable export is that of apricots and apricot kernels, but raisins are also exported to Kashmír. A special manufacture is a very close thick black *pattú* (*phuldum*), resembling the cloth of which pilot-jackets are made. A curiosity is the *sakri-mora*, a green soft stone like an inferior jade found in the Shigar valley. Cups and plates are made of it, and in Kashmír and the Punjab it is used as an antidote to poison and as a cooling lotion in eye diseases.

Roads.

Communications are of the worst description, and money judiciously spent in road-making would add greatly to the comfort and prosperity of the Baltis. Several routes connect Baltistán with Kashmír, Ladákh, and Astor, and one dangerous track leads to Gilgit. Of the Kashmír routes, one passes over the Deosai plains. These lie at an elevation of 13,000 feet, and are surrounded by a ring of lofty mountains. For most of the year they are under snow, and even in the summer the cold at nights is intense. The so-called plains are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding "the devil's place" prevent the people from using the pastures of Deosai.

Administration, &c.

Baltistán has recently been placed under the charge of the Wazír Wazárat of Ladákh. His local deputies are the *subadárs* of Skárdu and Kargil. Both *subahs* have recently been settled by a British officer, and it is probable that the long-suffering and patient Balti may look for better days. The *mir*, or *rájas*, still exercise some authority over the people, and a definite sum out of the several collections has now been allocated in favour of each family. The total land revenue assessed at the recent settlement of the *subahs* of Skárdu and Kargil was 1·4 lákhs. Of this about a fourth is taken in kind.

Description.

**Gilgit**.—Head-quarters of a territorial district or Wazárat of the Kashmír State, situated in 35° 55′ N. and 74° 23′ E., at an elevation of 4,890 feet above sea-level. The Wazárat stretches south to Astor and the northern slopes of the Deosai, follows

the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hatta Pir, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles further up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazárat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Gunch Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rája was Sargún. Later it was known as Gilit, which the Sikhs and Dográs corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargún Gilit. It lies in the most mountainous region of the Himálayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

**Botany.** The pencil cedar is found from 14,400 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 12,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,000 feet; above this the rocks are stained with lichens.

**Fauna.** Here are found the ibex and *markhor* (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctos* or *isabellinus*), the snow cock (*Tetraogallus himalayensis*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

4z Durand G-2 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3
Astor



works like madness in the blood, and suddenly fills the sufferer, when mewed up within the four walls of a house, with a wild longing to be away, wandering, it matters not where. I had my fill of it for five years, and nothing comes up to it for pure enjoyment.

The road out of the Gurais valley is either by the Kamri Pass or the Burnil. We chose the former, as by it the distance to Astor is about a march shorter. The road over the Kamri leaves the valley at the village of Bangla, goes straight up the side of the hill, and crosses the ridge at an altitude of over thirteen thousand feet. The ascent is very severe, but on the other side the descent is gentle. We camped on both sides of the pass just below snow level in most delicious air, like Northumberland in clear autumn, and again our marches were through miles of flowers, acres of spirea, and thickets of roses in full bloom.

The road requires but little description. Across open downs or grassy slopes it was simply the foot-path worn by men and animals. In narrow valleys it wound in and out, now at the level of the stream, again a hundred feet up, over boulders, stone staircases, and along shelves of rock, anywhere and everywhere, so long as man and beast could find a foothold. Perhaps a quarter of the length of the road may be said to have been made, the rest had evidently "growed."

As we dropped down towards Astor the valley we were in deepened, and was crowned by perpendicular cliffs broken into the most fantastic shapes. We began now to get occasional glimpses of Nanga Parbat, 26,620 feet high, which dominates this part of the

41 Durand G-3 (1889-92) 1900 AVI Kashmir
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Astor



country, and close under whose shadow we were marching,—magnificent views giving an overpowering impression of towering height. Locally it is called Deomir, "the mountain of the gods," a fitting name.

The last few marches showed miles of terraced land out of cultivation, the result of the incursions of the murderous Chilasis who raided from the Indus valley. In a country where every foot of cultivation has to be won with heavy toil from nature, nothing appeals so to your heart as the sight of deserted land and ruined homesteads.

Finally, after thirteen days' marching, we reached Astor, which used to be the capital of a kingdom important enough in a small way in the Hindu-Kush. The Sikhs absorbed it, all that remains of its former glories being a fort now held by the Dogras.

Astor boasts of a bazaar, the first met with since leaving Kashmir; beyond it there are only two, at Gilgit and Chitral. Most of the trade was at this time done by itinerant traders from Koli and Palas in the Indus valley, who brought goods from India, taking back gold-dust and products of Central Asia, and who penetrated into the remotest glens. The more peaceful state of things which we introduced has given a start to Gilgit, which is now becoming the emporium of this portion of the Hindu-Kush.

I here made the acquaintance of Bahadur Khan, Raja of Astor, the representative of the old ruling race, an old gentleman whose honesty, intimate knowledge of the country, and connection with all the local rajas were to be of the greatest value to me on more than one occasion. Deprived of his kingdom and very poor, living on a small grant of land

* Nanga Parbat mountain — Analyst

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finally made war on us, but on whom the hand of Fate at last descended with crushing power, always showed in this way. I used to think it was very typical of his brutal, overbearing, treacherous nature.

The game is very rough and ready, and each goal hit produces a wild melée, as the striker or his side must be able to pick up the ball for the goal to count. The man who has hit the goal will throw himself off his pony and try and pick up the ball, while the other side, with fine impartiality, hit him or the ball, or ride over him, in their endeavours to save the goal. Why such games does not end in sudden death and a general free fight I could never imagine, but a serious accident is rare. In most parts the losing side has to dance before the winners when the game is over. As all the men love dancing, this is no great hardship. With the advent of the British Subalterns the polo rules of the Hindu-Kush have undergone revision and improvement.

A day at Astor enabled us to rest our camp and attend to letters. Then we started again, double marching ourselves to Doian, the last stage before the descent into the Indus valley is made, where I proposed to shoot for a few days in the Leobar, one of the nullahs leading into the Indus, and good for markhor. Our camp was to go on by single marches to Bunji, where the Indus is crossed.

The character of the mountains now began to change completely. Below eight thousand feet hardly a tree is to be seen, except where irrigation fertilises the lands of a village. Steep bare hillsides, streaked with reds and ochres, but generally

[Facing p. 88]

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grey and pale sandy yellow, covered where anything will grow with wormwood scrub, plunge down thousands of feet into the valleys, which are only wide enough at the bottom to admit the passage of the chafing stream. If you happen fortunately to be about the altitude of eight to twelve thousand feet, where the rain falls, you will march through forest and green lands. Above that, again, you have rock-strewn hillsides, the last vegetation being always the dwarf juniper, and from thirteen to fourteen thousand feet is the line of eternal snow. As a rule your road runs in a valley as near the bottom as possible; for days at a time you see no forest; when you do see it, it is a green patch thousands of feet above you, and you only get an occasional peep at a snow peak. Mile after mile of arid sand and rock is passed, unrelieved by a single tree, except where a stream has cut its way from the higher hills and piled up an alluvial fan at right angles to the main valley. Then you find a lovely little oasis of green terraced fields running hundreds of feet up the hillside, a village embowered in fruit-trees and vines, and you sit down and thank God for the shade.

The march to Doiran was severe; the road ran first through scattered forest of edible pine and pencil cedar, then dropped into the river-bed to climb, by laborious zigzags, a thousand feet to avoid a cliff. This was repeated again and again, the road running occasionally for miles in sand full of loose stones, the debris of the hills above. The last ten miles of the march is, however, lovely: much of it through one of the finest pine forests in the world,

Bond AV 3



which fills an enormous bay in the hills. The moon had risen before we reached camp, and the view, as we topped the last spur and saw below us the twinkle of the torches carried by the men coming to meet us, was one I shall never forget. A veil of mist, flooded by brilliant moonlight, stretched across the great abyss which yawned a thousand fathoms deep at our feet, and turned the peaks of the Hindu-Kush, which lay before us, into visionary delectable mountains of Beulah, burned with silvery grey.

Whatever dreams the beautiful scene evoked were rudely dispelled. We had only the inside fly of our tent, and were sleeping on the ground, having come as light as possible. It began to rain steadily directly we got to bed, and poured all night. I managed to keep perfectly dry, sleeping in an explorer's bag, but the unfortunate Robertson, with nothing but waterproof sheets, spent the night in pools of water. We stayed at Drosa a few days, and I was lucky enough to get a fine markhor with a forty-seven-inch head.

We moved up to a camp about eleven thousand feet high, from which we had the most superb views. We were on a spur of Mango Parbat, the watershed between the Indus and Astor rivers, and surrounded by a complete ring of snow-peaks, the average height of which is about twenty thousand feet. The view from the crest, a couple of thousand feet above our camp, is one of the finest I should think in the world, certainly one of the finest in the Hindu-Kush. In a gorge nine thousand feet below, at your very feet, runs the Indus, giving that depth and perspective which is so often lacking in a mountain

view; to the south, military, sublime, rises in one sweep from the spot on which you stand the mighty mass of Nanga Parbat, thirteen thousand feet of snow-field and glacier; to the east, magnificent peaks succeed each other till they join the main chain of the Hindu-Kush, which stretches in an unbroken line before you; while to the west the Hindu Raj towers over the Indus, backed by the snows of Chitral and of the Pathan Kohistan.

It is very rare to get a view which gives you a range in height of twenty-two thousand feet, but when you are fortunate enough to obtain it the effect is overpowering. The Hindu-Kush once seen in its most majestic aspects crushes all comparison.

We spent several days in this shooting camp, and then moved down again to Doian and started for Bunji, where the Indus is crossed. The march was the worst on the whole road. Running along the last spur between the Indus and the Astor river the path struck the watershed at the height of ten thousand feet, and then dropped down the Hatta Pir six thousand feet in about five miles to Rangbat, or Shaitan Nara, the "devil's bridge," as it was more appropriately called, until the Maharaja piously removed it. It is impossible to exaggerate the vileness of this portion of the road; it plunged down over a thousand feet of tumbled rock, in steps from six inches to two feet deep; then for a mile it ran ankle-deep in loose mud filled with sharp-edged stones; it crossed shingle slopes which gave at every step; it passed by a shelf six inches wide across the face of a precipice; in fact it concentrated into those five miles every horror which it would be possible to

G. Stewart C-2 (1888-92) 1888 A.V.I. Kashmir
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conceive of a road in the worst nightmare. The culminating point was that, for the whole way from top to bottom, there was not a drop of water to be found on it, not an atom of shade. With coolies in the hot weather the only way to tackle the worst was by marching at night and sending on water half way for them; the descent we managed fairly comfortably by starting at from two to four in the morning. The road was so execrable that ponies which had made the trip once from Astor to Bunji were always considered unfit for further work without a fortnight's rest and good grazing. The Hatto Pir was a Gulgotha; the whole six thousand feet was strewn with the carcasses of expended baggage animals, and in more than one place did we find a heap of human bones.

Romphet was a place of the greatest importance, as the only line of communication between Gilgit, Astor, and Kashmir crossed the Astor river here. It is a weird spot; the river about a hundred to a hundred and fifty feet wide dashes through a gorge, making two turns at almost complete right angles, so that, standing on the bridge, you cannot see more than a couple of hundred yards in all. The force of the water is terrific, the noise deafening, and the heat in summer awful. The river was bridged by a rope bridge, and also by a wooden cantilever bridge of great length and doubtful strength, which rocked and creaked in a way to try bad nerves. This bridge had no hand-rail, was about five feet wide, and fifty feet above the water; it was not safe to ride over, though my engineer friend, Colonel Aylmer, V.C., often up with me, used habitually to ride over it and every other similar bridge in the country. But then his

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rope, swaying in the wind, and facing the cold air which rushes down above the centre of those ice-fed torrents. In order to prevent the side-ropes getting close together they are kept apart by sticks inserted at every few yards, over which you have to step. This is rather an acrobatic performance, as in the middle of the bridge the side ropes are two-and-a-half to three feet above the foot rope, but you soon get used to it. Every one crosses these bridges, old women, children, men carrying any loads, alive or dead. Some dogs negotiate them quite easily, but many get frightened and lie down half way and have to be picked up. We had one pariah, who followed us from Kashmir, drowned, alas! three years afterwards in the Indus, who always tried to walk over the rope bridge, and invariably fell into the water when half way over. He did not try the Shaitan Nara: nothing that fell into that boiling torrent could come out alive.

From Ilamghat the road runs for eight miles over an open sloping plain bordering the Indus to Bunji. This plain extends north for another ten miles, and is reported to have been richly cultivated, to have been partially ruined during the numerous wars at the beginning of the century, and to have had its devastation completed by the great flood in 1841. This was caused by a gigantic landslip, probably following on earthquake. The whole hillside facing the Indus, just above the Lachar nullah, from a height of about four thousand feet above the river, was precipitated into the valley below, impinging on the opposite bank, and bringing down on that side a secondary hill-fall. The course of the river was completely

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arrested by a huge dam thousands of feet thick and some hundreds high; the water must have risen at the dam to fully a thousand feet above its present level. Whatever may have been the ordinary level then, the Bunji plain was converted into a lake, and the Gilgit river, which runs into the Indus six miles above Bunji, was dammed up for thirty miles to just below the present fort of Gilgit. The tradition is that the dam held for months, and that, when it began to cut, the river completed its work in one day, and swept down in a solid wall of water carrying all before it. All down the Indus valley to the plains the people were of course prepared for the rush, and though miles of cultivated land were ruined, one does not hear of much loss of life. But where the river begins to open out into the plains of India near Attock, a great disaster occurred. A portion of the Sikh army was encamped practically in the river-bed, and the flood caught it and swept it away. In the picturesque native description it is said: "As an old woman with a wet cloth sweeps away an army of ants, so the river swept away the army of the Maharaja." All down the Indus valley ruined village lands covered with sand still attest the violence of the flood. You pass through a mile or more of the great dam, a mass of crumpled and distorted hillocks, on the road by the left bank of the Indus to Chilas; and the remains of a great pile of drift-wood left by the flood, which had for fifty years formed an inexhaustible supply of firewood for every traveller, shepherd, shikari, or raider who had passed that way, was still to be seen a year or two ago.

4: Durand G-6 (1889-92) 1908 ATI Kashmir
Box 6 Av 3



The Bunji plain now holds but a small fort, commanding the ferry six hundred feet below, and a patch of cultivation. It only wants water brought on to it to make it blossom like the rose. But the climate is not pleasant; the heat in summer all down the Indus valley is very great; 120° in tents is not uncommon in May. We found our camp very hot, as our tents were little double-fly tents, seven or eight feet square, just high enough for a tall man to stand up in with a few inches to spare. Our servants, orderlies, and guard were in single-fly sepoys' tents, and we were all thankful for the shade of a few trees. We visited the fort, which stood on the edge of a great ravine leading into the Indus, surrounded on two sides up to the very walls by fruit-trees, under which some hundreds of Kashmiri irregular troops were now camped. All the arrangements for water-supply, magazines, and commissariat were of the vaguest.

At Astor we had begun to hear rumours of the heavy losses the Kashmir troops and coolies who had preceded us had suffered crossing the passes, pushed through as they had been in the early spring. Here we heard more details of losses by snow, and now the losses from cholera, dysentery, and other diseases incidental to bad food, over-work, and no sanitary or medical arrangements, began to be evident.

We crossed the river next day. It was running three hundred yards wide, a very mill race, with huge waves boiling over deep hidden rocks in the centre of its course. We crossed on a large raft, about eight feet by ten, made of a light framework of wood and bamboo, floated on half-a-dozen inflated

Dard A63



[133 buffalo skins. It was a most exhilarating performance: once you had pushed out from the shore and begun rowing, the raft was caught in the stream, and went dancing madly down, tossed in all directions by the waves, the men pulling for their lives so as to avoid being swept past the landing-place and through the heavy rapids below. A few minutes of racing down-stream, and you pulled into quieter water on the opposite side, some hundreds of yards lower down than you started. All our kit, guard, etc., crossed in the boats, a much more dangerous performance, unless most carefully watched, for the Kashmir officials had never realised that the flat-bottomed boats, suitable to the navigation of the Woolar Lake, and of the quiet upper reaches of the Jhelum, were not fitted to the roaring stream [72] of the Indus in flood. Consequently, year by year, they continued to build slab-sided flat-bottomed boats, and to man them with unfortunate impressed Kashmiri boatmen, accustomed to use a futile heart-shaped paddle instead of an oar; the natural result was that every year, as a rule, there was a disaster, and twenty to thirty men drowned. The local officials did not even trouble to select the best place for a ferry; there were far better places a little up the stream. A Kashmir officer, while the arrangements for crossing were being made, explained to us the advantages of the rafts, and thoughtfully remarked: "The boat is very dangerous; we will not go in it ourselves, but send the cooks and guard." I crossed often afterwards by boat, but it was most unpleasant, and with a lot of men and horses 000 in it, really unsafe. There were the usual casualties

G. Durand G-1 (1888-89) 1888 AVI Kashmir
Da-4 A-3



● /33 /34. If you stand high up on a mountain side, in any part of the Hindu-Kush, and look up or down the valley, you will always see projecting into it, at varying intervals, usually making an angle of from ten to fifteen degrees with the river level, and invariably at an entirely different slope to that of the main hill-sides, a series of fan-shaped spurs, poured out as it were from the mountains behind. These are the alluvial fans on which in almost all cases the first cultivation in a valley commences, and from which, if there is flat ground round their bases and enough water is available, the cultivation extends. The fans are formed by streams draining the inner mountains which have cut their way through the hills forming the main valleys. They are composed of boulder clay, and show very often distinct traces of stratification. Rain rarely falls below an altitude of eight thousand feet in these parts, and the streams as a rule can cope with the drainage from the hills. But in the spring, when the heavy melt of snow commences, and when consequently the hills above that level are for days together clothed in mist and drenched with rain; or in summer when, after ten days of brilliant weather, a three days' storm rages and the fountains of heaven are opened on the higher hills, the streams cannot drain the hill-sides sufficiently quickly. They become heavy with mud, loosened boulders crash into them and are swept down, the main ravine becomes more and more choked as the tributary streams pour in, and at last in a solid mass forty, fifty, sixty feet deep, it pours its stream of mud out of the hills into the river valley, the stream at once expanding as it leaves the embrace of the enclosing cliffs. In this

4c Dawood G-8 (1899-97) 1900 AVI Kashmir
Dard AV3



133 way every fan has been formed, the stream which
134 made it cutting its way through its own fan to reach the river.

The mud flow of which we saw the traces was a mere baby; it had only covered rocks ten feet high in the stream bed, and made a miniature fan where it debouched, but its force was attested by the huge boulders it had moved. These mud flows come down with terrible rapidity and irresistible force, and with no further warning than a trembling of the ground like an earthquake and a grinding roar, followed immediately by the wall of mud and rock: man or beast caught in a ravine by them is lost. The peculiar formation so common in the Hindu-Kush by which a stream, with a catchment area perhaps thirty to fifty miles round, cuts its way into the main river through a gorge fifty feet wide, with walls several hundred feet in height, in what makes these mud
499 flows possible and so dangerous. No one who had not had his attention drawn to them would believe in their action. When making the road down to Chilas in 1893 I found a bridge being built over a ravine apparently in a perfectly safe situation about thirty feet above the bed. The engineer in charge would not believe that it could be unsafe till I showed him on the cliffs not fifty yards from the bridge traces of a mud flow, which I knew was only a year or so old, some thirty feet higher than his bridge site.

725 About twelve miles from Gilgit we passed lines of sangahs, stone breast-works, following the edge of the cliff above the river, and blocking the ravine heads leading into it, and asked their meaning. The road at this point dropped into the river bed, and led for a

4c Deccan G-8 (1858-92) 1900 AVI Kashmir
D2-d AV3



make a present of more or less value on the part of Government.

We were not sorry to start; the valley was horribly hot and unhealthy, the rice cultivation in full swing, the fields a sea of putrid water, cholera was more or less all round us, and we had both been rather out of sorts. The measures taken to stop the cholera were curious. No attention was paid to such trifles as water-supply or sanitation, but morning and evening the Brahmins used to march round the camps of the troops, blowing conch-shells and invoking their gods, a plan which, however effective against the walls of Jericho, left something to be desired during a cholera epidemic.

We found the country we marched through to Gakuch, the last fort in Punyal, and for many marches beyond, wilder than anything we had yet seen. For the most part the road runs through a narrow valley just wide enough to give room for a roaring torrent sixty to eighty yards across, with an average fall of forty feet to the mile, the valley here and there opening out and showing alluvial fans and patches of cultivation. The two most marked features of the road for a hundred miles from Gilgit, and practically throughout the Hindu-Kush, are shingle slopes and the "parris." Thousands of feet above you are the mountain tops, shattered by frost and sun into the most fantastic outlines, from whose rugged summits fall masses of rock. Below any precipice you consequently see the shingle slope in existence; these slopes sometimes running up thousands of feet at a steep unbroken angle, almost universally of thirty degrees,

4c Dunand G-2 (1889-90) 1900 A71 Endnote
Dc.4 Ac.5



The sizes of the stones forming the slope vary with the character of the rock and the length of the fall. You may pass through the foot of a slope by a path running over and amongst a heap of gigantic fragments weighing many tons each, or you may ride across a slope of fine slaty shingle which gives at every step, but wherever you cross a slope you generally find all the stones at that point very much the same size. Whenever there is heavy rain, or snow begins to melt in the spring, rock avalanches come down, and I have lain at night for hours listening to the thundering roar of great fragments plunging down from thousands of feet above one's camp. In the day-time you have to keep a sharp look-out when marching. There are many places well-known as extremely dangerous, in crossing which it is prudent not to loiter. I have never seen a man killed, but I have seen a man's leg broken a few yards in front of me by a falling stone, and have witnessed very narrow escapes. There was one particularly nasty stone shoot at Shaitan Nara, where stones fell all day long, the smaller whizzing by like a bullet, and the larger descending down in flying leaps, the last of which frequently carried them nearly across the Astor River. Starting stone avalanches on to an enemy below is a well understood and thoroughly appreciated form of warfare in these parts, and a very effectual means of offence it is.

A "parri" is a cliff, across the face of which the road is carried. These cliffs constantly occur, either where the hills close in on the river, or where a long alluvial fan projects into its bed. Rising close from

Part A v. 3

/33
917

[facing p. 41]

Da:6 A:3



the water in such cases you find generally a precipice of conglomerate. One path is carried across the face of the cliff, a second runs over it. The former, or lower path, is never more than a foot or so wide. Taking advantage of a ledge in the rock here, supported on pegs driven into its face there, carried across a bad place on a single slaky plank or light bundle of tamarisk, ascending fifty feet up a cleft in the rock by a series of small tree-trunks notched to give a foothold, and polished by years of use, the lower path is impossible for animals, and is exclusively used by men on foot, whether carrying loads or not. There is often a sheer drop of a hundred feet from the path on to the rocks below, but I never saw a really dangerous place. Our coolies and servants habitually used the lower paths, and I have had mountain guns carried over some of the worst, in order to give the men confidence in bad ground. The upper path toils laboriously up in endless zigzags till it surmounts the cliff, and drops in the same way to meet the lower path on the far side. This is the riding road, and that by which laden animals go; but though you can, and do, ride over these paths, there are very few marches where you can take laden animals along without constant unloading. Many of these "passes" make capital defensive positions, and have been fought on scores of times: the lower path can be entirely destroyed in a couple of minutes by knocking away a few pegs, and the upper path is commanded at a dozen places by carefully placed sangahs.

I had to halt several days at Gakuch, forty miles from Gilgit, to wait for my Balti coolies, who were to follow me, and I spent the time in cultivating the

a Dawn G-3 (1888-89) 1888 AVI Eastern
Da:4 Av3
Ch:Proc



acquaintance of Raja Akbar Khan, the Chief of Punyal, and his brothers and cousins. Fine fellows, magnificent mountaineers, who were later, under us, to prove "tall men of their hands."

The climate was perfect after Gilgit. We were camped in an apricot orchard, at an altitude of seven thousand feet and over, and the delicious air soon set me up.

[34] Gakuch fort and its cultivation stand high, seven hundred feet or so above the river bed. The formation is curious; the hills, in one fine slope from the snows, sweep out till they finish in an almost sheer cliff into the river, the last few hundred yards before the cliff is reached being comparatively flat. Through this level portion project great rounded masses of rock, water-worn and full of "pot-holes," the remains of glacial action. It looks as if, at some remote period, a huge glacier had flowed down the Ishkuman, and had swept to its left down the Gilgit valley. These rounded hillocks were full of chikor, the mountain partridge, which gave us good sport. In one of them is a cave reputed to be fathomless—really, I suppose, about twenty feet deep—heaped up with human bones. It was said to have been filled by a former ruler of Yasin, and a terror to his neighbours, whose bloodthirsty nature gained him the title of A-dam khor, "the man-eater."

During my halt at Gakuch, Sirdar Nizam-ul-Mulk, the Mehtar's eldest son, who ruled Yasin, and who was to meet me just across the border, bombarded me with letters, and a curious incident occurred with one of his letter carriers. When I handed this man my answer to Nizam's letter, I gave him, as

Board A43
Chitral

ON THE ROAD TO CHITRAL.

[facing p. 54]

4: Durand G-2 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



487 Still, however bad the track, so long as a man
492 stuck to the riding road he stuck to his horse; nowhere in the world, I should think, do men habitually ride over such awful ground, and yet the Chitrali is no horseman, but then he has no nerves. I used to get off the first few days after leaving Gilgit at particularly vile places, but when I found that this entailed every one doing the same, and that the men of the country would not have thought of dismounting, I saw this would never do, and I put a horseman in front to show the way, and followed till he got off. It was a liberal education, and my heart used to be in my mouth when my inner leg would be brushing the cliff and the outer hanging over eternity. The only time a native ever got off was to use the short cut of a "parri" himself, if it were really a very short distance to walk, and so preferable to the longer riding road, to ascend or descend some obviously impossible rock staircase—they counted about half a dozen of these between Gilgit and Chitral, ordinary mortals would have counted as many hundreds—or to get round some corner where the road ran over polished rock, and where it was considered advisable to hang on to the horse's tail to prevent his quarters going over the edge. I always hated riding over these roads, but it is wonderful what you can do if you make up your mind, and we gave them a most exhaustive and impartial trial.

●133 At Chashi the valley opens out, three streams meeting here—one from Yasin to the north, and one from the mountains above Tangir to the south, joining the main valley. Riding up you seemed to

4: Durand G-5 (1888-92) 1900 AVI Kashmir
Do.6 A43
Chitral



133 be coming to a *cul-de-sac*, a broad low hill, the terminal moraine of a glacier, which must have filled the valley to the west, completely barring it from side to side. Above this lay the Pandur Lake. Below this hill the valley stretches away well cultivated, the foreground filled with low masses of rock and small hills, whose rounded tops and smooth and polished rocks tell of a glacier action.
243 Here and during the next march I saw splendid crops of bearded wheat, the finest we had yet come across.

634 We were met at Chashi by Rahim-ut-Ullah Khan, the Mehtar's Governor of the Ghizar district, a fine-looking, tall man, with dignified manners. He was one of the Mehtar's most trusted adherents, but he had a deservedly evil reputation. He was the man said to have been employed in the murder of poor Hayward. The tradition as to the latter's death is, that finding he was in danger he sat up all night armed, with his rifle on the table before him, and that, overcome with sleep, he dozed about dawn, with his head on his arms. His enemies at once rushed in and overpowered him; he asked for a few moments, walked to the top of a mound by his tent, took his last look at the rising sun, and then quietly faced his murderers, who despatched him. One object in his murder was plunder; there were others, but it is unnecessary to enquire who prompted the deed, one of the foulest which stains the annals of the frontier. I
157 always hated the sight of Rahim-ut-Ullah, and found
634 it difficult to be civil to him, but on the frontier you must deal with men as you find them: half my most intimate friends were murderers, and the standard to judge them by is not ours. Amongst an avaricious

G. Durand G-4 (1888-19) 1000 Art Binding
Dard No 2
Chitral



127 rare, one and all from the highest to the lowest
634 shameless beggars. Rahim-ut-Ullah was about the most barefaced in his attempts to wheedle money out of the passing stranger.

183 The Pandur lake when we passed it was very beautiful, a sheet of water about six miles in length by a mile in width. The shores are quite bare, the mountain to the north coming sheer down into the lake, while the southern shore, along which runs the road, is formed by very steep-sided flat-topped spurs jutting out from the mountains which lie some way back. The view was lovely, the water, which was of a peculiar opal tint, taking the most beautiful colouring from sky and cloud, and giving perfect reflections of the hills and islands. The wild duck on it floated double, duck and shadow, and kept carefully out of
133 shot. Above the Pandur lake, and close to Ghizr, the
487 road was prettier than anything since Kashmir; the river was here the picture of a small salmon river, and occasionally you rode over excellent turf. Again, at Ghizr has the valley been blocked by a moraine, through which the river has cut a gorge some hundreds of feet deep. The road runs out of the Ghizr cultivation up a narrow gully, possibly the original outlet of the lake above, or the grip between the end of the moraine and the mountain side, over a confused mass of rock of all sizes constantly being added to
133 from the crags above. The whole of this part of the country shows unmistakable signs of ice action. Polished and ice-marked rocks, *roches moutonnées*, the remains of dead and gone glaciers, glacial lakes like the Pandur, and stretches of flat land of lacustrine formation meet you at every turn. There is a good

dead of red and other coloured rock in the mountains at the head of the Ghizr valley, which make a pleasant change after the monotony of the everlasting grey of the mountains and shingle slopes. 173

One thing disappointed me very much in the country, and that was the paucity of remains of archæological interest. Here and there you see an undoubted Buddhist tope, though, curiously enough, I do not think that a single piece of Buddhist masonry, such as you would find in any other portion of the frontier, exists in any fort or road embankment. There is not one single inscription in the whole country, except one found by Colonel Lockhart between Mastuj and Chitral commemorating the invasion of a Chinese army. I hunted the country high and low, promised rewards, did all I knew to get information, and the Chitralis would have shown us anything, for they are no bigots, but I never found the trace of an inscription. There are no buildings of historical interest, there were no written records, but there is a wonderful folklore which, I am sure, will repay research. It is rapidly being ruined by Mahomedanism, and in a few years, I am afraid, many of the old beliefs and legends will have passed away, but it was a mine of wealth which I had no time to explore. 174 [175]

Throughout the country are traces of past inhabitants, the remains of rock-built villages, attributed to the Kafirs, perched on some almost inaccessible crag, great circular enclosures, looking like gigantic sheep-folds, the reputed halting-places of Moghul armies, but so far from water that they cannot have been fortifications, and circles of stones pointing to dead worships. But all these are of the rudest type 175

p 72 and construction, and in no case, search however closely, did I find trace of an inscription or of carving. In one place my markings on a rock built into a wall caught my eye, but I was at the moment being swept along in the centre of a cavalcade of Chitralis who had come to receive me, and I could not stop. I hunted for this stone again many times, but never found it, and, in any case, my markings are no enigma. The only attempt I ever saw at sculpture was the production, in outline, chipped through the glazed weather surface of rocks, of the figures of animals, generally markhor and ibex. I examined a great many of these carefully, but it was extremely difficult to arrive at any satisfactory conclusion as to their age. Some were evidently very ancient, others may have been quite modern, though I must say I never found one fresh cut. The curious thing to me was that I never found the figure of a man or horse. I never got any satisfactory explanation about them, but they are probably the outcome of a desire to pass the time on the part of shepherd, sentry, or mere idler.

p 33 p 32 We crossed over to Mastuj by the Shandur pass, at an altitude of over twelve thousand feet, camping on the top of the pass, which is a flat plateau with lakes on it. The line of mountains over which the pass leads is the connecting link, the only one, between the Hindu-Kush and the Hindu Raj ranges. The march from Ghizr to the top of the Shandur is easy, through a broad valley filled with willow and with scattered birch. We passed the road to Mastuj by the Chamarkand, which we were to use later. The cold on the Shandur was felt a good deal by our

ness, and this was not to be wondered at, for when we got to our camp, at about four in the afternoon, an icy wind was blowing, and the thermometer was at forty—a few days before at the same time it had stood at a hundred and fifteen in the shade! In the winter the pass is very cold, but generally practicable. We found black-currant bushes on one side of the pass but no fruit.

Afzul-ul-Mulk's Deputy Governor, Abdulla Khan, met us on the Shandur. He was one of the most picturesque of all the Chitrali nobles, and on this occasion was dressed in a loose "chogu," a garment cut like a dressing-gown, of gold brocade, covered with a pattern of large tea roses and bouquets of smaller flowers. The Chitrali always wears a small turban; he was no exception, but his was almost entirely gold. His under coat was of the brightest Bokhara silk; his loose bright green velvet breeches were stuffed into long Turkestan riding boots with extravagantly high heels and square toes. He was a great sportsman, and I never saw him without a hawk on his wrist, sometimes the beautiful grey falcon, often a smaller one to kill little birds. He rode a very fast walking horse with brilliantly-decorated saddlery, bits, headstall, stirrups, all heavily plated with silver, and was altogether a pleasure to look upon.

Between the foot of the pass and Mastuj the ground was much the same as before, and I noted a formidable position, which Afzul said was always held against an enemy coming from the south. A few years later it was held by the Chitralis against Kelly's force, which was advancing to the relief of Robertson, who was besieged in Chitral.

Minister came to make his preparations for receiving me, to get a little shooting, and to cast our camp. Abul also was most pressing for me to stay, thinking that every day he spent with me was another nail in Nimmo's coffin, another step towards getting the Government of India to recognise him, and not his elder brother, as heir-apparent. Needless to say, Government had not the remotest intention of interfering in any way in the matter.

We beguiled the time during our enforced idleness by moving up the valley and visiting the Chamarkund. This path leads into the valley we had come by above Ghizr. I had originally meant to use it, but did not owing to the weather: it is in some ways more difficult than the Shandur. The road leading into it from the Mastuj valley winds through a narrow gorge cut through clay, the sides being carved out by water action into the wildest collection of pinnacles and curious imaginable, with numerous balanced rocks. We came out very light, and I left my personal servants behind. The consequence was that my orderlies put up my camp bed, an English "paragon," without fitting the joints properly, and it smashed ignominiously directly I sat on it. For the next two months I slept on the ground, and in cold weather, when there are no centipedes about, or other horrors, there is no doubt that it is far the most comfortable arrangement, and very much warmer than a bed. My orderlies used to get a lot of *khowar*, the broken straw from the threshing floors, and put a foot of it down all over the floor of the tent, stretch my tent carpet over this, and put down the bedding on the top of all. In real cold this makes the most perfect

was told of its wonders, how it could turn out fourteen lakhs of rupees a day—a lakh is a hundred thousand—how it coined every day in the year without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

Between Mastuj and Chitral we found at Sanoghar, Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river, the extensive fields of the Murkho valley. But for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

Dir'd Avg
C.S.I.



mounted, and polished by the ice, and showing the characteristic surface scorchings. /22

Many "defensible" or positions were shown us, that on the Parsheh plain being the most curious. The road runs across a huge fan once cultivated, now a desert owing to the failure of the stream which formed and watered the fan. Suddenly you come to a great ravine with perpendicular walls sixty to a hundred feet deep. The ravine runs without a break up into the mountains to the right, and into the river to the left; there is only one path leading down into it at its debouchure. Elsewhere one or two goat tracks exist, the heads of which are covered by sangahs. These sangahs, planted apparently without purpose in the open plain, are the first intimation you get of the existence of this ravine. This was the second position formed by Colonel Kelly on his march to the relief of Chitral, and it was carried by a turning movement to his right in the hills. It is the only position in the open that I ever came across in Chitral; it possessed great natural strength, but like all positions taken up with only the idea of passive resistance, it was of course doomed to fall to an enterprising enemy. An invading army from Badakshan had been here checked and defeated. /23 725

Below Parsheh was position after position, and every day impressed me more with the difficulties of making war in this country, and with the danger to which isolated bodies must be exposed. A small body of troops moving in the valley could so easily, as our men found to their cost when Chitral was besieged in 1895, be headed by mountaineers using

/33 745 yards thousands of feet above them, and would then find themselves in a trap with the road cut on both sides of them, advance or retreat equally impossible.

Near Barum there is a fable connected with one of the proudest days in Chitrali history. In Shah Kator's day the Badakshani ruler attacked him, and the invading army penetrated to Barum. An envoy from the Mehtar met the conquering general in the gorge, threw himself at his feet, made complete submission on his master's part, and, clasping the conqueror's knees, he implored mercy, then with a sudden jerk hurled him off the road to plunge a hundred feet into the roaring torrent below. Both ends of the fable were in a moment in Chitrali hands, and the whole invading force, said to have numbered seven thousand men, was destroyed or taken prisoner.

/81 It was impossible not to be taken with the Chitralis. Putting aside their *morale*, which was but natural, and their cruelty and treachery amongst themselves, their nobles were pleasant men to meet, fond of sport, courteous and hospitable, and with a great love of their wild country. The people—that is, the freemen, not the slaves—were bright, cheery, impervious to fatigue, splendid mountaineers, fond of laughter and song, devoted to polo and dancing. The man striding along before your horse, with his loins girt, and the front end of his chogu tucked into his waistband to give his legs free play, his chest open, and his shoulders thrown back by a sword carried across his back hooked into his elbows, would sing all the way uphill and down dale, and would

Do-4 A.v.2
Ch.8.v.1



223 They stink decoy ducks about the open water, and when the wild duck settle, drive them into the tunnel, catching sometimes two and three hundred at a time.

224 The bridges speak for the lightness of foot of the people; they are merely, as a rule, light hurdles of willow; our heavy-footed English labouring folk would crash through them, but they seem strong enough for the people who use them. Horses of course ford.

225 We reached the top of the Dumb, fourteen thousand eight hundred feet in height, without difficulty, riding practically to the top of the pass. We had a lovely day, the air was perfect, and the view from the top is fine. Immediately below you the ground drops very suddenly to the Hauz-i-Dumb, Lake Dufferin as it was christened by Lockhart's party, but the lake itself is out of sight. We stayed a short time at the top, looking out over the Badakshan mountains towards that mysterious Central Asia which attracts by the glamour of its past history, by the veil which shrouds its future. Balkh, Bokhara, Samarkhand, what visions come trooping as their names arise! The armies of Alexander, the hordes of Genghis Khan and Timur go glittering by: dynasties and civilisations rise and fall like the waves of the sea; peace and prosperity again and again go down under the iron hoof of the conqueror; for centuries past death and decay have ruled in the silent heart of Asia. Are we now looking on the re-awakening? Shall the land again blossom like the rose, and proud cities rise on the ruins of the old under semi-European sway, and greater emperors than the Great Khan rule through centuries of generally last-

133

[facing p. 94]

D9·4 A4 J
Chitral



and his eyebrows working furiously in time to the dancing. After the Chitralis had danced, some Bajour Pathans present gave us an exhibition, the most picturesque piece of dancing we had seen. Five men, dressed in the loose flowing blue Pathan shirt, formed a circle round a flower thrown on to the ground, and danced round it, alternately advancing and retiring, swaying their bodies forward till their heads nearly touched in the centre of the ring, then throwing up their arms and swinging back their bodies and dancing away, their clothes flying and giving a wonderful grace and go to the dance. They then gave us another dance, also in most perfect time, to a plaintive song which they sang, their faces indicative of the deepest grief. This was followed by a wild repetition of the first dance, much faster, and with more dashing action, the accompaniment on the part of their friends being the rapid discharge of their guns. The flower in the centre represented a lovely maiden, and the dance tells the tale of a love story ending in an elopement.

Next morning the Mehtar paid me what was really his final visit, presented me with a last horse, badly galled, and congratulated all his wants and views. We parted after an exchange of many civil speeches, and promises of eternal friendship, with genuine regret on my side, for I had got to like the old man very much, and to admire his strength of character and undoubted powers. We returned to Mastuj by the right bank of the river, making a detour through some of the higher valleys. The road the first day was very bad in parts; one awful cliff, across which it seemed to run for miles,

gave but just room for a home to move along its face. We crossed a succession of great bowl-shaped hays in the hills, several miles across from side to side, cut up by deep ravines, the whole but of the answer one mass of cultivation wherever water could be brought to bear. The outlet for the streams which drain these hays into the main river below is generally through a narrow gorge hundreds of feet deep, with walls so precipitous and fall so rapid that no regularly made path can be taken along it. The Chinese averred that no man had ever succeeded in getting through one particular gorge.

We struck a vein of folk-lore which I should have loved to explore, but I had no time to work it properly, and for really satisfactory results the enquirer must talk the language of the country, which I could not. We were sitting one night after dinner by our camp fire, looking across the valley at the dim form of Tirich Mir, rising ghostly and white in the pale moonlight, when one of our hosts casually mentioned the existence of a lake at the foot of the great mountain by the side of which are the flat stones on which the fairies wash their clothes. Readers need hardly be reminded of the Continental and Eastern habit of beating linen on a flat stone. You could also, he said, find their rice-pounding stones there in great numbers; these must be the round pot holes found in the rocks of all glacier streams, but what the washing-boards were I could not make out, and the lake was unfortunately miles away, so that time could not be spared to explore.

The conversation so begun gave rise to much talk about the fairies. We were told that they

with an air of conviction, and as if talking of an everyday matter: it was a most delightful experience, and I only wished I could take down the conversation in shorthand, for much of the detail must have been lost. Belief in fairies is universal in the Hindu-Kush, and, for the matter of that, in one form or another throughout the East.

A travelled and well-educated Kashmiri with us was with the greatest difficulty repressed during our talk; he was always wanting to break in with some Kashmiri variation, civilised and thereby ruined, of these local tales. The next day took us to Owir, where we camped at a height of ten thousand feet, having ridden up five thousand feet, and crossed at sixteen thousand a snow-lock pass between the two valleys. It was beginning to be very cold, and we enjoyed making the descent on foot, plunging straight down the shaley slopes.

The sandstone strata at the top of the valley seemed full of fossils. I picked up a couple of large ones, some convoluted shell, but, unfortunately, my orderlies did not understand that I attached any importance to them, and they were lost. There is but one drawback to a march such as we were making, and that is the time limit. You pass many things of interest which you cannot visit; you are constantly tantalised by a half glimpse of some beauty or curiosity which you pass with a sigh, knowing that you will never have the chance of seeing it again. I longed to stop and dig, and to hunt for fossils here, as I had longed to explore the Buddhist topes on the road, or to spend days trying to get at the folk-lore, but the fates drove us on.

000 We tried to find our fairy-visiting friend in one of the Owir hamlets, but failed, I forget why.

556 Next day we crossed into another valley, and
567 halted for breakfast at a place called Barun, the residence of a headman whose ancestors had been kings of this collection of valleys. He was a rich man, the possessor of over three hundred sheep.

• 133 All the four valleys of the Owir district are of the same type, and are remarkable for the outcrop of saltpetre, which reduces the soil available for cultivation. The Owir stream is formed by the junction of the waters from the four valleys, and runs out finally into the Chitral river, through the narrow gorge described above, up which no man can force his way. The march beyond Barun was terribly severe, in and out of a succession of steep ravines hundreds of feet deep, the last ascent of a thousand feet, up which our horses barely carried us, landing us on the watershed between the Owir and the Mastuj valley. The view back was indescribably grand, we were told; unfortunately *due* us, Tirich Mir veiled his face. Still it was very fine, a grand circle of snow-clad mountains fencing the valley, which is broken by the four main streams into a series of long promontories, the upper and flatter part of the amphitheatre one mass of cultivation and autumn colouring. After descending a few hundred feet the road turned north, and the view was again lovely; at one's feet the great gently sloping circle of the Lun valley cultivation, and in the distance the Mastuj, Turikho, and Murikho valleys.

The Lun valley is a replica of the Owir; Turikho

and Morkho, the upper and lower *Ku*, or valley, are districts of some importance. The former, a valley some fifty miles long and a mile wide, as a rule shut in by huge mountains, the latter, shorter and more open, is a continuation of the former. The whole district is most favoured, and abounds in fruit and flocks and herds. In Morkho there are some of the only manufactures of the country, robes woven from the wool of unborn lambs, and others in which the down of the wild duck is interwoven. The latter are more curious than useful, and give the wearer a most fluffy and half-fledged appearance. This sort of cloth is also made in the upper portion of Mastuj. From here come the celebrated falcons still exported to India, and smaller hawks used in the sport of falconry.

The method of catching is simple; a bird, according to the Chitralis, must be full grown to be of any use, and caught when ranging for food. The trapper makes a little stone box in which he sits, a small hole being left in the roof on which a chicken tied by the leg moves about, the string being in the man's hand below. After the hawk or falcon has seized his victim, the string is gently pulled, and, thinking that it is merely the chicken moving in his struggles to escape, the bird grips the harder, and is pulled to the hole, when the man below seizes it by the legs, and its liberty is over. The Chitralis are wonderfully clever at breaking their birds—I have seen one flown captured not fully a week—and trust for taming them to keeping them awake. They keep the bird awake for about three nights, constantly talking to it, and, finally, when

the reins to prevent pulling the pony on the top of me. If we had gone together we must have been dashed to pieces. As it was, I turned a complete somersault in the air, and landed with my feet down the slope, and one hand on the edge of the road, which I easily regained, not even shaken. But it was a very narrow escape, and made me pretty careful in future.

I took the road by the Burzil pass, fourteen thousand feet in height, by which the road to Gilgit now runs, and examined the route carefully. It is a short month longer than the road I had come by, and there is not so much grass on the way for transport animals, but it offered an easier alignment, was said to be open earlier in the summer, and was accordingly selected. My diary is full of descriptions of glorious views and colouring, but what struck me most after crossing the Burzil, and leaving the gigantic mountain slopes of the Hindu-Kush behind, was how small the scenery of the upper Gurais valley looked. It seemed as I crossed and recrossed the now dwindled stream, and passed under cliffs a couple of hundred feet high, above which stretched pine forest and snow peaks, that I was wandering through the scenery of a doll's house, so accustomed had the eye become to the huge proportions of the great mountains I had left behind. The effect was always the same when I returned from Gilgit, and it took fully a day before one's eye became accustomed to the new proportions of the landscape.

Below Gurais there was a view which, as the sun was only touching a couple of small patches of golden hillside high up in the background, and

4c Durand G-8 (1888-93) 1900 AVI Kashmir
Dard AV3



the rest of the landscape was in the evening shadow, would have made a theme for another "Chill October." In the foreground lay a flat piece of meadow land, the brightness all gone out of the green, framed on each side by copses of leafless willow, through which the stream in a dozen small branches ran cold and clear over a broad bed of grey shingle. To the right great bare grass slopes led up to precipices of granite; to the left a sombre pine forest came down into the plain. In the middle distance a dense wood stretched across the valley, a study in all shades of grey. The lower parts of the tree-trunks were dark and rugged, dashed here and there with black, the upper trunks smooth and silvery, the bare boughs a duller grey, the only touch of colour a few withered willows, whose leaves had not yet fallen, saved by the protecting wood beneath which they grew. Behind rose again grass-covered slopes, broken by masses of grey rock. The wood, with its heavy shadows under the trees, and no sky to be seen through its branches, gave the impression of great size, and was absolutely still. It seemed to appeal more to one in its look of ruin and death, and in some indefinable way of waiting, than when I had seen it last, and had camped under the shade of the same trees, then in all the beauty of their summer foliage.

A couple of days more carried me to Srinagar, then empty of court and visitors, all having gone to India for the winter, and so, after crossing the Woollar Lake, once more resonant with the musical cry of thousands of wild geese and ducks, and passing through the most magnificent autumn colouring

4: Durand G-3 (1888-89) 1900 AV1 Kashmir
Dard AV3

● 133

[facing p. 120]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



being so long waited for, it brought none of the elation which would have accompanied it months before. The expatriation and isolation did not look so rosy, and I did not like the Hunza business much; a foreboding warned me there would be difficulty.

But next morning things had taken their proper place, and with the coveted appointment in my hand, and my own selected friends going with me — I did not know then one would so soon leave me—everything was bright, and the interest increased every moment. Hard work was before me, many bricks to make and but little straw at hand. Satisfactory political relations had to be established with neighbouring States, there were roads to be made, the whole of my kingdom to be explored, barracks for troops to be built, telegraph lines to be opened, dispensaries to be established, troops to be trained, cultivation to be increased, and irrigation works to be undertaken. Last, but not least, there was a *modus vivendi* to be established with the Kashmir civil and military authorities at Gilgit, by which I could get what I wanted without reducing them to the position of ciphers. The longer I looked at the prospect, the pleasanter it seemed; if you are to be exiled, the more work the better.

Leaving all the heavy camp to go by single marches to Astor, we pushed on to the foot of the Burzil pass, from which the road to Skardu branches off over the Deosai plains. We had a disastrous start from the Burzil. First it poured with rain all night, so that we had to wait till

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



nearly nine in the morning to dry the tents partially before marching. Then a stupid driver, instead of unloading the pony with all our stores, and carrying the boxes over a foot-bridge, tried to ford the stream, which was coming down in flood. The pony was carried off his legs, and swept three hundred yards down stream where he managed to land. The mule trunks were of course wet through, and all our tea, sugar, flour, and salt were ruined. I sent back to our main camp for reserve stores, but no one knew where the things were, and only a bag of sugar could be found and sent after us. This was rather serious, as neither of us was touching spirits, and we depended on our tea. We had to use some of the horrible stuff the people of the country use, the worst form of refuse brick tea, till we rejoined our camp a fortnight later.

We had a rise of fifteen hundred feet or so to the Deosai plain, and then eight miles over snow, and, having started so late, had a very bad time, for the sun had made the snow soft, and men and animals were constantly going in up to their middles. The rest of the march was easy but very wet, the ground soaked by melting snow, and streams to cross at every few hundred yards. We were rather a draggled party when we pitched camp, and the height, about twelve thousand feet, tried some of the men, and gave them mountain sickness. One sepoy got into a most distressing condition of breathlessness, and could not sleep. We had no doctor, and I did not like to try tricks with drugs, so I gave him a brew of hot whisky and [illegible] and quinine which sent him to sleep, and he was all

4 [In mid-June -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3



000 right next day. We were obliged, as he was a strict Mahomedan, to assure him that the mixture was medicine and contained no wine.

133 The Deosai plain is a great basin about forty miles across, averaging twelve thousand feet in height, and surrounded by a circle of snows rising three to four thousand feet higher. It is cut up by rolling spurs projecting from the main ranges into numerous broad shallow valleys, through which run rapid streams. We were too early in crossing it, and the grass had not properly grown, though there were patches here and there and some flowers. It was a most desolate scene. The bare plains stretch away for miles without the vestige of a tree, and with only here and there a few patches of stunted dwarf juniper. Later on, when the grass springs up, they become favourite grazing grounds. We had to carry even the fuel for our camp, and of course could get no supplies, as there is not a trace [136] of habitation throughout the plains. The only animal life is furnished by the marmots, which live there in great numbers, and whose curious whistle sounds weirdly in keeping with their surroundings.

We passed out of the plain by a razor-backed pass, about fifteen thousand feet high, the last part of the ascent of which, in greasy mud and soft snow, was very trying for baggage animals. The descent to the Skardu plain is by a steep ravine which drops eight thousand feet in a couple of short marches. It was a funnel down which a raging wind poured at night, making a halt there hideous. The march down was very bad, the stream had to be crossed perpetually, each time getting

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Balti AV2



D heavier and more dangerous. We had to make
● /33 a chain of men across it once or twice, and to pass the animals and laden coolies over above the men. Even then we had an excitement, one man being swept away and only extricated fifty yards down stream, half-drowned, and rather knocked about.

B Skardu, the capital of Baltistan, or Little Thibet,
101 is picturesque; it is a village set in cultivation, above
341 which stands an old fort perched on a great rock,
B washed by the waters of the Indus. The valley is
133 several miles wide, mostly an expanse of sand-hills
[311] and rocky mounds, with scattered stretches of cultivation in between. It is shut in by huge bare mountains, with tremendous cliffs and almost perpendicular shingle slopes, which close in at each end of the valley so much that you seem to stand in a basin with ab-
B solutely no outlet. We found Skardu possessed of an
132 odious climate, consisting of considerable heat in the daytime, and of a gale of wind at night, which carried clouds of fine sand down the valley. It is said to be always windy here, and consequently very cold in winter.

A I found that to explore the reported road would
133 take me too long, and having received a telegram directing me not to lose time, I prepared to start at once for Astor. Later exploration showed that no pass existed over the Saltoro, and that the tradition as to the existence of a road must have descended from remote times. It is pretty evident that in this portion of the Hindu-Kush the glaciers have advanced, for there seems good ground for believing that Skardu, in Buddhist times, was on a well-used high road leading to Kashgar, and that this high road has been

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Balti AV2
Dard AV3



makes a wound such as a chisel struck by a hammer might inflict. B 136

The ascent of the pass was pretty stiff; a steady grind of two hours and a half over glacier and snow slope, some of it to my mind none too safe for any one with no mountaineering knowledge or appliances. The view from the top was superb: snow-covered glaciers surrounded one; great granite peaks, jagged into the most fantastic shapes, shot out of them; a wall of snow mountains rose ahead, and towering above all was the mass of Nanga Parbat. I loitered on the top of the pass for some time drinking in the glorious scene, and then plunged down over sloping snow-beds covering the glaciers, so as to get clear before the sun softened the crust. Once off the snow the path was bad: first descending the terminal face of the moraine, then running for many miles over lateral moraines and shingle slopes till we got to grass; after this it wound through thickets of myrtle and masses of forget-me-not of every colour, ranging from heaven's loveliest blue through pink to white. B 133 487

We camped well above the birch in a grassy Alpine meadow, and next day a long double march of about thirty miles took us to Astor. The first part of the way was through pine forest, the glades covered with marguerites, violet and white; then the path ran along hillsides one mass of spirea, the air thick with its honey-like scent; and dropped gently down, passing a chain of small lakes, grass and willow bordered, the end of the valley blocked for many miles by a superb view of Nanga Parbat standing entirely alone. The last part of the march was very hot and trying, especially after we reached the Astor valley D 487 133 137 D 137

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

133

THE GILGIT VALLEY FROM THE EAST.

[facing p. 134]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AVJ



which the juice had poured, were still in their places. 000

For several miles the road runs up the narrow gulley between what was a lateral moraine and the hillside, not a drop of water is passed, not a tree or glimpse of vegetation is to be seen, not a sound is heard save the ring of one's horse's hoofs on the burning rock, for the stream frets a thousand feet below; not a sign of life is there, but perhaps the passing shadow of an eagle. I had been riding slowly on, lost in a reverie, my horse picking his own way, when there came a sudden change. There was a sharp turn in the path which led into a deep ravine cut by a side stream, and then rose in sharp zigzags to gain the crest of the opposite bank. The moment I turned the corner a shot rang out, the edge of the cliff "sprung to life with armed men," and a rapid *feu de joie* rippled along the crest above me. Arrived at the top I was met by the village elders, was incensed with the smoke from a platter of burning cedar twigs, and presented with a flat unleavened cake soaked in clarified butter, the local variant for bread and salt. As I broke a piece and ate it, I noticed that the bread itself was apparently consecrated, sprays of the sacred cedar lying on the dish on which it was carried. 487 622 262 778

I spent some days making friends with the people, and visiting every yard of their watercourses, which were, as usual, a monument of patient skill. To carry water channels across the face of perpendicular conglomerate cliffs cut out of moraines by the action of a stream which rages below, sometimes impinging on one bank, sometimes on the other, is no easy 313 133

[In the Bagrot valley -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



matter even for that most handy of creatures, the Royal Engineer, however well he may be equipped. For the poor villager it is a labour of Sisyphus. The stream is always cutting away a frail prop, undermining a high retaining wall, breaking the side of the water channel, or washing away the intake headworks, and the work has to be done all over again. Truly, the people compelled one's admiration by their steadfast patience and determination, and filled one with a desire to help them in every way in their desperate fight with nature.

As I passed through a stretch of abandoned cultivation given up to the barberry, the wild pomegranate, and the brier rose, we stumbled on a time-worn altar, the stones of which attested its great age. It was covered with a few cedar boughs, others lay scattered around as the wind had displaced them, and the men with me said it was the shrine of the village god, and that these were the offerings of women who had come to pray. It was a scene which made a vivid impression on me. Far away above us, the culminating point of the valley, rose a snow peak against a bright blue sky, open hillsides fell back on each hand, swept by a fresh spring wind, patches of bright cultivation lay across the stream whose voice rose from the gorge to our left, but no house marred the view. Before us, backed by the silent terraced fields of a dead generation, lay the little altar of a dead faith. And yet one felt it was not dead; the great god Pan laid his hand upon one's heart, all nature was filled by his presence, and one felt the impulse which brought the women there to offer their humble

4: Dun... G-3 (1888-93) 1900 AV1 Kashmir
Dard AV 3



dash for a nullah ten miles lower down with only my shikari and servant. I had meant to be only one day on this ground but heavy snow and rain came, and having seen some grand markhor I stayed on three or four days. I was nearly shot for my pains, for the Chilasis heard of my move, collected fifty men, and came up the valley to rush my camp. Luckily for me the Gor men, with whom my shikari was connected, assured them that I had only remained one day, and had returned to Bunji, and they did not persevere in their search.

It was not a lucky expedition; the weather was horrible, snow leopards spoilt my best stalk, which had practically lasted three days, and as I was regaining my camp, walking along the bed of a ravine in the dusk, I found myself confronted with an absolutely impassable place. Perpendicular walls of conglomerate towered above me on either hand, the path which had run along the cliff to the right had been destroyed by a spate in the spring, and only a remnant, just visible a hundred feet away, showed where it had been. We stood on a platform forty feet above the level of the ravine bed below, the general slope of the stream bed being here broken by a band of huge rocks, at the base of which boiled sulphur springs. In the fast-growing dusk it was impossible to find a way down. To regain my camp by the way I had come meant a round of many miles and a climb for several thousand feet, some of it in very bad ground. There was nothing for it but to remain where we were, and to seek the shelter of the most convenient rock. It was not very pleasant, for there was a sharp frost, we had nothing to drink but sul-

4: Dmand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



133 phurous water, very little to eat, no spare blankets beyond one from which I never parted, and, owing to the rain of the previous days, we were in constant danger from falling stones, which had pitted the rocks in the bed of the stream as if they had been under a heavy musketry and shell fire. All night long above us we heard the roar of small stone avalanches, followed by silence as the stones shot into space a thousand feet above, and then by the rattle and crash as they struck the stream bed. However we found a small water-worn cave, the mouth of which was protected by a large rock, under the cliff from which most danger was to be expected, and we passed a safe and fairly comfortable night. Next morning, after a very nasty shave of being brained by a falling stone, we discovered a way down, which involved one of the worst pieces of rock-climbing I ever came across. For about fifty feet the only foothold was a line of depressions a couple of inches deep, the only hold for the hands was well above one's head, and that was the smooth round cornice of a water-worn rock round which the fingers could bend, but which gave no grip; thirty feet below steamed the boiling sulphur water. It was nearly too much for me, but the knowledge that breakfast was within half a mile, that to go back meant several hours' work, carried the day. Even then I could not have crossed without help, but my shikari, who was like a monkey, got on to the cornice above me, and dropped me the end of his turban, with the assistance of which I got over all right, the shikari moving along the ledge above. It was impossible for him to get down at the end, and he had

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
133

AT THE FOOT OF THE BURZIL PASS.

[facing p. 248]

~~19: Biddulph G-S (1873-1878) 1880~~ ~~AS5 Afghanistan AS5~~
4 AV3 Dard AV3
Pakistan



languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit. 101

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eye and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan. 197 563 134 311 142 562 302 771 291

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops. 361 162

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which 628

[i.e. the country of the Pathans - Analyst]

Biddulph G-3 (1873-1878) 1880 AIII Afghanistan AIII
4
AV3 Dard AV3



Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Cher,[1] which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo-Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AUI
4 AVJ Dard AVJ



the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

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little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose: it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demísheldén" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gótt" in Astori and "Gukk" in Gilgiti; the hammer "toá" and "Toushóng" and in Gilgiti "sam-dena." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "Taxx" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of hotting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from

* "Powder" is called "Jehuri" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = durmáli. Saltpetre = Shale in Astori, and Shuni in Gilgiti. Coal = Kani. The general proportions of the compositions is, as my informant put it, after dividing the whole into six and a half parts to give 3 of Saltpetre, 1 of coal, and 1½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

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The principal difficulty in communication is caused by the rivers, which in winter are shrunk to small dimensions, but in summer, fed by snow-fields and glaciers of enormous extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

Nearly half way between Gilgit and the Indus is the Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of refuge when hard pressed by external enemies. The Bagrot people belong almost entirely to the Shin caste.

A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty mountains it drains. Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

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Chitral



This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toori*kho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 110.

[2] See Appendix H.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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time dispossessed of it; this is built in the Dārd style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dogrās; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built cornerwise on to the fort, was what was called the *Sangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars.

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4800 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawanji, whose elevation is given by the G. T. Survey, to be the nearer. The climate of Gilgit is not unlike that of Baltistān, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungi, mān, and massar), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any perfection), walnut, pomegranate, and sarshing (*Elæagnus Moorcroftii*, called there anāb, sarshing being the Tibetan name); besides musk-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmir, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for kamarbands.

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3



In Gilgit as in Astor, there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shinā, though only a small percentage of the population is Shīn. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

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Agriculture. 241

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Minerals. 135

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

Commerce and trade. 286 439

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article.

Roads. 487

The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Diāngan passes has been

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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D 791 has to seize the neck and drink the spouting blood. If successful in this, he or she is at once recognised as inspired. If the ordeal is too much, then a contemptuous pity is extended to the aspirant, as to one who has been on the verge of attaining to great things, but has failed owing to personal defect. Those who cannot fulfil the conditions are said invariably in the end to go mad.

D 135 316 The Bagrot valley, where we saw the Dainyal, was further of interest in that about the best gold of the country is found in its bed, and in the Gilgit river below where the Bagrot stream runs in. Every year, after the summer floods are over, the deposits in back waters and sand-banks are carefully washed, and a fair amount of gold, considering the rough methods and unskilled labour of the prospectors, is collected.

K 661 When we first went to Gilgit pure gold was selling there at two-thirds its price in Srinagar, and the Kashmir officials and soldiers were doing a profitable trade. The amount collected by the officials each year must have been considerable. Every petitioner or visitor, as a rule, presented his little *nazzar*—the complimentary offering from an inferior to a superior

K 436 always given in the East—in gold dust. The gold was poured into the blossom of a dried flower like a lupin, of a very tough texture. The mouth of the flower was screwed together, and the tiny packet was popped into another flower, and again screwed

K 661 up, each packet containing a recognised weight. I have had double handfuls of the little packets poured on to my table by an anxious royal petitioner, an unsatisfactory arrangement so far as I was concerned, for my *nazzars* were returned to the donors. A

1r Leitner L-3 (1866-93) 1893? AV3 Dard AV3



He fired off his gun, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Harginn," which had swallowed a large Markhor with the exception of his horns! There was the porcupine out of whose mouth protruded the head and horns of the Markhor!! My Ghilgiti, on the contrary, said that the Harginn was a great snake "like a big fish called Nang." Perhaps, Harginn means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astór.

### 7.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Kŏ."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in herds of ten or twenty and track game which they bring down, one herd or one Kŏ, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and sucked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and game.

* This is undoubtedly the *canis rutilans*, a species of wild dog, which hunts in packs after the wild goat, so numerously found in the high mountains round Gilgit. The snow-ounce also pursues it. Dardistan, specially Hunza, is the paradise of the ibex, the wild sheep, including the *ovis poli*, and the red bear.

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The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (sometimes like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Affghans, Kashmiris, and others. The beautifully-knit stockings are also a Dard art and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Celtic brass brooches of the women, and the family axes of the Hunza-Nagyris denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white giant vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the main volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 47 folio pages.

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Ra to his poorest subject, lived entirely by agriculture. 174
According to tradition, Shiri Buddutt's rule extended over Chitral, Yassin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nager, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahommedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yassin, three centuries later.

A glance at the map will show that Gilgit is situated in 133
the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be 361
found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,600 feet; while half of the tract thus included still remains to be surveyed. A rival to Everest and Kinchinjunga may yet be found among the mountains of Kaffiristan.

From Gilgit, mountain roads radiate into all the surround- [487]
ing valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. 136
Here the wild goat (*C. Falconeri*) roams in great numbers 224
almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. Rutilans*), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayanus*) are rarely disturbed by the hunter's voice. 136
On the lower and more barren hills, below the forest, are to

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136 be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tsungling. (The Onion Mountains.)

133 135 316 The principal difficulty in communication is caused by the rivers, which in winter are shrunk to small dimensions, but in summer, fed by snow-fields and glaciers of enormous extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals [823] would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

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133 A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty [648] mountains it drains. Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

631 133 the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hattu Pír, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has [241] a considerable area of fertile irrigated land. The Wazárat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Guach Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi [487] mountain to the south in the direction of Darel. From Gilgit [367] itself mountain roads radiate into the surrounding valleys, and [491] its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rás was Sargin. Later it was known as Gilit, which the Sikhs and Dográs corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himálayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 137 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

**Botany.** The pencil cedar is found from 14,400 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 12,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,200 feet; above this the rocks are stained with lichens.

**Fauna.** Here are found the ibex and *márkhor* (*Capra sibirica* and 136 *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctus* or *isabellinus*), the snow cock (*Tetraogallus himalayanus*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
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duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahura*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

History. The remains of ancient stone buildings and Buddhist carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Srī Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhane. Srī Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rā of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yāsīn giving a Rā to Gilgit. He was killed by the ruler of Puniāl, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsīn. For the subsequent history of Gilgit, see KASHMĪR. The history of Astor, or, as the Dogrās call it, Hasora, is intimately connected with that of Skārdu. More than 300 years ago Ghāzī Mukhpun, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Rondu, and Kharmang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rā of Astor is the lineal descendant of Ghāzī Mukhpun. The Dogrā rule has secured peace to the people, but it will be long before the country recovers entirely from the desolating slave-raids of Chilās.

The people. The Wazārat contains 264 villages, and the population, according to the Census of 1901, is 60,885. The pressure on the cultivated area is great, the density being 1,295 persons per square mile. The people of Astor and Gilgit would be

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



000 acquaintance of Raja Akbar Khan, the Chief of Punyal, and his brothers and cousins. Fine fellows, magnificent mountaineers, who were later, under us, to prove "tall men of their hands."

The climate was perfect after Gilgit. We were camped in an apricot orchard, at an altitude of seven thousand feet and over, and the delicious air soon set us up.

[361] 133 Gakuch fort and its cultivation stand high, seven hundred feet or so above the river bed. The formation is curious; the hills, in one fine slope from the snows, sweep out till they finish in an almost sheer cliff into the river, the last few hundred yards before the cliff is reached being comparatively flat. Through this level portion project great rounded masses of rock, water-worn and full of "pot-holes," the remains of glacial action. It looks as if, at some remote period, a huge glacier had flowed down the Ishkuman, and [136] had swept to its left down the Gilgit valley. These rounded hillocks were full of chikor, the mountain partridge, which gave us good sport. In one of them is a cave reputed to be fathomless—really, I suppose, about twenty feet deep—heaped up with human bones. It was said to have been filled by a former ruler of Yasin, and a terror to his neighbours, whose bloodthirsty nature gained him the title of Adam khor, "the man-eater."

643 681 During my halt at Gakuch, Sirdar Nizam-ul-Mulk, the Mehtar's eldest son, who ruled Yasin, and who was to meet me just across the border, bombarded me with letters, and a curious incident occurred with one of his letter carriers. When I handed this man my answer to Nizam's letter, I gave him, as

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
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136

SHWAL, A SHIN BOY FROM ASTOR, WITH HEAD OF A MARKHOR.

[facing p. 64]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



cattle. At least so they looked to me when I first caught sight of them, and drew rein to inspect them closely. They were mostly black, but many were there of smoky dun or mouse colour; some carried wide, sweeping horns, others were like polled Angus, but all had the same characteristics; they were very high in the withers, very short-legged, and they carried the most splendid coats, with masses of hair on the shoulder and forearm. They were all half-breds, crossed with the yak, as their bushy tails showed. The colouring was exactly that of a mixed herd at home, but the shape was ungainly. Passing down lower we flushed a couple of splendid specimens of the solitary snipe, which were soon added to the larder.

There was not much new to be seen on our way down after we had regained our old road above Ghizr; the only change was in the colouring. The willow copses in the river bed were now a blaze of gold; the orchards every colour from dark green to almost scarlet; the streams had shrunk, and now, less violent, ran crystal clear, a beautiful ultramarine colour, turning to opal in the deeper pools, and reflecting all the brilliant colouring of the banks. The roads up to our Punyal border, through Nizam-ul-Mulk's country, were vile, and compared ill with Afzul's. We reached Gakuch again on the 15th October, and were met by our Punyali friends some way out: it had been a very trying double march that day, and for once we came to grief. Robertson's servant went down some small drop, horse and all, and the horse promptly bolted. My servant remained to look after him, so that when our kit came into camp, which it did pretty

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



right next day. We were obliged, as he was a strict Mahomedan, to assure him that the mixture was medicine and contained no wine.

The Deosai plain is a great basin about forty miles across, averaging twelve thousand feet in height, and surrounded by a circle of snows rising three to four thousand feet higher. It is cut up by rolling spurs projecting from the main ranges into numerous broad shallow valleys, through which run rapid streams. We were too early in crossing it, and the grass had not properly grown, though there were patches here and there and some flowers. It was a most desolate scene. The bare plains stretch away for miles without the vestige of a tree, and with only here and there a few patches of stunted dwarf juniper. Later on, when the grass springs up, they become favourite grazing grounds. We had to carry even the fuel for our camp, and of course could get no supplies, as there is not a trace of habitation throughout the plains. The only animal life is furnished by the marmots, which live there in great numbers, and whose curious whistle sounds weirdly in keeping with their surroundings.

We passed out of the plain by a razor-backed pass, about fifteen thousand feet high, the last part of the ascent of which, in greasy mud and soft snow, was very trying for baggage animals. The descent to the Skardu plain is by a steep ravine which drops eight thousand feet in a couple of short marches. It was a funnel down which a raging wind poured at night, making a halt there hideous. The march down was very bad, the stream had to be crossed perpetually, each time getting

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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000 to go back and follow by the path I had come, an easy enough job for him. My weight and height were against me at performances of this sort, and I used to envy my light and lithe shikari, to whom no ground came amiss.

One way or another we all had exciting times stalking. I have a nightmare recollection of one snow slope, which dropped a couple of thousand feet below one and ended in ghastly precipices, which we had to cross to reach ibex. The slightest slip meant death, and we had no ropes or ice axes, nothing but one small alpen stock with which to dig out steps in the frozen snow. Providence protects the ignorant mountaineer. A Pathan orderly of Manners-Smith's flew down a similar snow slope on one occasion, and, luckily for himself, took the first turn to the right, which landed him in a soft snow bank. The first turn to the left would have carried him over a cliff a couple of hundred feet high on to rocks.

136 On the other hand, at certain seasons, both markhor and ibex can be got on fairly easy ground, and during a severe winter we have more than once watched markhor feeding on the slopes of the mountain behind my house at Gilgit, on ground almost as easy as the South Downs. There are, generally speaking, four well-defined belts of ground on which you find game. The snow to which in summer the ibex retire, never leaving it except to feed, and the grass and juniper-covered slopes immediately below the line of perpetual snow, where at the same season you will find the markhor, form the first belt; the second is generally a line of cliffs,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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the third a slope varying from a few hundred to some thousands of feet in depth; and the fourth, the final perpendicular cliffs into the valley. Of course this is a generalisation, and some ground goes up thousands of feet into the snows like a sheer wall, broken with but tiny patches of forest and narrow lines of grazing, and on this you find the biggest markhor.

The altitude at which you find game depends generally on the snow line, and the work is easier perhaps in winter than in summer, except that you are handicapped by the shortness of the days, and that in some valleys the lower ground is distinctly worse than the higher. To me three-quarters of the enjoyment of the stalk lies in the scenery, in getting up above the animals and studying them, perhaps for hours, in listening to the call of the snow cock at dawn, in lying watching the little round-eared rock rats, or the circling flight of the eagle, in the freedom and the silence of the mountains. I always feel like a murderer when successful, and miserable when I have missed, but I loved going out, and envied the easier-worked subaltern under me, who could get away fairly often for his few days' shoot. With all who worked under me I always went on one plan,—I asked of them their best work and got it, and it was often at very high pressure for weeks at a time, but the moment I could I gave leave for shooting. The results were excellent, no man was ever better or more loyally served, no man had ever a cheerier, brighter, and harder set of officers working for him.

1s Drew G-3 (1862-1872) 1875 AV1 Kashmir
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half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurez is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and some other respects the place reminds me much of the valley of Pādar. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurez are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishangangā Valley, we had already come into the tract occupied by Dārds; in the village of Gurez itself there is a mixture of Dārds and Kashmīris, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dārd language, a language quite different from Kashmīrī, are spoken. Where the two large streams meet, just above Gurez, is the end of the wider part of the valley. The southern stream may be said to be a continuation of the Kishangangā, as its course is the longer, and it has, I believe, the greater volume; it flows from the district called Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassable except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Burzil, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. Our own way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 4000 or 5000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaus above the level of it, formed by the alluvium of side streams; over these the path leads us, past several small villages; on the mountain-slopes is a good deal of pine-forest; as the level of the valley rises the forest does not reach so high up the sides, and farther on the pine is replaced by spruce and silver firs.

1: Drew G-9 (1862-1972) 1873 AV1 Kashmir
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133 From the place called Bangla a road for Astor and Gilgit leaves the valley and rises the ridge on the north; this has of late years come to be considered on the whole the easiest route to those places; the Pass just above (called Kamri) is little over 13,000 feet, and the way is shorter by some five miles than the other. But the other is the one we will follow, continuing in the [340] valley. There are now no more villages, though at one place, [341] called Minmarg, a little buckwheat is grown (at an elevation of about 10,500 feet) by villagers from below, who come there in the summer, but the crop with difficulty ripens. At this place, and farther up the valley to the south-east, are moraine-mounds of old glaciers. The last halting-place on this side the watershed is at • [137] Burzil. Up to here there was no sign of a Tibetan climate; and so far as I, not being a botanist, could tell, there was the same vegetation, of forest, thick grass, and flowers, as in Kashmir.

487 133 At Burzil two roads part; one (spoken of in the last chapter) leads north-eastwards across the Deosai plateau to Skárdú, the other, going due north, will bring us to Astor. Following this latter, we rise, not very steeply, a height of about 2000 feet in five or six miles; the Pass, which is called Dorikun, is 13,500 feet high; it is not a défile, but a neck between the two parts of a rocky ridge; this is of granite, and the peaks here have a character not uncommon with that rock—they are massive in general form, but serrated and jagged at the uppermost edge; soon beyond the rock changes to slate and altered slate. Having crossed the Pass we are in the basin of the Indus; we are on the eastern branch of the Astor River. The valley in which this flows we now descend.

This Pass is crossed on the fourth march from Gurez; after gradually descending for three more marches, down the narrow valley enclosed by not very steep mountains, we come to where the eastern branch of the Astor stream falls in; it was along this latter that the other road would have led us that branched to the left some way back; then another few miles and we reach Astor. Of the two Passes crossed by these two roads the Dajikun Pass is the easier, and, although rather higher, is more practicable when under snow; it opens in the spring a few weeks earlier, and it

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remains open in the autumn a few weeks later, than the other; the way, however, as before said, is some miles longer. Keeping back the account of the valley of Astor for another subject-heading, we will now just finish the route, considering it merely in the light of a road to be got over.

Astor we may count thirteen or fourteen marches from Sirinagur. Thence five marches bring us to Bawanji on the Indus. Down to this point Indus ponies are not uncommonly brought, but there are many places very trying for them; the worst is the descent of the Haiti Pir, a spur-pass just above Bámghát, one march short of Bawanji. As far as Gilgit itself Indus ponies are seldom taken, on account of there being a few spots where it would be very difficult, if not impossible, for them to pass. From Bawanji to Gilgit there is a distance of three or four marches. One has first to cross the Indus; the passage is now easily effected by a ferry-boat; then the road leads some 12 miles up the Sa Valley, whence we cross a 2000-foot ridge, after which we descend into the Gilgit Valley; one march along this brings us to Gilgit itself, over 230 miles from Sirinagar.

## ASTOR.*

We will now look more closely at the Astor Valley, through which we hurried. Its two chief branches have a length of 60 or 70 miles, reckoning from the source of each to the junction of the Astor River with the Indus. The more easterly of the two, that one down which came the road we traced, I have only seen under snow, and I have not much more to say about it.

At the head of the easterly branch is the Kamri Pass, of 13,700 feet; the rest of the ridge being at heights of 14,000 and 15,000 feet. The descent on the north is steep for 1000 feet, and then the valley falls with a gentle slope. On this north side of the ridge a slight difference in the vegetation is observed as compared with that of the Gurai Valley; the grass has completely withered, the bush-willow; the birch-tree does not so much abound;

* The English always call this place "Astore," but we came to the mouth of a [illegible]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3



and the pine-forest is less extensive, while spruce-fir has become rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,200. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattú, are some apricot trees; at the next place are some small walnuts; while at Chogám, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

But in that upper part it is chiefly traces of former cultivation that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilás. The Chilásis are a Dárd race inhabiting a long valley on the west of Diyámir or Nangá Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazeno Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hatú Pass and Dúiyán. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilás; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazeno Pass. The Dográs were in great straits for provisions, as the communications were

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



right side of the snowy Pass, and is always ready to advance to Gilgit if required. I know very little of the history of Astor. Bernier, who wrote about the year 1660, in enumerating the countries that border Kashmir, speaks of the territories of *Raja Gamon*. Now from geographical position I infer that this was the ruler of Astor. When the Sikhs held Kashmir, the Astor Raja was tributary to them; he had become so without any force having been sent; for a time he remained in quiet. But a curious thing happened. When Wazir Lakpat (who was lieutenant of Zuráwar Singh, who was servant of Raja Gulâb Singh, who was a tributary of the Sikhs) was victorious in Skárdú, he came over the Harpo Lá and invaded Astor. Lakpat besieged the Astor fort for four months; at the end of which time it was given up for want of provisions, and the Raja was taken away prisoner to Skárdú; and this though he was on terms of friendship and (in a degree) dependent on the Sikh Governor of Kashmir. At last, representations on the subject went to Lâhor, and from there Gulâb Singh received directions to desist from interfering with Astor, so the Raja was sent back. But not long afterwards the Sikhs themselves from Kashmir required a passage through the Astor territory on their way to Gilgit (as will be related in Chapter XIX.), and not only so, but they required to make their communications sure; with this object a Sikh post was placed at Astor, and from that time the independence of the Raja diminished; now there is a titular Raja, for whose subsistence some provision is made, whether by pension or from land I do not know.

At Astor and for many miles on there is one general character of the valley; at the bottom it is very narrow; the river is quite confined between the ends of great spurs from the lofty mountain-ridges on both sides; the cultivation is on very small spaces, usually some hundreds of feet above the valley-bottom. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with grass in tufts, and with bushes of pencil-cedar scattered over, while in parts sheltered from the sun *Pinus*

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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133 *excelsa* grows, of small size, and makes a thin forest; above, the
311 mountains often rise to lofty rocky and snowy peaks.

137 Below Astor, as well as in the higher part of the valley, are deserted lands which again tell of the raids of the Chilāsis. This part should be a country of fruit-trees, but when the lands were deserted these perished for want of water; the old watercourses have now come to be in such a state that it would take much labour again to bring the water over the fields. On some of the terraced fields I saw trees growing which must have been 100 years old; this shows that for long the same state of hostility and insecurity had continued.

133 A mile or two below the village of Dashkin, on turning a spur, we open a tract of a character different from what we have lately seen—a wide valley, somewhat of the amphitheatre form, but with the base also sloping; over both the sides and the base are extensive pine forests, through which we contour, avoiding the broken ground below, where among rocks the river flows; stretching back at a gentle slope the ground rises above the limit of forest to a ridge easy of access, about 14,000 feet high; over this ridge is a path by which the Chilāsis have before now irrupted.

[137] In this forest grows the edible pine (*P. Gerardiana*), this being the only other locality in the territories, besides Pādar, where I have met with it.

One other hollow round which we travel, and we get to the last spur, that which overhangs the valley of the Indus. It is a sharp spur-ridge, the Pass over which bears the name of Hatū Pīr. From this we look straight across the Indus Valley on to a great steep mass of mountains, the greater part of the surface of which is bare, either rock or talus, only in the upper part pine-trees are dotted here and there; a ravine comes down in front, by the side of which is a small patch of cultivated land—the little village of Thalīcha. The river Indus winds through what, in a large way, is a plain between two mountain-ridges, but is really made of sloping fans on both sides—stony tracts—below the level of which flows the river, winding and leaving little stretches of sand in the hollows of its bends.

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the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hattu Pīr, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazārat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Guach Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rās was Sargin. Later it was known as Gilit, which the Sikhs and Dogrās corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himālayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

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[487]
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**Botany.** The pencil cedar is found from 14,400 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 12,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,200 feet; above this the rocks are stained with lichens.

**Fauna.** Here are found the ibex and *mārkhor* (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctus* or *isabellinus*), the snow cock (*Tetraogallus himalayanus*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Astor



finally made war on us, but on whom the hand of Fate at last descended with crushing power, always cheated in this way. I used to think it was very typical of his brutal, overbearing, treacherous nature.

The game is very rough and ready, and each goal hit produces a wild *mêlée*, as the striker or his side must be able to pick up the ball for the goal to count. The man who has hit the goal will throw himself off his pony and try and pick up the ball, while the other side, with fine impartiality, hit him or the ball, or ride over him, in their endeavours to save the goal. Why each game does not end in sudden death and a general free fight I could never imagine, but a serious accident is rare. In most parts the losing side has to dance before the winners when the game is over. As all the men love dancing, this is no great hardship. With the advent of the British Subaltern the polo rules of the Hindu-Kush have undergone revision and improvement.

A day at Astor enabled us to rest our camp and attend to letters. Then we started again, double marching ourselves to Doian, the last stage before the descent into the Indus valley is made, where I proposed to shoot for a few days in the Lechur, one of the nullahs leading into the Indus, and good for markhor. Our camp was to go on by single marches to Bunji, where the Indus is crossed.

The character of the mountains now began to change completely. Below eight thousand feet hardly a tree is to be seen, except where irrigation fertilises the lands of a village. Steep bare hillsides, streaked with reds and ochres, but generally

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



133 grey and pale sandy yellow, covered where anything
137 will grow with wormwood scrub, plunge down thousands of feet into the valleys, which are only wide enough at the bottom to admit the passage of the chafing stream. If you happen fortunately to be about the altitude of eight to twelve thousand feet, where the rain falls, you will march through forest and grass lands. Above that, again, run bare rock-strewn hillsides, the last vegetation being always the dwarf juniper, and from thirteen to fourteen thousand feet is the line of eternal snow.
[487] As a rule your road runs in a valley as near the bottom as possible; for days at a time you see no forest; when you do see it, it is a green patch thousands of feet above you, and you only get an occasional peep at a snow peak. Mile after mile of arid sand and rock is passed, unrelieved by a single tree, except where a stream has cut its way from the higher hills and piled up an alluvial fan
[244] at right angles to the main valley. Then you find a lovely little oasis of green terraced fields running hundreds of feet up the hillside, a village embowered in fruit-trees and vines, and you sit down and thank God for the shade.

487 The march to Doian was severe; the road ran
133 first through scattered forest of edible pine and
137 pencil cedar, then dropped into the river-bed to climb, by laborious zigzags, a thousand feet to avoid a cliff. This was repeated again and again, the road running occasionally for miles in sand full of loose stones, the *debris* of the hills above. The last ten miles of the march is, however, lovely: much of it through one of the finest pine forests in the world,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV 3



487 which fills an enormous bay in the hills. The moon
133 had risen before we reached camp, and the view, as
137 we topped the last spur and saw below us the twinkle of the torches carried by the men coming to meet us, was one I shall never forget. A veil of mist, flooded by brilliant moonlight, stretched across the great abyss which yawned a thousand fathoms deep at our feet, and turned the peaks of the Hindu-Kush, which lay before us, into visionary delectable mountains of Beulah, barred with silvery grey.

Whatever dreams the beautiful scene evolved were rudely dispelled. We had only the inside fly of one tent, and were sleeping on the ground, having come as light as possible. It began to rain steadily directly we got to bed, and poured all night. I managed to keep perfectly dry, sleeping in an explorer's bag, but the unfortunate Robertson, with nothing but waterproof sheets, spent the night in pools of water. We stayed at Doian a few days, and I was lucky enough to get a fine markhor with a forty-seven-inch head.

133 We moved up to a camp about eleven thousand feet high, from which we had the most superb views. We were on a spur of Nanga Parbat, the watershed between the Indus and Astor river, and surrounded by a complete ring of snow-peaks, the average height of which is about twenty thousand feet. The view from the crest, a couple of thousand feet above our camp, is one of the finest I should think in the world, certainly one of the finest in the Hindu-Kush. In a gorge nine thousand feet below, at your very feet, runs the Indus, giving that depth and proportion which is so often lacking in a mountain

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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the rest of the landscape was in the evening shadow, would have made a theme for another "Chill October." In the foreground lay a flat piece of meadow land, the brightness all gone out of the green, framed on each side by copses of leafless willow, through which the stream in a dozen small branches ran cold and clear over a broad bed of grey shingle. To the right great bare grass slopes led up to precipices of granite; to the left a sombre pine forest came down into the plain. In the middle distance a dense wood stretched across the valley, a study in all shades of grey. The lower parts of the tree-trunks were dark and rugged, dashed here and there with black, the upper trunks smooth and silvery, the bare boughs a duller grey, the only touch of colour a few withered willows, whose leaves had not yet fallen, saved by the protecting wood beneath which they grew. Behind rose again grass-covered slopes, broken by masses of grey rock. The wood, with its heavy shadows under the trees, and no sky to be seen through its branches, gave the impression of great size, and was absolutely still. It seemed to appeal more to one in its look of ruin and death, and in some indefinable way of waiting, than when I had seen it last, and had camped under the shade of the same trees, then in all the beauty of their summer foliage.

A couple of days more carried me to Srinagar, then empty of court and visitors, all having gone to India for the winter, and so, after crossing the Woollar Lake, once more resonant with the musical cry of thousands of wild geese and ducks, and passing through the most magnificent autumn colouring

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Balti AV2
Dard AV3



makes a wound such as a chisel struck by a hammer might inflict. B 136

The ascent of the pass was pretty stiff; a steady grind of two hours and a half over glacier and snow slope, some of it to my mind none too safe for any one with no mountaineering knowledge or appliances. The view from the top was superb: snow-covered glaciers surrounded one; great granite peaks, jagged into the most fantastic shapes, shot out of them; a wall of snow mountains rose ahead, and towering above all was the mass of Nanga Parbat. I loitered on the top of the pass for some time drinking in the glorious scene, and then plunged down over sloping snow-beds covering the glaciers, so as to get clear before the sun softened the crust. Once off the snow the path was bad: first descending the terminal face of the moraine, then running for many miles over lateral moraines and shingle slopes till we got to grass; after this it wound through thickets of myrtle and masses of forget-me-not of every colour, ranging from heaven's loveliest blue through pink to white. B 133 487

We camped well above the birch in a grassy Alpine meadow, and next day a long double march of about thirty miles took us to Astor. The first part of the way was through pine forest, the glades covered with marguerites, violet and white; then the path ran along hillsides one mass of spirea, the air thick with its honey-like scent; and dropped gently down, passing a chain of small lakes, grass and willow bordered, the end of the valley blocked for many miles by a superb view of Nanga Parbat standing entirely alone. The last part of the march was very hot and trying, especially after we reached the Astor valley D 487 133 137 D 137

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



D 137 and got on to the bare slopes again, but even here there was beauty on all sides, and we passed through masses of a flower like a hollyhock, mostly of delicate white, but some of a lovely pink.

000 At Astor we were met by Raja Bahadur Khan and conducted to our camp. Here I found a collection of letters, and spent a couple of days resting my camp, working off arrears of official correspondence, and inspecting the Kashmir troops, whose condition was deplorable. Robertson rejoined me here, wild to go into Kafiristan, and utterly dissatisfied with the appointment at Gilgit, to his holding which we had both looked forward with so much pleasure. He proposed, if Government agreed to his going, that some young doctor should be sent up to Gilgit to take his place. I was, naturally, much disappointed, but could not stand in his way, and we parted, two months later, in Chitral.

No other doctor was sent up that year, owing to official delays, and the result was that we were left with no one to look after the hundreds of troops in the Gilgit Command, to organise dispensaries and medical arrangements in the country, a thing to which I attached the greatest importance, or to take care of the *personnel* of the Agency. The medical work was retarded by a year, and there was unnecessary suffering among the troops, for the hospitals, such as they were, were useless.

D [361] I remained a few days at Astor to make myself acquainted with the local conditions, inspected the K 712 fort and the grain stores, and explored the hillsides for the site of a summer camp. The barrack accommodation, and the sanitary conditions were dreadful,

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burushe AV 7



# V.—ANTHROPOLOGICAL OBSERVATIONS ON DARDS AND KAFIRS IN DR. LEITNER'S SERVICE.

(*Measurements in Centimetres.*)

000

1. ABDUL GHAFÛR, KAFIR OF KAMÔZ, *about 24 or 25 years of age.*

Height, 168·5; hair, black; eyes, hazel; colour of face, ruddy; colour of body, very light brown; narrow forehead; high instep; big boned; length round the forehead, biggest circumference of head, 53·75; protruding and big ears; square face; long nose, slightly aquiline; good regular teeth; small beard; slight moustache and eyebrows; distance between eyebrows, ordinary; good chest; fine hand; well-made nails. Weight, 10 st. 2¾ lbs.

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2. KHUDAYÁR, YASHKUN NÁGYRI; *age* 24.*

Height, 182; colour of body, light yellow brown; round the head, 52·5; teeth, good, regular; nose, very slightly aquiline; little growth on upper lip; none on cheeks; long, straight, coarse black hair; eyes, hazel; ears, not so protruding; better-proportioned forehead; small hand; good instep; foot bigger, in proportion, than hand (not so good as other's hand); 80 pulse. Weight, 9 st. 10 lbs.

3. IBRAHÎM, RÔNO, NAGYRI; *age* 34.

Height, 162·3; round the head, 56·5; eyes, dark brown; big hands and feet; instep, good; colour, brown; good muscular foot; strong arms; hair, black; plentiful growth on upper lip; nose, aquiline; broad nostrils; full lips. Weight, 10 st. 12 lbs. (No. 10 on Drawing 1 of Appendix IV.)

4. MATAVALLI, YASHKUN OF HUNZA; *age* 30.*

Height, 164·0; very hairy, including hands; round the head, 54·0; head, pyramidal pointed; sinister countenance; very big hands and feet; thin lips; great moustache, coarser hair; more flat-soled than rest. Weight, 9 st. 8½ lbs. (*Full details in "Comparative Table."*)

5. SULTAN ALI, YASHKUN OF NAGYR; *age* 35.

Height, 165·25; round the head, 53·75; square head; retroussé, small nose; small mouth; red beard, plentiful; black hair; brown eyes; very big hands and feet, also instep. Weight, 9 st. 12 lbs. (No. 11 on Drawing 1 of Appendix IV.)

6. KHUDÂDAD OF NAGYR; *age* 30.

Height, 163·3; round the head, 54·4; stupid expression; big chest; ordinary hands and feet; low forehead; rising head; very muscular; eyes, brown; complexion, brown; thickish nose; very narrow forehead; underhung jaw; lots of hair. Weight, 9 st. 12 lbs. (No. 3 on Drawing 1 of Appendix IV.)

7. HATÁMU OF NAGYR; *age* 16.

Height, 162·1; round the head, 54·4 (broad head); low Grecian forehead; small nose; eyes, dark brown; light brown complexion; small hands and feet; regular, white teeth. Weight, 7 st. 13 lbs. (No. 4 of above Drawing.)

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8. GHULAM MUHAMMAD, SHÎN OF GILGIT; *age* 38.*

Height, 161·0; round the head, 54; beard, prematurely grey; lost second incisor; small hands and feet; fair instep; brown eyes and complexion; nose, straight; ears all right. Weight, 8 st. 5 lbs.

* See also "Comparative Table" at the end of this Appendix, and the "Anthropological Photograph" facing this page. Read also page 1 of Appendix IV. "The Races of the Hindukush," opposite to Drawing 1 of that Appendix, on which look for Nos. 1, 6, and 9.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

Burusho AV7



## FURTHER MEASUREMENTS OF THE ABOVE MEN BY THE SCHWARZ SYSTEM.

(*See explanations of these numbers further on, page 5.*)

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| Numbers by Schwarz. | 1. Abdul-Ghafúr, Kamóz Káfir. | 2. Khudayar Yashkun, Nagyri. | 3. Ibrahim, Nagyri Róno. | 4.* Mata-valli, Hunza Yashkun. | 5. Sultan Ali, Yashkun, Nagyri. | 6. Khuda-dád Nagyri. | 7. Hatamu Nagyri. | 8. Ghulam Muham-mad, Gilgiti Shin. |
|---|---|---|---|---|---|---|---|---|
| 28 | 30 | 26·7·5 | 29·2 | 31·5 | 25·5 | 28·5 | 24·7 | 29·5 |
| 29 | 15 | 24·7·5 | 14 | 13·5 | 14 | 11·75 | 31·1 | 1?·5 |
| 30 | 14·5 | 13·5 | 14·5 | 13·6 | 13·7·5 | 14·2 | 12·7 | 14 |
| 31 | 10·2·5 | 8·7·5 | 9·5 | 9·6 | 8·7·5 | 9·2 | 8·1 | 9·1 |
| 32 | 3·7·5 | 3·5 | 3 | 3·7·5 | 3·25 | 3·3 | 3·8 | 3·9 |
| 34 | 3·9 | 4 | 4·6 | 4·1 | 3·6 | 3·6 | 3·4 | 3·5 |
| 35 | 5·5 | 4·7 | 4·7·5 | 5 | 4·1 | 5·5 | 4·5 | 4·8 |
| 36 | 14 | 11·2 | 11·7·5 | 11·25 | 11·2 | 11·2 | 11·1 | 10·2 |
| 37 | 18·7·5 | 20·2·5 | 20·6 | 20·8 | 19 | 20·75 | 19·2 | 18·5 |
| 39 | 46 | 44·7·5 | 48 | 44·5 | 44·5 | 48·6 | 41·5 | 39·6 |

* Matavalli, and a new man, Mir Abdullah of Gabriál (column F of subjoined Comparative Table), were also measured at Lahore on the 23rd March, 1886, with the following results that may be added to the above measurements or may be compared with those in the "Comparative Table," respectively columns A and F, (*Matavalli* and *Mir Abdullah*).

I. Head: Greatest breadth, A, 14·3—F, 14·1.
Greatest length from glabella to the back of the head, A, 18·8—F, 18·6.
Greatest length from root of nose to the back of the head, A, 19·6—F, 19·1.
Height of ear, A, 11·2—F, 11·9. Breadth of forehead, A, 10·6—F, 10·7.
Height of face (*a*), chin to edge of hair, A, 18·4—F, 19·1.
Height of face (*b*), root of nose to chin, A, 12·7—F, 12·1.
Middle face, root of nose to mouth, A, 8·1—F, 7·6.
Breadth of face, zygomatic arch, A, 13·8—F, 13·6.
Distance of the inner angles of eyes, A, 3·4—F, 3·4.
Distance of the outer angles of eyes, A, 9·2—F, 8·8.
Nose: Height, A, 5·1—F, 5·8; Length, A, 5·3—F, 5·9; Breadth, A, 3·9—F, 3·5.
Mouth: Length, A, 5·4—F, 5·3.
Ear: Height, A, 6·1—F, 6·3; distance from ear-hole to root of nose, A, 12·1—F, 12·1.
Horizontal circumference of head, A, 55—F, 53.

II. Body: Entire height, A, 165·7 centim.—F, 166.
Greatest extension of arms, A, 166·5—F, 165.
Height: chin, A, 142—F, 143. | Height to navel, A, 96·5—F, 99.
,, shoulder, A, 138—F, 138. | ,, middle finger, A, 73—F, 71·5.
,, elbows, A, 104—F, 105. | ,, patella, A, 45—F, 44·5.
,, wrist, A, 78—F, 80.
Height in sitting, to top of head (over the seat), A, 88—F, 85.
Breadth of shoulder, A, 43—F, 36.
Circumference of chest, A, 87—F, 81.
Hand: length middle finger, A, 8—F, 7·5; breadth, base of four fingers, A, 10—F, 7·5.
Foot: length, A, 26—F, 25·5; breadth, A, 11—F, 8·25.
Circumference of upper leg, A, 46—F, 42·5.
Circumference of calf, A, 34—F, 32.

1: Leitner L-3 (1866–93) 1893? AV3 Dard AV3
Bolushe AV7
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# COMPARATIVE TABLE OF ANTHI

(*The first five and the last*

| | A MATAVALLI.* |
|---|---|
| Date and place of observation | 2-6-81 : Simla |
| Age ; sex ; profession | 32 yrs.; m.; peasant and warri |
| Caste, tribe, and tongue | Yashkun ; Khajuná ; Burishl |
| Religion and birthplace | Shiah; (probably Mulái) Hun |
| Thin, medium, or stout | medium |
| Weight‡ | 9 st. 8½ lb. |
| Colours § skin, exposed parts | 53 (red brown) |
| Colours § „ covered parts | 21 (light red brown) |
| Colours § hair | 48 (black) |
| Colours § beard | 41 (black) |
| Colours § eyes | 3 (light brown) |
| Hair : straight, wavy, curly, frizzled, or woolly | straight |
| Beard : thick (abundant), scanty, or none | thick, long and stiff |
| Skin : smooth, a little, or very hairy | very hairy |
| Shape of profile of nose (p. 111) No. | 2 (nearly quite straight) |
| Lips : thick, medium, or thin | medium (arched) |
| „ straight, or turned outwards | straight |
| Teeth : large, medium, or small | small |
| „ incisors, straight (vertical), slanting, or very slanting | straight (incisors wide apart) |
| The set of teeth : very good, good, medium, bad, or very bad | good (but dirty) |
| Skull Diameters : antero-posterior, maximum | 195 millim. |
| Skull „ „ inial | 192 „ |
| Skull „ transverse, maximum | 144 „ |
| Skull „ auriculo-vertical (fr. m.) | 116 „ |
| Skull Curves : inio-frontal | 345 „ |
| Skull „ horizontal | 540 „ |
| Skull „ transverse sub-auricular | 330 „ |
| Skull facial angle (Camper) | 81 „ |
| From point of chin to edge of hair | 185 „ |
| „ ophryon to alveolar point | 95 „ |
| Breadth between zygomata | 139 „ |
| Length of nose | 48 „ |
| Breadth of nose | 31 „ |
| From ophryon to root of nose | 12 „ |
| Width between inner angle of eyes | — |
| „ cheekbones | 94 „ |
| Height (standing) | 164 centim. |
| „ (sitting) | 126 „ |
| Greatest extension of arms | 162 „ |
| „ „ of span | 20 „ |
| Total length of foot | 25 „ |
| Length of ditto, ante-malleolar | 20 „ |
| Forehead | high; slightly receding |
| Frontal bone (bord sourcillier) | very marked |
| Intra-ocular distance | scarcely any |
| Eyebrows | bushy, crossing, forming but one lir |
| Eyes | straight |
| Cheeks | little salient |
| Zygomatic arch | very salient |
| Chin | oval |
| Ears | medium, little salient (round, small |
| Mouth | |
| Neck | strong |
| Torso | strong |
| Extremities | very small |

* For additional measurements, see page 2. He is No. 6 of Drawing 1 of Appendix IV.

† I was obliged to get myself measured in order to encourage the Dards and Kafirs to allow themse those of dolichocephalic Matavalli 73·84, mesocephalic Khudáyár 78·7, mesocephalic Ghulám Muhamma may also be compared with Abdul Ghafúr's, 537·5; Khudayár's, 52·5; Ibrahim's, 56·5; Matavalli's, 5 details regarding three of them, and adds the measurements of three other Dards (Ghulám, Abdullah, an the amplitude of the frontal region of the Darreyli herdsman, on the drawing opposite to page 76 of the t

‡ There were also weighed the Kamóci Kafir Abdulghafúr, age 23 or 24, weighing 10 st. 2½lb; and

§ The numbers refer to the tables published by Broca, Topinard and Hamy.

[facing p. 198 : a]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Gurusho AV7

# ROPOLOGICAL OBSERVATIONS ON SOME OF THE DARDS

*are described by the French system; the sixth by the German system, put into millimetres and*

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| | B KHUDÁYÁR | C GHULAM MUHAMMAD. | D GHULÁM. | |
|---|---|---|---|---|
| | ... ... 2-6-81 : Simla ... ... | .. 2-6-81 : Simla ... | ... ——— Simla ... | ... |
| | ... 21 yrs.; m.; student ... | 40 yrs.; m.; agriculturist | ... 18 yrs.; m. ... | 40 |
| | Yashkun; Khajuná; Burishki | ... Shiná ... ... | Shin (Kashmir subject) | Shi |
| | ... ... Shiah; Nagyr ... ... | ... Shiah; Gilgit ... | Sunni; Gurukôt near Astor | Sun |
| | ... ... ... thin ... ... ... | ... medium ... | ... ... ... ... ... | ... |
| | ... ... 9 st. 10 lb. ... ... | ... 8 st. 5 lb. ... | ... ... ... ... ... | ... |
| | ... ... .. 54 ... ... ... | ... ... 38 ... ... | ... ... 52 ... ... | ... |
| | ... ... ... 47 ... ... ... | ... ... 38 ... ... | ... ... 53 ... ... | ... |
| | ... ... ... 42 ... ... ... | ... ... grey ... ... | ... ... 48 ... ... | ... |
| | ... ... ... 43 ... ... ... | ... ... grey ... ... | ... ... 48 ... ... | ... |
| | ... ... ... 3 ... ... ... | ... ... 2 ... .. | ... ... 1 ... ... | ... |
| | ... ... ... curly ... ... ... | .. ... curly ... ... | ... ... curly ... ... | ... |
| | ... ... ... scanty ... .. ... | ... very thick ... | ... ... thick ... ... | ... |
| | ... ... a little hairy ... ... | ... a little hairy ... | ... very hairy ... | ... |
| | ... ... ... 5 ... ... ... | ... ... 5 ... ... | ... ... 5 .. ... | 5 |
| | ... ... medium ... ... | ... medium ... | ... ... thin ... ... | ... |
| | ... ... ... straight ... ... ... | ... straight ... | ... .. straight ... ... | I |
| | ... ... medium ... .. | ... ... large ... ... | ... ... small ... ... | ... |
| | ... ... .. straight ... ... ... | ... straight ... | ... ... straight ... ... | ... |
| | ... ... very good ... ... | ... ... good ... .. | ... very good ... | ... |
| | ... ... ... 183 ... ... ... | ... ... 186 ... ... | ... ... 187 ... ... | ... |
| | ... ... ... 180 ... ... ... | ... ... 187 ... ... | ... ... 185 ... ... | ... |
| | ... ... ... 144 ... .. ... | ... ... 144 ... ... | ... ... 144 ... ... | ... |
| | ... ... ... 110 ... ... ... | ... ... 123 ... ... | ... ... 110 ... ... | ... |
| | ... ... ... 315 ... ... ... | ... ... 325 .. .. | ... ... 335 ... ... | ... |
| | ... ... ... 525 ... ... ... | ... ... 540 ... ... | ... ... 540 ... .. | ... |
| | ... ... ... 315 ... ... ... | ... ... 320 ... ... | ... ... 335 ... ... | ... |
| | ... ... ... .... ... ... ... | ... ... ... ... | ... ... ... ... ... | ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... | ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... | ... |
| | .. ... .. ... ... ... ... | ... ... ... ... | ... ... ... ... ... | ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... .. | ... |
| | .. ... ... ... ... ... ... | .. ... ... ... | ... .. ... ... ... | ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... | ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... | ... |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... .. | ... |
| | ... ... ... 182 ... ... ... | ... ... 161 ... ... | ... ... 159 ... ... | ... |
| | ... ... ... 131 ... ... ... | ... ... 124 ... ... | ... ... 125 ... ... | ... |
| | ... ... .. 180 .. ... ... | .. ... 174 ... ... | ... ... 167 ... ... | ... |
| | ... ... ... 16½ ... ... ... | ... ... 16 ... .. | ... ... 20 ... ... | ... |
| | ... ... ... 26 ... ... ... | ... ... 25 ... ... | ... ... 24½ ... ... | ... |
| | ... ... ... 21½ ... ... ... | ... ... 19 ... ... | ... ... 20 ... ... | ... |
| | ... high; slightly retreating ... | medium; straight | medium; straight | ... |
| | ... ... well developed ... ... | much developed | ... scarcely any ... | ... |
| | ... ... ... deep ... ... ... | ... very deep ... | ... not deep ... | ... |
| | ... ... very bushy ... .. | arched, bushy, crossed | arched, bushy, crossed | z |
| | .. ... ... straight ... .. ... | ... straight ... | ... ... straight ... ... | . |
| | ... ... little salient .. ... | ... salient ... | ... little salient ... | . |
| | ... ... ... salient ... ... ... | ... salient ... | ... much developed ... | . |
| | ... ... ... oval ... ... ... | ... ... oval ... ... | .. .. oval ... ... | . |
| | ... ... ... ... ... ... ... | ... ... ... ... | ... ... ... ... ... | . |
| | ... ... ... ... ... ... .. | ... medium ... | ... ... small ... ... | . |
| | ... ... proportioned ... ... | .. proportioned ... | well proportioned | . |
| | ... ... ... square ... ... ... | ... proportioned ... | ... well made .. | . |
| | ... ... ... fine ... ... ... | ... .. fine ... ... | ... medium ... | . |

** Mir Abdullah is No. 7 of Drawing 1, and No. 2 of Drawing 2, of A
lves to be subjected to a process so unintelligible to them. At the same time, their comparison with an European
d 77·4, mesocephalic Ghulám 77, the exquisitely dolichocephalic Abdullah 72·53 and dolichocephalic Mir Abdullah
4; Sultan Ali's, 53·75; Khudádad's and Hatamu's, 54·4; and Ghulam Mahammad's, 54; which give the circumf
) Mir Abdullah), so that in all, including Jamshéd, the measurements of twelve Dards or Kafirs have been preserve
est of this Volume.
the following Nagyris: Ibrahim Khoo, 34 years old, 10 st. 12 lb.; Sultán Ali, 35 years old, 9 st. 12 lb.; and the bo
The following extra measurements were given:—Height to auricular meatus, 158; to acromion,

[facing p. 198: b]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

# S IN DR. LEITNER'S SERVICE. Burush. AV7

*centimetres respectively.*)

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| E ABDULLAH. | F MIR ABDULLAH. ** | G † DR. LEITNER. |
|---|---|---|
| .. 2-6-81 : Simla ... | ... 23-3-86 : Lahore ... | 2-6-81 : Simla |
| ) yrs. ; m. ; agriculturist | ... 30 yrs. ; m. ; Jurist ... | ... 40 yrs. |
| hin ; (Kashmir subject) | ... Dard ; Gabriál ... | |
| inni ; Gurukôt near Astor | ... ... Sunni ... ... | |
| .. ...medium ... ... | ... . . medium ... ... | stout |
| .. ... ... ... ... | ... ... ... ... ... ... | ... 14 st. 4 lb. |
| .. ... 37 ... ... | forehead & cheeks, reddish-brown | ... 25 (very fair) |
| .. ... 37 ... ... | lips, pink ; covered parts, lighter | ... 24 (very fair) |
| .. ... 48 ... ... | ... ... black | ... ... fair |
| .. ... 48 ... ... | ... ... red-brown ... ... | fair ; slightly red |
| .. ... 1 ... ... | *iris* : dark brown ; *ball* : white, bluish, injected | ... 14 (blue) |
| .. ... curly ... ... | ... black, short, curly ... | ... ... curly |
| .. very thick ... | straight ; woolly ; brown-reddish | ... abundant |
| .. very hairy ... | hairy on breast, little on arms | ... very hairy |
| 5, very high nostrils | ... ... convex ... ... | ... ... 5 |
| .. medium ... | ... ... thin, arched ... ... | ... medium |
| little turned outward | ... ... thin, straight ... ... | ... thin, straight |
| .. ... small ... ... | ... ... small ... ... | ... medium |
| .. straight ... | ... ... straight ... ... | ... vertical |
| .. very bad ... | ... transparent, very white ... | ... medium |
| .. ... 193 ... ... | ... ... ... 191 ... ... ... | ... ... 201 |
| .. ... 183 ... ... | ... ... ... 186 ... ... ... | ... ... 200 |
| .. ... 140 ... ... | ... ... .. 141 ... ... ... | ... ... 163 |
| .. ... 114 ... ... | ... ... ... 119 ... ... ... | ... .. 126 |
| .. ... 345 ... ... | ... ... ... ... ... ... | ... ... 340 |
| .. ... 520 ... ... | ... ... ... 530 ... ... ... | ... ... 600 |
| .. ... 320 ... ... | ... ... ... ... ... ... | ... ... 330 |
| .. ... 81 ... .. | ... ... ... ... .. ... | ... ... 73 |
| .. ... 177 ... ... | ... ... ... 191 ... ... ... | ... ... 193 |
| .. ... 75 ... ... | ... . . ... ... ... ... | ... ... 94 |
| .. ... 132 ... ... | ... ... ... 136 ... ... ... | ... ... 133 |
| .. ... 52 . . ... | ... ... ... 59 ... ... ... | ... ... 54 |
| .. ... 39 ... ... | ... .. ... 35 ... ... ... | ... ... 33 |
| .. ... 20 ... ... | ... ... ... ... ... ... | ... ... 16 |
| .. ... 38 ... ... | ... ... ... 34 ... ... ... | ... ... 35 |
| .. ... 108 ... ... | ... ... ... ... ... ... | ... ... 103 |
| .. ... 152 ... ... | ... ... ... 166 ... ... ... | ... ... 171 |
| .. ... 124 ... ... | ... .. ... ... ... ... | ... ... 126 |
| .. ... 165 ... ... | ... ... ... 165 ... ... ... | ... ... 182 |
| .. ... 19 ... ... | ... ... ... ... ... ... | ... ... 19 |
| .. ... 23½ ... ... | ... ... ... 25·3 ... ... | ... ... 27 |
| .. ... 19½ ... ... | ... ... ... ... ... ... | ... ... 22 |
| .. high ; straight ... | high ; breadth of forehead 107 | high ; slightly receding |
| .. scarcely any ... | ... ... pronounced ... ... | very pronounced |
| .. not deep ... | ... deep ; distance 3·4 ... | ... very small |
| urched, bushy, crossed | ... standing far apart, thin ... | ... arched |
| .. straight ... | ... ... straight ... ... | ... straight |
| .. little salient ... | ... ... very salient ... ... | ... ...salient |
| .. much developed ... | ... ... salient ... ... | ... not salient |
| .. ... oval ... ... | ... ... ...oval ... ... ... | ... square |
| .. medium flat ... | ... long ; height of ear 6·3 ... | ... medium |
| .. ... thick ... ... | ... length of mouth 5·3 ... | ... medium |
| .. ... strong ... ... | . ... proportioned ... ... | ... strong |
| .. slim (svelte) ... | ... ... proportioned ... ... | ... vigorous |
| .. medium ... | ... ... small ... ... | ... medium ‖ |

ppendix IV. For additional measurements, see page 2.
may have some interest. His brachycephalic Cranial Index 81·44 may be compared with 73·82, which give an average of 75·55. The European's circumference of head, 60 centimetres, erence of the heads of the eight Dards and Kafirs on the first page. This Table supplies further l. Those taken by Dr. Neill have been lost. Notice also the fine formation of the head and

) Hatamu, 16 years old, and weighing 7 st. 13 lb.
142 ; to epicondyle, 106 ; styloid apophysis of the radius, 82 ; to the end of middle finger, 64.

[facing p. 198: c]

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FIRST GROUP OF DARDS, ETC., TAKEN IN 1866.

CHULÂM MUHAMMAD, OF GILGIT (A SHIAH MUHAMMADAN).

GHAZAN SHÂH AND PEHRU, BOTH OF CHILÂS (SUNNI MUHAMMADANS).

WIRA BEG, OF ASTOR (SUNNI).

ILCHI, FROM SKARDO (LITTLE TIBET) (SHIAH).

MALAK AND RAHMU, (KALÂSHA AND BASHGALI KAFIRS) (RESIDENTS OF CHITRÂL).

[facing p. 1]

CA/DARD/AVA 1866 (1866-68) 1866 L-8

L: Letter L-8 (1865-66) 1867 A V3 Dard A V3



NOTE.—The Kirghiz are described by the Chilâsis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilâsis call the people between Hunza and the Pamîr [our Pamir] on the Yarkand road = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chilâsis call the Siah Pôsh Káfirs = Bashgali (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilâsis were originally four tribes; viz.:

The Bagoté of Buner.
The Kané of Takk.
The Boté of the Chilâs fort.
The Matshuké of the Matshuké fort.

The Boté and the Matshuké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "ósho."

Fellow-countrymen are called "malíki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilâsis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart; but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXX., page CCCLXIII. "The ruler of Chitrál is in the habit of enslaving all persons from the villages of Kalásh, Dangini and Bashgúrah, idolaters living in the Chitrál territory."

142, 144 Kaghanis and Amlokis—the Amlokis and Gilgitis with the Tibetans, and the Gurésis with the Tibetans on the one hand and the Kashmiris on the other. The consequence is that their sharp and comparatively clear complexions (when it is not under a crust of dirt) approaches, in some Districts, a Tatar or Moghal appearance. Again, the Nagyris are shorter than the people of Hunza to whom I have already referred. Just before I reached the Gilgit fort, I met a Nagyri, whose yellow moustache and general appearance almost made me believe that I had come across a Russian in disguise. I have little hesitation in stating that the pure Shin looks more like a European than any high-caste Brahmin of India. Measurements were taken by Dr. Neil of the Lahore Medical College, but have, unfortunately, been lost, of the two Shins who accompanied me to the Panjab, where they stayed in my house for a few months, together with other representatives of the various 144 races whom I had brought down with me.* The prevalence of caste among the Shins also deserves attention. We have not the Muhammadan Sayad, Sheykh, Moghal, and Pathan (which, no doubt, will be substituted in future for the existing caste designations), nor the Kashmiri Muhammadan equivalents of what are generally more names for occupations. The following List of Dard Castes may be quoted appropriately from Part II. of my "Dardistan":—

II. CASTES.

"Raja (highest on account of position).

"Wazir (of Sulik race, and also the official caste of 'Rimo').

"SHIN the highest caste; the Shina people of pure origin, whether they be Astóris, Gilgitis, Chilisis, etc., etc.*

They say that it is the same race as the 'Mogouls' of India. Probably this name only suggested itself to them when coming in contact with Mussulmans from Kashmir or

* Both my Gilgiti followers, Ghulam Muhammad, and the Astóri musician, Mirza Khan, claimed to be pure Shins. The former returned to my service some years afterwards and was rewarded together with other Dards. (See Appendix V.)

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[facing p. 76]

b Leitner L-8 (1888-92) 18881 AVS Dard AVS

Chitral

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H. H. Mehtar Nizam-ul-Mulk and his Late Vakil Council.

[cf. note, p. 143, category IIc -- Analyst]

[facing p. 142]

B 142 291
D 142 291
[241]
1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Burusho AV7

## ETHNOLOGICAL.

*(See also Drawing 1 of Appendix IV.)*

A Gabriáli Student and Two Messengers (a Chitráli and a Yasini), from a Brother of the late Mihtar Aman-ul-Mulk, Ruler of Chitrál.

## ANTHROPOLOGICAL.

Giloiti (Ghulám Muhammad). Nagyri (Khudáyán). Hunza Man (Mátavalli).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV 7



# V.—ANTHROPOLOGICAL OBSERVATIONS ON DARDS AND KAFIRS IN DR. LEITNER'S SERVICE.

(*Measurements in Centimetres.*)

000

1. ABDUL GHAFÛR, KAFIR OF KAMÔZ, *about 24 or 25 years of age.*

Height, 168·5; hair, black; eyes, hazel; colour of face, ruddy; colour of body, very light brown; narrow forehead; high instep; big boned; length round the forehead, biggest circumference of head, 53·75; protruding and big ears; square face; long nose, slightly aquiline; good regular teeth; small beard; slight moustache and eyebrows; distance between eyebrows, ordinary; good chest; fine hand; well-made nails. Weight, 10 st. 2¾ lbs.

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2. KHUDAYÁR, YASHKUN NÁGYRI; *age* 24.*

Height, 182; colour of body, light yellow brown; round the head, 52·5; teeth, good, regular; nose, very slightly aquiline; little growth on upper lip; none on cheeks; long, straight, coarse black hair; eyes, hazel; ears, not so protruding; better-proportioned forehead; small hand; good instep; foot bigger, in proportion, than hand (not so good as other's hand); 80 pulse. Weight, 9 st. 10 lbs.

3. IBRAHÎM, RÔNO, NAGYRI; *age* 34.

Height, 162·3; round the head, 56·5; eyes, dark brown; big hands and feet; instep, good; colour, brown; good muscular foot; strong arms; hair, black; plentiful growth on upper lip; nose, aquiline; broad nostrils; full lips. Weight, 10 st. 12 lbs. (No. 10 on Drawing 1 of Appendix IV.)

4. MATAVALLI, YASHKUN OF HUNZA; *age* 30.*

Height, 164·0; very hairy, including hands; round the head, 54·0; head, pyramidal pointed; sinister countenance; very big hands and feet; thin lips; great moustache, coarser hair; more flat-soled than rest. Weight, 9 st. 8½ lbs. (*Full details in "Comparative Table."*)

5. SULTAN ALI, YASHKUN OF NAGYR; *age* 35.

Height, 165·25; round the head, 53·75; square head; retroussé, small nose; small mouth; red beard, plentiful; black hair; brown eyes; very big hands and feet, also instep. Weight, 9 st. 12 lbs. (No. 11 on Drawing 1 of Appendix IV.)

6. KHUDÂDAD OF NAGYR; *age* 30.

Height, 163·3; round the head, 54·4; stupid expression; big chest; ordinary hands and feet; low forehead; rising head; very muscular; eyes, brown; complexion, brown; thickish nose; very narrow forehead; underhung jaw; lots of hair. Weight, 9 st. 12 lbs. (No. 3 on Drawing 1 of Appendix IV.)

7. HATÁMU OF NAGYR; *age* 16.

Height, 162·1; round the head, 54·4 (broad head); low Grecian forehead; small nose; eyes, dark brown; light brown complexion; small hands and feet; regular, white teeth. Weight, 7 st. 13 lbs. (No. 4 of above Drawing.)

D
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8. GHULAM MUHAMMAD, SHÎN OF GILGIT; *age* 38.*

Height, 161·9; round the head, 54; beard, prematurely grey; lost second incisor; small hands and feet; fair instep; brown eyes and complexion; nose, straight; ears all right. Weight, 8 st. 5 lbs.

* See also "Comparative Table" at the end of this Appendix, and the "Anthropological Photograph" facing this page. Read also page 1 of Appendix IV. "The Races of the Hindukush," opposite to Drawing 1 of that Appendix, on which look for Nos. 1, 6, and 9.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
B.M.3.10. AV7

B
D

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# COMPARATIVE TABLE OF ANTHR

*(The first five and the last*

| | A MATAVALLI.* |
|---|---|
| Date and place of observation | 2-6-81 : Simla |
| Age; sex; profession | 32 yrs.; m.; peasant and warri |
| Caste, tribe, and tongue | Yashkun; Khajuná; Burishl |
| Religion and birthplace | Shiah; (probably Mulái) Hun |
| Thin, medium, or stout | medium |
| Weight‡ | 9 st. 8½ lb. |
| Colours § skin, exposed parts | 53 (red brown) |
| Colours § „ covered parts | 21 (light red brown) |
| Colours § hair | 48 (black) |
| Colours § beard | 41 (black) |
| Colours § eyes | 3 (light brown) |
| Hair: straight, wavy, curly, frizzled, or woolly | straight |
| Beard: thick (abundant), scanty, or none | thick, long and stiff |
| Skin: smooth, a little, or very hairy | very hairy |
| Shape of profile of nose (p. 111) No. | 2 (nearly quite straight) |
| Lips: thick, medium, or thin | medium (arched) |
| „ straight, or turned outwards | straight |
| Teeth: large, medium, or small | small |
| „ incisors, straight (vertical), slanting, or very slanting | straight (incisors wide apart) |
| The set of teeth: very good, good, medium, bad, or very bad | good (but dirty) |
| Skull Diameters: antero-posterior, maximum | 195 millim. |
| Skull „ „ inial | 192 „ |
| Skull „ transverse, maximum | 144 „ |
| Skull „ auriculo-vertical (fr. m.) | 116 „ |
| Skull Curves: inio-frontal | 345 „ |
| Skull „ horizontal | 540 „ |
| Skull „ transverse sub-auricular | 330 „ |
| Skull facial angle (Camper) | 81 „ |
| From point of chin to edge of hair | 185 „ |
| „ ophryon to alveolar point | 95 „ |
| Breadth between zygomata | 139 „ |
| Length of nose | 48 „ |
| Breadth of nose | 31 „ |
| From ophryon to root of nose | 12 „ |
| Width between inner angle of eyes | — |
| „ „ cheekbones | 94 „ |
| Height (standing) | 164 centim. |
| „ (sitting) | 126 „ |
| Greatest extension of arms | 162 „ |
| „ „ of span | 20 „ |
| Total length of foot | 25 „ |
| Length of ditto, ante-malleolar | 20 „ |
| Forehead | high; slightly receding |
| Frontal bone (bord sourcillier) | very marked |
| Intra-ocular distance | scarcely any |
| Eyebrows | bushy, crossing, forming but one lir |
| Eyes | straight |
| Cheeks | little salient |
| Zygomatic arch | very salient |
| Chin | oval |
| Ears | medium, little salient (round, small |
| Mouth | |
| Neck | strong |
| Torso | strong |
| Extremities | very small |

* For additional measurements, see page 2. He is No. 6 of Drawing 1 of Appendix IV.

† I was obliged to get myself measured in order to encourage the Dards and Kafirs to allow themse those of dolichocephalic Matavalli 73·84, mesocephalic Khudáyár 78·7, mesocephalic Ghulám Muhamma may also be compared with Abdul Ghafúr's, 53·7·5; Khudayár's, 52·5; Ibrahim's, 56·5; Matavalli's, 5 details regarding three of them, and adds the measurements of three other Dards (Ghulám, Abdullah, an the amplitude of the frontal region of the Darreyli herdsman, on the drawing opposite to page 76 of the t

‡ There were also weighed the Kamózi Kafir Abdulghafúr, age 23 or 24, weighing 10 st. 2½lb; and

§ The numbers refer to the tables published by Broca, Topinard and Hamy.

[facing p. 198: a]

1: Leitner L-3 (1866-93) 1893? AV8 Dard AV8 Burushó AV7

# ANTHROPOLOGICAL OBSERVATIONS ON SOME OF THE DARDS

*are described by the French system; the sixth by the German system, put into millimetres and c*

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| | B KHUDÁYÁR | C GHULAM MUHAMMAD. | D GHULÁM. | |
|---|---|---|---|---|
| | 2-6-81 : Simla | 2-6-81 : Simla | —— Simla | |
| | 21 yrs. ; m. ; student | 40 yrs. ; m.; agriculturist | 18 yrs. ; m. | 40 |
| | Yashkun ; Khajuná ; Burishki | Shiná | Shin (Kashmir subject) | Shi |
| | Shiah ; Nagyr | Shiah ; Gilgit | Sunni ; Gurukót near Astor | Sun |
| | thin | medium | | |
| | 9 st. 10 lb. | 8 st. 5 lb. | | |
| | 54 | 38 | 52 | |
| | 47 | 38 | 53 | |
| | 42 | grey | 48 | |
| | 43 | grey | 48 | |
| | 3 | 2 | 1 | |
| | curly | curly | curly | |
| | scanty | very thick | thick | |
| | a little hairy | a little hairy | very hairy | |
| | 5 | 5 | 5 | 5 |
| | medium | medium | thin | |
| | straight | straight | straight | I |
| | medium | large | small | |
| | straight | straight | straight | |
| | very good | good | very good | |
| | 183 | 186 | 187 | |
| | 180 | 187 | 185 | |
| | 144 | 144 | 144 | |
| | 110 | 123 | 110 | |
| | 315 | 325 | 335 | |
| | 525 | 540 | 540 | |
| | 315 | 320 | 335 | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | 182 | 161 | 159 | |
| | 131 | 124 | 125 | |
| | 180 | 174 | 167 | |
| | 16½ | 16 | 20 | |
| | 26 | 25 | 24½ | |
| | 21½ | 19 | 20 | |
| | high ; slightly retreating | medium ; straight | medium ; straight | |
| | well developed | much developed | scarcely any | |
| | deep | very deep | not deep | |
| | very bushy | arched, bushy, crossed | arched, bushy, crossed | a |
| | straight | straight | straight | |
| | little salient | salient | little salient | |
| | salient | salient | much developed | |
| | oval | oval | oval | |
| | | | | |
| | | medium | small | |
| | proportioned | proportioned | well proportioned | |
| | square | proportioned | well made | |
| | fine | fine | medium | |

** Mir Abdullah is No. 7 of Drawing 1, and No. 2 of Drawing 2, of A

lves to be subjected to a process so unintelligible to them. At the same time, their comparison with an European d 77·4, mesocephalic Ghulám 77, the exquisitely dolichocephalic Abdullah 72·53 and dolichocephalic Mir Abdullah 4 ; Sultan Ali's, 53·75 ; Khudádad's and Hatamu's, 54·4 ; and Ghulam Mahammad's, 54 ; which give the circumf ) Mir Abdullah), so that in all, including Jamshéd, the measurements of twelve Dards or Kafirs have been preserve ext of this Volume.

the following Nagyris : Ibrahim Khan, 34 years old, 10 st. 12 lb. ; Sultán Ali, 35 years old, 9 st. 12 lb. ; and the bo

The following extra measurements were given :—Height to auricular meatus, 158 ; to acromion,

[Facing p. 198: b]

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3

# S IN DR. LEITNER'S SERVICE. Burushó AV7

*centimetres respectively.)*

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| E<br>ABDULLAH. | F<br>MIR ABDULLAH. ** | G †<br>DR. LEITNER. |
|---|---|---|
| .. 2-6-81 : Simla ... | ... 23-3-86 : Lahore ... | 2-6-81 : Simla |
| ) yrs. ; m. ; agriculturist | ... 30 yrs. ; m. ; Jurist ... | ... 40 yrs. |
| hin ; (Kashmir subject) | ... Dard ; Gabriál ... | |
| nni ; Gurukôt near Astor | ... ... Sunni ... ... | |
| .. ...medium ... ... | ... . . medium ... ... | stout |
| .. ... ... ... ... | ... ... ... ... ... | ... 14 st. 4 lb. |
| .. ... 37 ... ... | forehead & cheeks, reddish-brown | ... 25 (very fair) |
| .. ... 37 ... ... | lips, pink ; covered parts, lighter | ... 24 (very fair) |
| .. ... 48 ... ... | ... ... black | ... ... fair |
| .. ... 48 ... ... | ... ... red-brown ... ... | fair ; slightly red |
| .. ... 1 ... ... | *iris:* dark brown ; *ball:* white, bluish, injected | ... 14 (blue) |
| .. ... curly ... ... | ... black, short, curly ... | ... ... curly |
| .. very thick ... | straight ; woolly ; brown-reddish | ... abundant |
| .. very hairy ... | hairy on breast, little on arms | ... very hairy |
| 5, very high nostrils | ... ... convex ... ... | ... ... 5 |
| .. medium ... | ... ... thin, arched ... ... | ... medium |
| little turned outward | ... ... thin, straight ... ... | ... thin, straight |
| .. ... small ... ... | ... ... small ... ... | ... medium |
| .. straight ... | ... ... straight ... ... | ... vertical |
| .. very bad ... | ... transparent, very white ... | ... medium |
| .. ... 193 ... ... | ... ... ... 191 ... ... ... | ... ... 201 |
| .. ... 183 ... ... | ... ... ... 186 ... ... ... | ... ... 200 |
| .. ... 140 ... ... | ... ... .. 141 ... ... ... | ... ... 163 |
| .. ... 114 ... ... | ... ... ... 119 ... ... ... | ... .. 126 |
| .. ... 345 ... ... | ... ... ... ... ... ... | ... ... 340 |
| .. ... 520 ... ... | ... ... ... 530 ... ... ... | ... ... 600 |
| .. ... 320 ... ... | ... ... ... ... ... ... | ... ... 330 |
| .. ... 81 ... .. | ... ... ... ... .. ... | ... ... 73 |
| .. ... 177 ... ... | ... ... ... 191 ... ... ... | ... ... 193 |
| .. ... 75 ... ... | ... . . ... ... ... ... | ... ... 94 |
| .. ... 132 ... ... | ... ... ... 136 ... ... ... | ... ... 133 |
| .. ... 52 . . ... | ... ... ... 59 ... ... ... | ... ... 54 |
| .. ... 39 ... ... | ... .. ... 35 ... ... ... | ... ... 33 |
| .. ... 20 ... ... | ... ... ... ... ... ... | ... ... 16 |
| .. ... 38 ... ... | ... ... ... 34 ... ... ... | ... ... 35 |
| .. ... 108 ... ... | ... ... ... ... ... ... | ... ... 103 |
| .. ... 152 ... ... | ... ... ... 166 ... ... ... | ... ... 171 |
| .. ... 124 ... ... | ... .. ... ... ... ... | ... ... 126 |
| .. ... 165 ... ... | ... ... ... 165 ... ... ... | ... ... 182 |
| .. ... 19 ... ... | ... ... ... ... ... ... | ... ... 19 |
| .. ... 23½ ... ... | ... ... ... 25·½ ... ... | ... ... 27 |
| .. ... 19½ ... ... | ... ... ... ... ... ... | ... ... 22 |
| .. high ; straight ... | high ; breadth of forehead 107 | high ; slightly receding |
| .. scarcely any ... | ... ... pronounced ... ... | very pronounced |
| .. not deep ... | ... deep ; distance 3·4 ... | ... very small |
| urched, bushy, crossed | ... standing far apart, thin ... | ... arched |
| .. straight ... | ... ... straight ... ... | ... straight |
| .. little salient ... | ... ... very salient ... ... | ... ...salient |
| .. much developed ... | ... ... salient ... ... | ... not salient |
| .. ... oval ... ... | ... ... ...oval ... ... ... | ... square |
| .. medium flat ... | ... long ; height of ear 6·3 ... | ... medium |
| .. ... thick ... ... | ... length of mouth 5·3 ... | ... medium |
| .. ... strong ... ... | ... ... proportioned ... ... | ... strong |
| .. slim (svelte) ... | ... ... proportioned ... ... | ... vigorous |
| .. medium ... | ... ... small ... ... | ... medium ‖ |

ppendix IV. For additional measurements, see page 2.
may have some interest. His brachycephalic Cranial Index 81·44 may be compared with, 73·82, which give an average of 75·55. The European's circumference of head, 60 centimetres, rence of the heads of the eight Dards and Kafirs on the first page. This Table supplies further l. Those taken by Dr. Neill have been lost. Notice also the fine formation of the head and

) Hatamu, 16 years old, and weighing 7st. 13lb.
142 ; to epicondyle, 106 ; styloid apophysis of the radius, 82 ; to the end of middle finger, 64.

[facing p. 198: c]

~~19: Biddulph G-3 (1873-1878) 1880 AUL-Afghanistan-AUL~~
4
AV3 Dard AV3
Pakistan



languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit. 101

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan. 197 563 134 311 142 562 302 771 291

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops. 361 162

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which 628

2 [i.e. the country of the Pathans - Analyst]

~~30~~ Biddulph G-3 (1879-1878) 1880 ~~AV3 Afghanistan AV3~~
4: AV3 Dard AV3
Burusho AV7



are found. The Wuzeers are generally, though not always, chosen from among the Rono families. They exist in small numbers in Nager, Gilgit, and Ponyal, gradually increasing in numbers as one travels westward through Yassin, Mastooch, and Chitral, in which places there are said to be altogether over 300 families. In Nager and Yassin they call themselves Hara and Haraiyo,[1] and in Chitral Zundra, but they claim to be all of the same stock. Some exist in Wakhan and Sirikol, where they are called Khaibar-khatar; and in Shighnan, where they are called Gaibalik-khatar. Wherever they exist they are held in great respect. They have two principal traditions concerning their origin, both of which may contain a germ of truth. One is that they are descended from three brothers, Zoon, Rono, and Harai, the sons of a certain Soomalik who ruled in Mastooch before the establishment of the Shahreis line. The other is that they are of Arab blood, and descended from Mahommed Hanifa, the son of Ali, the Prophet's son-in-law. Their small numbers, general distribution, and the universal estimation in which they are held, are evidence in favour of the first assertion, and it is possible that they may be descended from Arabs who settled in the upper part of the Chitral Valley at the time of the Arab conquest of Badakhshan, at the end of the seventh century. A claim to Arab descent is, however, very common among many sections of the inhabitants of these valleys, but it seems to rest on no real foundation. According to another version they came originally from Rajauri, near Poonch, and are descended from three brothers, Sirung, Sooroong, and Kunger Pùtool.

In appearance they are generally taller than the other inhabitants of the country, with rather high cheek bones, oval faces not thickly bearded, and fairly developed features. Some of them resemble in feature high-class Rajpoots. The esteem in which they are held is proved by the fact that they are able to give their daughters in marriage to the ruling families, and children born of such marriages are qualified to succeed to all the honours of the father's family, and intermarry with other ruling families. They also give daughters in marriage to Syuds, of whom there are a few scattered about the country, but not to the inferior castes. They, however, take daughters in marriage from both Shins and Yeshkuns. Children born of these unions rank as Ronos, and, if daughters, can, as above stated, intermarry with ruling families. The Zundrè of Chitral do not refuse their daughters to the Afghans of Dir. Excep-

[Members of the Rono caste -- Analyst]

[1] This name recalls the Haroyu of the Zendavesta.

Biddulph G-3 (1873-1878) 1880 AVJ Dard AVJ



582 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the
162 Shins, who do not form the majority of the population any-
174 where except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the
[197] country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Neemchas.
142 Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

[162] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

~~121 Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
4
AV3 Dard AV3
Burusho AV7



D
262
783
[174]

by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shin caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

B
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162
197
D
564
162
197

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager, and Ponyal, and nearly all the population of Yassin, besides being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

B
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142
D
144
142

In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race.

Considerable rivalry exists between the Shins and Yeshkuns,

181 Biddulph G-3 (1873-1878) 1880 ~~AGI Afghanistan AUI~~
4
AV3 Dard AV3
Burusho AV7



Considerable rivalry exists between Shins and Yeshkuns even in villages where they have lived side by side for generations. D 578 B 578

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village. D 564 B 564

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley. D 142 174 B 142 174

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the D 162

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
4 Av3 Dard Av3
Chitral



Indus Valley, but their language differs a good deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them term bald any race less liberally endowed by nature than themselves. They are no doubt the Gebrek of Baber's Memoirs. Their language seems to link them with the Bushgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bushgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mushkin" class. In Bailam, or, as they style it, Bargam, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghoor, Shoogram, and Shogot, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dangariks, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Kho before they embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus Valleys. They are called *Ustâds*, "artificers," and are divided into *Dertoché*, "carpenters," *Dergeré*, "wooden bowl makers," *Koolalé*, "potters," *Doms*, "musicians," and *Mochis*, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mushkins, who are all agriculturists. No Ustâds are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriages among themselves. The Shah Sangallié marry amongst themselves, and take daughters from the

Biddulph G-3 (1873-1878) 1880 ~~AUL Afghanistan AUL~~
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## CHAPTER VII.

### HABITS AND CUSTOMS.

D 178 771 NOTWITHSTANDING original tribal differences, the Shin rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Mahommedanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originally [illegible] now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shins, and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Hunza is the B [179] country least affected by external influences, and in which the [171] laxest form of Mahommedanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed in the neighbouring valleys. In Chitral and some of the valleys to the westward, many customs seem to have partly disappeared. This may, not improbably, be due to the inhabitants having been earlier converts to Islam, or more exposed to external influences. In the valleys to the southward, like Chilas and Darel, the want of a single ruler and the stricter tenets of Soonnee Mahommedanism have contributed to cause many old customs and festivals to fall into disuse. In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dard and Ghalchah tribes.

D In appearance the men are light, active figures, averaging ● 142 from 5 feet 5 inches to 5 feet 8 inches in height. Though well 147 made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tartar races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort. In travelling and shooting I have constantly found them knock up before

25; Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan AUS
4 AV3 Dard AV3
Burushe AV7



natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour.

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst [illegible] mere are distinctly attributable to the Ashimadek class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nager were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitral, who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawur, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon.

In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirikol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nager, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck

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B 291

2 Drew G-3 (1862-1872) 1874 AVI Kashmir
Dard AV3



a native of Sháts, there are in this many exaggerations and inaccuracies—so many, indeed, are they, and so difficult is it to wash free from them the grains of truth that are mixed up, so confused is the whole tale, that the account is of but little value. The 'Rough Chronological Sketch' given in Part III., p. 81, is of more accuracy. Dr. Leitner himself would be ready to admit that such a history, derived as it must be from the mouths of a few, who could not have been eye-witnesses of most that they told, must be but approximately true. In the next chapter of this book will be given the version of the history (from information obtained in much the same way) which I ... be nearest the truth. I was careful to get accounts from both sides whenever it was practicable, and I believe that as much as I have ventured to put down is not far from right.

Mr. Hayward, who travelled farther into Dárdistán than either Dr. Leitner or myself, made a map of the Gilgit River basin, which is a great addition to our knowledge; this, with other geographical information of much value derived from his personal observation, is to be found in the Proceedings of the Royal Geographical Society for 1870. Mr. Hayward's view of the later history of Gilgit and Yásin, and of the political situation, as expressed in a letter to the 'Pioneer' newspaper, which is reproduced in Dr. Leitner's Appendix, is so evidently coloured by the source from which it came—the mouth of Mir Walí, the man who afterwards treacherously murdered Hayward, but who at first made him, for his own purposes, his friend—that one cannot take it as a sober statement of facts.

I must now pass on to tell what I myself have observed of these Dárds; Dr. Leitner's account and mine will, I think, often be found to supplement each other, and on the subject of ethnology only to differ in minor respects.

## GENERAL DESCRIPTION OF THE DARDS.

Whether we judge from language or from physiognomy, the conclusion is inevitable that the Dárds are an Aryan race.

For physique; they are broad-shouldered, moderately stout-

Le Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

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142

DARDS

[Facing p. 424]

1: Drew G-9 (1862-1872) 1878 AV1 Kashmir
Dard AV3



142 built, well-proportioned men. They are active and enduring. They are good as mountaineers, and those who have been used to act as porters are strong and quick in the work; but in some parts they have never been trained to coolie work, and will not undergo it. In face they can in general hardly be called handsome, but still they have a rather good cast of countenance; their hair is usually black, sometimes brown; in complexion they are moderately fair, the shade is sometimes, but not always, light enough for the red to show through it. Their eyes are either brown or hazel. Their voice and manner of speech is somewhat harsh; those who have learned Panjábi have a particularly hard way of speaking that language.

181 The photograph given of a group of Dárds[1] (after Frith) is an admirable representation of some men of the race who live in the neighbourhood of Dráš; those fellows are as hardy and enduring as any men I have ever met with; though living in the most trying circumstances of climate, they are not oppressed or weighed down by them, but keep such a cheerfulness as the inhabitants of the most favoured climes and countries may envy.

The disposition and bearing of the Dárds is independent and bold; they will not endure to be put upon, but stand out for their rights, and stand up against oppression as long as possible. They are by no means soft-hearted; but they are not disobliging when taken in the right way. For intellect, it seems to me that they are, as a race, decidedly clever; if not so ingenious as the Kashmiris, yet they are both clear-headed and quick.

Such qualities as these make them a people that one must sympathise with. A people who are bold and, though not caring much for human life, are not bloodthirsty; a people who will meet one on even terms, without sycophancy or fear on the one hand or impertinent self-assertion on the other; such are not so often met with in the East but what one welcomes and values them.

The women, of the districts I went through, I did not consider pretty; those of Gilgit are better than those of Astor, but few of them could be called good-looking. Yásin, a place I could not visit, has a greater reputation for female beauty.

[1] Cf. category 116, photograph Facing p. 181 of Vol. I.

when the Dards had become Mahommedan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants.

The Race Map shows the area of these Buddhist Dards under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhis who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dárd language is spoken, in the Hárk side-valley the people have lost their original language, and speak only the Tibetan Ladákhi; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dárd-speaking.[1]

These Buddhist Dards have little or no trace of Tibetan in their face; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhi, but they are not such fine men as the Dards of Dras, Astor, or Gilgit. They wear the pigtail as the Ladákhis do, and their dress is the same as theirs, including the dreeping cap figured at p. 285.

They are a dreadfully dirty people, far more so than any other race I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of juniper, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects.

I could not hear that there was any distinction of castes among them; indeed what I heard made me think there was not. This

* Among the Mahommedan Dards also, as in the upper part of the Shigar Valley in Baltí, I have found this concave abdomen, low dorsum, form of face. It may after all be due to an admixture of Scythic blood, in this case with the Baltís.

[1] i.e. the Buddhist Dards = Aryans?
(Are aborigines and their mixing?)

In Garvin T-8 (no date) 1964 AVI Kashmir 2005

Dard 443



1875 1879 sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1885 a punitive expedition to Hunza failed: taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, though tributary to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprot.

There came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Wazir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the strings of our wives' pyjamas". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chitral.

1891 1892 The people of Gilgit, Astore and some of the countries beyond are a race with features of the Aryan type, and they claim to be of that stock. The majority of them are medium of height, hardy and strongly built. Again the descendants of the chiefs differ from the others, no doubt because of marriage from time to time with the most beautiful women either captured or made wives in order to ensure peace with a neighbour. These men are tall, many are fair-complexioned, with pale hazel or blue eyes, and they are extremely handsome. The features of the men of Gilgit are usually long and oval, the nose strongly curved, the expression sinister if not fierce; generally they are not as fair as 1891 the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to unroll it to cover the ears. Of these men Neve says, "They 1911 are as independent and bold men, more straightforward than the 1913 Kashmiris and less bloodthirsty than the Pathan"—the latter

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
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[illegible], A HIGH BOY FROM ASTOR, WITH HEAD OF A MARKHOR.

[facing p. 64]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



gather the wild flowers as he passed them, and stick them into his turban. As a race they are slight and wiry; there were only half a dozen tall men in the country, and I never saw a fat one. This is no doubt partly due to the fact that there is no superabundance of food available, but the result is good. The children were really a joy to see; they had bright rosy cheeks and well-shaped faces; and the small girls, who were not kept within doors, were in many cases extremely pretty.

As we neared Chitral we were met by an increasing number of grandees, of regularly increasing rank. Eight miles from Chitral itself my old friend Raja Bahadur Khan, the Mehtar's half-brother, received me. I never understood how he had acquired a Hindu title, but in the Hindu-Kush they are not very particular. Half a mile further on, after passing through the narrowest part of a gorge along a path a foot wide, pegged on to the rock—one of the few places not even a Chitrali would ride over—a mass of armed men met us. One of them presented me from the Mehtar with a horse most gorgeously caparisoned with gold embossed head-stall, high demi-piqué saddle—instrument of torture for an Englishman accustomed to the familiar Whippy—and prettily embroidered and spangled body cloth. Another half mile and the river leaves the gorge, and on the opposite side there is an isolated rocky mound, along the top of which were ranged some two hundred men, who fired a wild *feu de joie* as we passed. A mile or so further we emerged into the plain, and saw the Mehtar sitting surrounded by a brilliant crowd. Dismounting when about one hundred and fifty yards from him, I

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



NOTE.—The Kirghiz are described by the Chilâsis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilâsis call the people between Hunza and the Pamêr [our Pamir] on the Yarkand road = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chílâsis call the Siah Pôsh Kâfirs = Bashgalí (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilâsis were originally four tribes; viz.:

The Bagoté of Buner.
The Kané of Takk.
The Boté of the Chilâs fort.
The Matshuké of the Matshukó fort.

The Boté and the Matshuké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "ósho."

Fellow-countrymen are called "malêki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilâsis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXX., page CCCLXII. "The ruler of Chitrál is in the habit of enslaving all persons from the tribes of Kalásh, Dangini and Bashghali, idolaters living in the Chitrál territory."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



142 Kaghanis and Astóris—the Astóris and Gilgitis with the
144 Tibetans, and the Guraizis with the Tibetans on the one hand and the Kashmiris on the other. The consequence is that their sharp and comparatively clear complexion (where it is not under a crust of dirt) approaches, in some Districts, a Tatar or Moghal appearance. Again, the Nagyris are shorter than the people of Hunza to whom I have already referred. Just before I reached the Gilgit fort, I met a Nagyri, whose yellow moustache and general appearance almost made me believe that I had come across a Russian in disguise. I have little hesitation in stating that the pure Shîn looks more like a European than any high-caste Brahmin of India. Measurements were taken by Dr. Neil of the Lahore Medical College, but have, unfortunately, been lost, of the two Shîns who accompanied me to the Panjab, where they stayed in my house for a few months, together with other representatives of the various
564 races whom I had brought down with me.* The prevalence of caste among the Shîns also deserves attention. We have not the Muhammadan Sayad, Sheykh, Moghal, and Pathan (which, no doubt, will be substituted in future for the existing caste designations), nor the Kashmiri Muhammadan equivalents of what are generally mere names for occupations. The following List of Dard Castes may be quoted appropriately from Part II. of my "Dardistan":—

K. CASTES.

"Raja (highest on account of position).

"Wazîr (of SHÎN race, and also the official caste of 'Róno').

"SHIN the highest caste; the Shiná people of pure origin, whether they be Astóris, Gilgitis, Chilâsis, etc., etc.*

They say that it is the same race as the 'Moghals' of India. Probably this name only suggested itself to them when coming in contact with Mussulmans from Kashmir or

* Both my Gilgiti follower, Ghulam Muhammad, and the Astóri retainer, Mirza Khan, claimed to be pure Shîns. The former returned to my service some years afterwards and was measured together with other Dards. (See Appendix V.)

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3



and reached next day *Ganagar Sirkol Jatkol*, where we halted for eight or nine days. In this place the sun is seen only three or four times a year, when all the dogs of the village, thinking him an intruding stranger, begin to bark at him. Burhanuddin, having recovered there, went back to his home, and I, with the other companion, proceeded to the Punjab, and passing through the territory of a chief, named *Shálkhan*, entered the British dominions. On arriving at Lahore we were told that Dr. L. was not there, and my companion, too impatient to wait, went down to Rampur, and I stayed at Lahore." He then gave an account of—

## THE KOHISTÁN (OR MOUNTAINOUS COUNTRY).

(A DIFFERENT COUNTRY FROM ONE OF THE SAME NAME NEAR KABUL.)

*Boundaries.*—It is bounded on the north by *Chitrál*, *Yasin*, and *Hunza*, on the east by *Chilas*, *Kashmir*, and a part of *Hazara*; on the south by *Yaghistán* (or wild country); on the west by *Swat* and *Yaghistán*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabriál*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

The northern part, which is called Gabriál, has only two remarkable villages—*Kandyá*, on the western side of the river, and *Siwa* on the eastern; and the southern part contains many towns and villages:—

| On the eastern side of the river,— | | On the western side of the river,— | |
|---|---|---|---|
| Town. | Name of influential Malak (Landowner). | Town. | Name of influential Malak. |
| (1) Ladai ... | ... Machú. | (5) Batera | |
| (2) Kolai ... | Shah Said. | (6) Patan (8,000 pop.) | Qudrat Ali. |
| (3) Palas (9,000 pop.) | ... Lachur. | (7) Chakarga | |
| (4) Marín ... | Karm Khán. | (8) Ranotia | |

That part of *Yaghistán* which bounds Kohistan on the west is divided into (1) *Thakot*, which is governed by Shalkhán, and (2) *Dishán*, which is under Ram Khan; and that part of Yaghistán which bounds it on the south is divided into three valleys,—

(1) Alahi, governed by Arsalan Khan.
(2) Nandiyar, „ Zafar Khan.
(3) Tikrál, „ Ghaffar Khan (has also two cannons).

Between the southern part of Kohistan and Alahi, in the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is debatable ground between the Kohistanis of Ladai, Kolai, and Palas, and the Afghans of Alahi.

*People.*—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features

*Language.*—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison:—

12: Biddulph G-3 (1873-1878) 1880 ~~All-Afghanistan AU1~~
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262 by them, not a single fowl is to be seen. These peculiarities
783 are strictly confined to the Shin caste, and, together with
[174] other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

B The next in order and the most numerous caste are the
564 Yeshkuns, who form the entire population of Hunza, Nager,
162 and Ponyal, and nearly all the population of Yassin, besides
197 being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

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B In the colder climate of Hunza and Yassin, the people of
144 this caste have ruddy complexions, and fair and even red
142 hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race.

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ooo Considerable rivalry exists between the Shins and Yeshkuns,

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3



175 1859 sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1865 a punitive expedition to Hunza failed: taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, though tributary to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprot.

There came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Vizir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the strings of our wives' pyjamas". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chilas.

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291 the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to
181 unroll it to cover the ears. Of these men Neve says, "They
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4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



gather the wild flowers as he passed them, and stick them into his turban. As a race they are slight and wiry; there were only half a dozen tall men in the country, and I never saw a fat one. This is no doubt partly due to the fact that there is no superabundance of food available, but the result is good. The children were really a joy to see; they had bright rosy cheeks and well-shaped faces; and the small girls, who were not kept within doors, were in many cases extremely pretty.

As we neared Chitral we were met by an increasing number of grandees, of regularly increasing rank. Eight miles from Chitral itself my old friend Raja Bahadur Khan, the Mehtar's half-brother, received me. I never understood how he had acquired a Hindu title, but in the Hindu-Kush they are not very particular. Half a mile further on, after passing through the narrowest part of a gorge along a path a foot wide, pegged on to the rock—one of the few places not even a Chitrali would ride over—a mass of armed men met us. One of them presented me from the Mehtar with a horse most gorgeously caparisoned with gold embossed head-stall, high demi-pique saddle—instrument of torture for an Englishman accustomed to the familiar Whippy—and prettily embroidered and spangled body cloth. Another half mile and the river leaves the gorge, and on the opposite side there is an isolated rocky mound, along the top of which were ranged some two hundred men, who fired a wild *feu de joie* as we passed. A mile or so further we emerged into the plain, and saw the Mehtar sitting surrounded by a brilliant crowd. Dismounting when about one hundred and fifty yards from him, I

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## CHAPTER VII.

### HABITS AND CUSTOMS.

D 178 771 NOTWITHSTANDING original tribal differences, the Shin rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Mahommedanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originating in religious rites and beliefs, have now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shins, and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Hunza is the B [178] country least affected by external influences, and in which the [771] laxest form of Mahommedanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed in the neighbouring valleys. In Chitral and some of the valleys to the westward, many customs seem to have partly disappeared. This may, not improbably, be due to the inhabitants having been earlier converts to Islam, or more exposed to external influences. In the valleys to the southward, like Chilas and Darel, the want of a single ruler and the stricter tenets of Soonnee Mahommedanism have contributed to cause many old customs and festivals to fall into disuse. In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dard and Ghalchah tribes.

D 142 147 In appearance the men are light, active figures, averaging from 5 feet 5 inches to 5 feet 8 inches in height. Though well made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tartar races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort. In travelling and shooting I have constantly found them knock up before

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natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour.

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst cruelties perpetrated in the wars between Yassin and Cashmere are distinctly attributable to the Ashimadek class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nager were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitral who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypses, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawr, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon.

In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirkol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nager, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck

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4c Durand G-3 (1888-93) 1900 AV1 Kashmir
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Chitral



be coming to a *cul-de-sac*, a broad low hill, the terminal moraine of a glacier, which must have filled the valley to the west, completely barring it from side to side. Above this lay the Pandur Lake. Below this hill the valley stretches away well cultivated, the foreground filled with low masses of rock and small hills, whose rounded tops and smooth and polished rocks tell of a glacier action. Here and during the next march I saw splendid crops of bearded wheat, the finest we had yet come across.

We were met at Chashi by Rahim-ut-Ullah Khan, the Mehtar's Governor of the Ghizar district, a fine-looking, tall man, with dignified manners. He was one of the Mehtar's most trusted adherents, but he had a deservedly evil reputation. He was the man said to have been employed in the murder of poor Hayward. The tradition as to the latter's death is, that finding he was in danger he sat up all night armed, with his rifle on the table before him, and that, overcome with sleep, he dozed about dawn, with his head on his arms. His enemies at once rushed in and overpowered him; he asked for a few moments, walked to the top of a mound by his tent, took his last look at the rising sun, and then quietly faced his murderers, who despatched him. One object in his murder was plunder: there were others, but it is unnecessary to enquire who prompted the deed, one of the foulest which stains the annals of the frontier. I always hated the sight of Rahim-ut-Ullah, and found it difficult to be civil to him, but on the frontier you must deal with men as you find them: half my most intimate friends were murderers, and the standard to judge them by is not ours. Amongst an avaricious

4z Durand G-3 (1888-93) 1900 AVI Kashmir
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157 634 race, one and all from the highest to the lowest shameless beggars, Rahim-ut-Ullah was about the most barefaced in his attempts to wheedle money out of the passing stranger.

133 The Pandur lake when we passed it was very beautiful, a sheet of water about six miles in length by a mile in width. The shores are quite bare, the mountain to the north coming sheer down into the lake, while the southern shore, along which runs the road, is formed by very steep-sided flat-topped spurs jutting out from the mountains which lie some way back. The view was lovely, the water, which was of a peculiar opal tint, taking the most beautiful colouring from sky and cloud, and giving perfect reflections of the hills and islands. The wild duck on it floated double, duck and shadow, and kept carefully out of 133 shot. Above the Pandur lake, and close to Ghizr, the 487 road was prettier than anything since Kashmir; the river was here the picture of a small salmon river, and occasionally you rode over excellent turf. Again, at Ghizr has the valley been blocked by a moraine, through which the river has cut a gorge some hundreds of feet deep. The road runs out of the Ghizr cultivation up a narrow gully, possibly the original outlet of the lake above, or the grip between the end of the moraine and the mountain side, over a confused mass of rock of all sizes constantly being added to 133 from the crags above. The whole of this part of the country shows unmistakable signs of ice action. Polished and ice-marked rocks, roches moutonnées, the remains of dead and gone glaciers, glacial lakes like the Pandur, and stretches of flat land of lacustrine formation meet you at every turn. There is a good

2r Leitner L-2 (1888-92) 1893? AV3 Dard AV3



fied. So far Chitrál. As for Chilás, the people have come to Dr. Robertson's Camp and express friendliness.

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LETTERS FROM MIHTAR NIZAM-UL-MULK TO DR. LEITNER:

My kind and true friend and dear companion, may you know:

That before this, prompted by excess of friendship and belief in me, you had written to me a letter of sincerity full of pleasing precepts and words of faithfulness. These were received and caused joy to my heart. My true friend, whatever words of faith and sincere regard there were, these have been written in my mind. For I am one of your disciples and well-wishers here, and have no other care but that of serving and well-wishing my friends. My heart grieves at separation from friends, but there is no remedy except resignation. *As I consider your stay there [in London] as my own stay, I kept from your friendship that you have expressed words of my well-being and my sincerity towards the Lord Bahadur and the Great Queen and thus performed the office of friendship and caused joy there.* Another request is that if you have found a good dog like "Zalu," when you come to Delhi please send it to Jowanon. My men are there, and shall bring it to me. Further, the volume of papers on the customs of Chitrál and the old folk-tales have been written partly in Persian and partly in the Chitráli language. We are frontier and village people, and are deficient in intelligence and eloquence. They have not been very well done, and I don't know if they will please you or not. But we have no better eloquence or precision as we are hillmen.

Tuesday 11th Shawwal 1304 despatched from Turikoh to London.

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The standard of affection and friendship, the foundation-stone of kindness and obligation, my friend, may his kindness increase!

After augmenting the desire of your joy-giving meeting be it known to your kind self, that the condition of *this* your faithful friend is such as to call for thanks to the Almighty. The safety and good health of *that* friend [yourself] is always wished for. As you had sent me several volumes of bound papers to write on them the customs of the Chitrar people and these folk-tales, partly in Persian and partly in Chitrari language, I have in accordance with this request of *that* true friend got them written partly in Persian and partly in Chitrari and sent to you. Inshallah, they will reach you, but I do not know whether they will please you or not; in any case you know, that whatever may be possible to do by a faithful friend or by his employés I will do, with the help of God, if you will forgive any faulty execution of your wishes, and continue to remember me for any services in my power, and keep me informed continually of your good health so as to dispel my anxiety. The condition here is of all news the best, as no new event has happened; but three persons, wayfarers and travellers, have come from Wakhan to Mastuj and two of these persons I have sent on to Chitrar, and one of these wanderers has remained (behind) at Mastuj. They don't know anybody. Sometimes they say we are Russians, and sometimes they say we are Frenchmen. And I with my own eye have not seen them. If I had seen them, they might have told me. Another desire is that you send me something worth reading in English words and write opposite to them their translation into Persian, so that it may be a pleasure and useful to me. I have another request to make which is that you may be pleased to give an early fulfilment to your kind promise of visiting Chitrar with your lady for the purpose of sight-seeing and sport and study. I have been waiting ever since for your arrival. It is really only right that you should come now when the weather is very delightful, game is abundant, and I have made every arrangement for our hunting together. Everything is tranquil and you will be able to return before the winter, greatly pleased. Let this become a fact. The writer Sirdar Nizam-ul-Mulk, Tuesday the 11th of Shawwál, from Turikoh to London. May it be calculated!

Throwing herself on his neck she welcomed back the wanderer, but then being struck with suspicion, she looked steadily at him for a moment, pushed the hair off his temples to look for a scar remembered only by herself, and declared that he was not her son. The man protested vehemently that he was, till at last, overcome with confusion by the woman's positive manner, he confessed that he was not the man he pretended to represent, but his foster-brother. The two had lived as slaves under the same master till the death of the Wazir's son had suggested the possibility of the imposture as an regaining his freedom.

The following story, given me by one who was better able than most to give a connected account of his adventures, is a fair sample of the history of hundreds :—

THE STORY OF BIBA KHAN.

"I was born at Minawar, near Gilgit. My father died when I was a boy, and Suleiman Shah killed my grandfather in Chor. When I was about sixteen years old, Suleiman Shah sent me with a hundred others of my family and village to Yassin as slaves. At the end of three years I escaped back to Gilgit. Azad Khan was then ruling there. After a time Azad Khan was killed by Tahir Shah of Nagar, who ruled in Gilgit about three years and then died. He was succeeded by his son Sekunder, who ruled for about six years. When Gohr Aman invaded the country, Sekunder came from Nagar to meet him, and a fight took place at Gilgit, on the left bank of the river, in which Sekunder was killed. At the end of a year Gohr Aman returned to Yassin, taking with him you Gilgitis, among whom were my brothers and myself, and gave us both to Ibrahim Khan, the son of his cousin Kowar Khan, who took us to Yarkhun. At the end of four months we two and another Gilgiti escaped by night. We reached the top of the mountain of Kut, on which was much snow, by morning. We descended into the valley of Ta-rikho, near three small villages. The people of Tsorikho cultivate the hillside in the same manner as is done in the Sai Valley (i.e., in terraces rising above the road on both sides). Between Mastuch and Tsorikho [illegible] Mastuch are Sonoghor, Avi, and Buroi. Beyond Buroi is Reshun. I once went as far as this before I escaped, but on this occasion I did not get beyond Shogram, where I was seized by the people of Asman-ool-Mulk who happened to be there at the time. By his order I was taken to Wakhan and given to Mear Pairah Ali Shah. In three days we arrived at Sarhad-e-Wakhan. Between Tsorikho and Sarhad is a pass which has snow on it in summer, and part of it is difficult to travel over. At Punja I was sold by Pairah Ali Shah, in exchange for merchandise, to a merchant of Zebak, named Erfanah, who took me to Yarkund by way of Sarhad. We were six days from Wakhan to Sirikol with a caravan of merchants. From Sirikol we went to Yarkund by the Kosalorab road. As far as Kosalorab the people are

Shugh (i.e., Sinkiang). From Kashmeh we arrived at Yarkand in six easy marches. In Yarkand Erkehah sold me to a widow for one pashtun and ten tangas to support (about £1/1). This woman, who kept a shop, employed me for a year to carrying wood and water, and then sold me for the same money to Mir Rahim Bai, an Andijani merchant. This Mir Rahim Bai was the owner of much land, on which he employed fifteen slaves. Five other slaves were employed in his house. My business was to ride to attendance on him when he went out. At that time the Chinese ruled the country. Though they were not Mussulmans, except a few who were called Tungan (Tunganis), the call to prayer was not forbidden, and the precepts of the Shariat were observed. No duties were levied, and if a man went on pilgrimage, assistance was given him. A youth at that time, in Yarkand, would fetch as a slave two pashtuns, and a young man about the price I was sold for. A handsome young woman would sell for three pashtuns (about £1/10). At the end of two years, with nine other slaves, I escaped from Yarkand, trying to reach Gilgit by way of Cogian. We had a supply of baked bread with us, and only travelled by night, avoiding all habitations. We reached Cogian after eleven days, and had nearly arrived at the top of the range, when a fall of snow obliged us to halt in a valley. Five Khoos men on horseback overtook us, and as we had only one sword among us, we could not have done all I killed one man with the sword, and taking his gun shot another; one of our number also was killed, and the rest of us taken back to Yarkand. The journey back only took five days, and had we known the road as first, we should not have been taken. On our return we were taken before the Chinese Governor, who, however, did not punish us, but gave us back to our former masters. Mir Rahim Bai imprisoned me for one month, with a pinch of wood fixed over my neck, and then made me work with chains on for a year, when he sold me to another Andijani merchant named Mahommed Yunus Bai, for the same price he had given for me. My employment with Mahommed Yunus Bai was to carry his loads of merchandise. At the end of two years I again escaped with four men and two women. In twelve days' travelling by night we reached Cogian, and in six days more Gichelmik, where we found some Kirghiz. From this we travelled by night for two days towards Hunzagh and Nagar with a kafila of Baltis, when we were attacked in a swamping place by a band of the men of the Baltis escaped back to Yarkand. In four days we were taken to Shimshal, which is in the Hunza country. The road was difficult and mountainous. Hunza cannot travel by it. There are two mountains covered with snow to be crossed, and it is uninhabited. The distance is about the same as from Gilgit to Astor. Shimshal is a small place with about forty houses; the village is on a plateau just less above the river. From Shimshal to Murkhun is two marches; the road is only fit for men on foot, but there is no snow in summer, and only a little in winter. There are six houses and a small fort at Murkhun. Between Murkhun and Gircheh are small but steep mountains have to be crossed. The road is closed by snow for two months. At Gircheh is a small fort with twelve houses. Beyond Gircheh is Sumayar. At Sumayar I was imprisoned for a year, and then was sold for two horses to Mahommed Khan Khan, brother of the Mir Nasir Ali Shah of Nagar. At

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157 that time Chanadur Khan was ruler of Shoma. From Soomar people
147 go to Pooma, from Pooma to Gudkun, and thence to Shoma on the third day. I did not see the road, but was told it was mountainous and covered with snow. From Soomar I was taken to Chagarooma, which contains twelve houses; the distance is about 10 miles. From Chagarooma I was taken to Sehagarooh, where there is a stream, but no habitations. The road is difficult, and there is much snow in winter. Horses travel the road with difficulty. From Sehagarooh, crossing the mountain, we reached Sarkad in Wakhan; the distance is so that from Gilgit to Sarkad. When I arrived at Pooja, Futteh Ali Shah did not recognise me. Many merchants came, but none brought me. At last Futteh Ali Shah recognised me. I said to him, "Oh Ameer, even do but kill a sheep once; you kill me twice." I related to him the history of my being sold by him to Erkutish, and what had happened since. He said, "This time I have nothing to do with you, you are in the hands of my brother Mahommed Alee Khan." After some time Mahommed Alee Khan sold me to Sikunder Shah, the Wuzeer of the Hakim of Zeba. At that time Mir Shah was ruler of Badakhshan. I remained in Zeba one winter, then I was sold to Shamshah Bai of Sehibh, about 20 miles from Zeba. There are about thirty houses in Sehibh, and the people are Soonees, as at Zeba. As from Zeba, close to Zeba, they are Shiahs (Syuds). After two years I escaped from Sehibh, and wandered in the mountains for three days, but could find no road, so returned to near Zeba, where I lay hid for three days in the house of a man who was friendly to me. On the fourth day he showed me the way to escape, and I arrived at Sehibh in four stages, travelling only by night. On the way I crossed a high mountain, and avoiding Ghuk in three stages more I reached Lutgaru, where there is a small fort. There two men seized me and wanted to send me back to Badakhshan, but they could not agree among themselves. I told them that I was a servant of Ashak Khan, who had lately visited Badakhshan, and that when he had left I was ill and could not travel with him. They believed me and showed me the road over the bridge opposite the fort. From there I travelled eastward up a valley, but found much snow and no way out, so turning back I followed a valley to the right, and at midday reached a great lake. From the lake I reached the top of a snowy mountain. No winter nobody travels this road, but in summer very rarely and no regular caravans ever travel by it. On the right, very uniform and bad, goes into the country of the Kashgarli Kafirs, the other, by the Lutkhoh Valley, leads to Chitral. I travelled by this road to Shoghor. From Lutkhoh to Shoghor it was long day's journey. There I found a small fort belonging to Ashak Khan, and no one lived here except his family. From Shoghor I arrived at Chitral in two days. Stayed there three months, and when Ashak Khan, having made war against his father Shah Afzul, was defeated and fled to Dir, I accompanied him. At that time Ghazee Khan was the ruler of Dir. I remained there two months and then went to Swat, by the country of the Sufeed Khel. I reached Sufeed, where the Akhund lives, and stayed there three days, after which I went by Mardan to Peshawur. There I travelled through Dhanna and Muzaffurabad to Cashmere, where I lived for a year, and then at last was able to return to Gilgit."

Avj Dard Avj



The story of Ilim Khan is a fair example of the history of scores of men and women in the Gilgit district. I have not chosen it for any special points, but Ilim Khan, being a man of intelligence, is able to give a more connected narrative than most of the others I have spoken to. I have written down his tale exactly as he related it. In spite of some mistakes, his recollections of the places he visited in his wanderings is excellent.

Li Drew G-2 (1862-1872) 1871 AV1 Kashmir
Dard AV3



here the Puniál Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold this position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gáhtj; one is on the left bank of the Ishkoman River (which falls in from the north above Gáhtj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is posted nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yásin have a guard at a place called Sherkote, on the left bank, opposite to Hápar.

It was in November, 1870, that I went through Puniál. The ruler is Raja Isá Bágúr (a name sometimes corrupted by strangers to Bahádur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yásin family, and now entertains the most lively hatred of them; in the various wars of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilás, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in fidelity to the government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dárdistán, or at all events in that part of it where the government is monarchical.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



137 Mr. Hayward, who made friends with the Yásín chief, Raja Isá Bágdur's worst enemy, took a dislike to the latter. I speak of him as I myself found him.

## INDUS FLOODS.

133 In several of the preceding chapters, as well as in the present one, various physical phenomena have been noted, which either have caused or have been likely to cause a flood in the Indus River or in some of its tributaries. Thus in Central Ladákh we encountered signs of the river having been dammed by the protrusion of fans or by landslips, and such a keeping back of the water is likely to be followed by a working out of a channel through the dam quickly enough to produce a flood. By the Ārandú Glacier we saw how little side lakes were every now and then being formed, the sudden draining of which sometimes made a flood perceptible at all events in the tributary valley if not in the main one. Again, the instance of the Tarshing Glacier shows how ice can act as the dam of a lake of considerable size, whose body of water is enough when loosed to effect enormous damage. Now in the lower part of the Indus—where, after the unexplored space, we again become acquainted with it—floods have been experienced which were the extreme of the greatest of the events whose nature has just been explained; only the greatest have such effect as to be observed in these inferior regions, the others are masked, either by the addition of the volumes of water of the lower tributaries of the river, or by the gradual dying out of the flood with the distance and with the bends and shallows of the river.

Two great floods have been noted in the part where the Indus leaves our map; they have been remembered on account of their extraordinary height, and of the great havoc they effected. The first is the flood which devastated the plain of Chach in Hazára in the year 1841. The second is that which in 1858 caused such a rise of the river at Atak (Attock) that the waters of the Kábul stream were pressed back, and, overflowing, destroyed a great part of the British cantonment of Nowshahra. Each of these has been

1: Drew .G-3 (1862-1872) 1875 AV1 Kashmir
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175 "raja"; the name "Gūrī" is found in composition in Gūrīkot, *kot* meaning "fort,"; there is one Gūrīkot in the Astor Valley and another in the Kishangangā Valley.

Abas was the last of the Trakane line; with him ended the independence of Gilgit; henceforward the valley was devastated by successive invasions of the neighbouring Rajas, who, each in turn, first acquired the country and then was defeated and killed by some other. In the twenty or thirty years ending with 1842 there were *five* dynastic revolutions in Gilgit, as follows:—

(1) Sulaimān Shāh, ruler of Yāsīn, of the Bakhto caste or family, conquered Gilgit from either Muhammad Khān or Abas, I do not know which.

(2) Āzād Khān, ruler of Punial, killed Sulaimān Shāh at Sher and ruled in his stead in Gilgit.

(3) Tātr Shāh, ruler of Nagar, displaced and killed Āzād Khān; he himself died a natural death, and was succeeded by his son, Shāh Sakandar.

(4) Gaur Rahmān, ruler of Yāsīn, conquered Gilgit and killed Shāh Sakandar.

(5) Karīm Khān, brother to Shāh Sakandar who was killed, with the aid of a Sikh force, expelled Gaur Rahmān from Gilgit a year and a half after his acquisition of it.

This brings us to the year 1842, and from that time Gilgit history becomes bound up with Kashmir; from here onwards it is known in more detail.

159 But first I must speak of Gaur Rahmān, who, though expelled at this stage, will again appear on the scene in a prominent part. He was the eldest son of Malik Imān,* the ruler of Yāsīn. He

* Dr. Leitner states that Malik Imān was brother to Sulaimān Shāh; this would make Sulaimān Shāh uncle to Gaur Rahmān, but in another place Dr. Leitner speaks of Sulaimān Shāh as Gaur Rahmān's great-uncle; I do not know which is correct.

I have had given me the names of eight sons of this Malik Imān:—Gaur Rahmān: Gul Sher Khān, the son of a gull, or concubine; he was killed in the fight at Madori: Mir-i-Imān, the son of a Rānī; he was killed in Chitral, in 1870: Akbar Imān, the son of a gull; he was killed by his nephew, Malik Imān: Khalīl-i-Imān, the son of a gull; he lives at Tūl, in Yāsīn (1870): Dur-i-Imān; he was killed at Madori: Buja', the son of a gull; he was living in Yāsīn in 1870: Zedulla Khān, the son of a gull; he was killed at Roshan in 1869.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



was a most bloodthirsty man; as much so perhaps, though he had not the same opportunities of killing on a large scale, as Theodore of Abyssinia. There are many tales told of his ferocity and brutality; the Dārds generally are rather careless of life, but with his deeds they were disgusted. I believe it to be a fact that on one occasion at least he killed a young child by throwing it up and cutting it in the air with his sword. And I cannot doubt the truth of this that I heard, that, he stopping at Naupūra, on a village headman being brought before him on some complaint, or else coming to complain of his people, Gaur Rahmān beckoned him near, and then, with his sword, cut the man's head off with a blow; then he would let no one touch the body to bury it, but would have it devoured by the dogs. They say that when he was ill he would have some men killed for *sīyās*, that is, as a propitiatory sacrifice. He seems to have had a special enmity and spite against the people of Gilgit, who suffered terribly under his two reigns, but to have spared the Puniāl people.

Gaur Rahmān married first the maternal aunt of Imān-ul-Mulk, ruler of Chitrāl, secondly the sister of the same Imān-ul-Mulk, and, thirdly, the daughter of Āzād Khān, of Puniāl, that is, it would seem, the daughter of the man who killed his uncle. From the first marriage he had two sons, *Mulk Īsās* (named after his grandfather) and *Mīr Walī*; from the second marriage he had a son, *Pahlwān Bahādur*, who is also called Ghulām Mahai-ud-dīn; from the third marriage he had two sons, one was *Mīr Ghāzī*, the other (whose name I do not know) was killed by his half-brother Mulk Imān.

## THE SIKH OCCUPATION; 1842 TO 1847.

Gaur Rahmān, as stated above, coming from Yāsīn, conquered Gilgit and killed the then ruler, Raja Shāh Sakandar. Shāh Sakandar's brother, Karīm Khān, having escaped to Gor, from there sent an agent to the Sikh Governor of Kashmīr imploring aid. The appeal was responded to. A couple of Sikh regiments were sent under Nathū Shāh, a Syed, of Gujrānwāla, who held the rank of colonel. This was about the year 1842. Up to this time the

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## CHAPTER II

### FIRST VISIT TO CHITRAL

644 AFZUL-UL-MULK, second son of the Mehtar or King
159 of Chitral, who had passed the winter in a visit to
175 India, and had been in Kashmir as I passed through, now arrived in Gilgit, and came to see me. He was generally known in Chitral as the Tsik Mehtar, or little Mehtar, his elder brother Nizam-ul-Mulk, in consideration of being heir-apparent, having the title of Sirdar. He was a good-looking young man with beautiful eyes and well-shaped face, the mouth being the bad part, the lower lip of which was heavy. It was the family feature, borne by every Katúr, as the clan of the ruling family was called. Colonel Lockhart had taken a great fancy to Afzul-ul-Mulk, and he had certainly a taking personality. Bright, cheery, of an enquiring turn of mind, talking Persian fluently, as does every gentleman in the Hindu-Kush, interested in everything he had seen in India, realising what the British power meant better than his father, who had never left Chitral, and extravagantly loyal, open-handed, courteous to all, young, handsome, hospitable, a good shot, and, for a Chitrali, a fine rider, it would have been curious if he had failed to be popular. But there was a different side to his

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character, as I very soon learnt. At heart he was a pure savage, a mixture of the monkey and the tiger. Loyal from calculation, and from hopes of being recognised by Government as the heir-apparent, he was, under his cloak of open bonhomie, generosity, and transparent honesty, the most persistent plotter, and the most treacherous and ruthless foe. At his father's death he very naturally seized the throne, and his elder brother fled the country, defeated by superior powers of intrigue. But with all his cunning Afzul-ul-Mulk was a fool. He tried to strike terror by cutting down the leading men; he cut down too many or too few. The cold-blooded and treacherous murder of three brothers would have passed with little comment, the death of leading adherents of his brother was natural, but the announcement that a list of head men existed, who were to be killed, and the uncertainty as to whose turn was to come next, were too much. A carefully prepared plot, hatched in Afghanistan, overthrew him; his trusted adherents betrayed him, his most confidential servant opened the gates of his fort and let in the enemy, and he fell as he had risen, by treachery and murder.

However, at the moment, everything was rosy. No shadows of coming events chilled us, and I gladly arranged to accept the Mehtar's invitation to visit his country, so courteously delivered by Afzul. It was decided that he should move on ahead of me, as he took up a great deal of carriage, and that he should await me at Mastuj, the headquarters of the district he governed. I wanted a few days to arrange about my carriage, and to take farewell of my Kashmiri friends, to each one of whom I had to

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643 681 usual, a present, in this case a small round looking-glass in a brass cover, a thing much prized in these parts. He declined to receive it, and said the last man had got five rupees and a knife, and that he would not take less. It would have been impossible to carry on if I allowed myself to be rushed for presents in this way, so I dismissed him, and sending for the Mehtar's half-brother, who was accompanying me, explained the man's impertinence to him. The result was startling; the old gentleman was furious, said that, had we been in Chitral teritory, he would have cut the man to pieces at once, and that the Mehtar would certainly, if he heard of it, kill the man and sell his wife and children for slaves. I interceded for him, and he got off without punishment, but it gave one an idea of how the Mehtar ruled, and why he was obeyed as he was.

159 Nizam-ul-Mulk met us the first march across the border, and was with us a couple of days. He was a handsomer man than his brother, but had the same heavy under-lip. His manners were charming, but his morals, like those of almost every leading man in the country, excepting the Mehtar, Afzul, and one or two others, left much to be desired. He [244] was a worse governor than Afzul, a mixture of cruelty, indolence, and good-nature, but he was popular too in his way, being a fine shikari. He was always accompanied by his dancing and singing boys, without whom he would move nowhere, and he was consequently an intolerable nuisance on the march, as they kept up their music right through the night. During his first interview with me he

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rather embarrassed us by asking, after a pause in the conversation, during which he had been fixedly staring at Robertson, whether the latter was a really good doctor. You had to be prepared to receive any question or statement with an impassive face, a feat at first a little difficult, for Chitrali views of life were quaint.

Nizam mentioned casually that he had sold forty of his people into slavery this year, and explained that he had selected them from houses in which there were several men, so that it would make no difference in cultivating the land, an arrangement which he seemed to think showed a good deal of consideration. Afzul, when discussing the slavery question later with me, pointed out that in India we could afford to keep up jails, but that in a poor country like Chitral this was impossible, and that selling into slavery answered to our penal servitude; it was the only way of punishing a man who was too much of a scoundrel to be allowed at large. If selling into slavery had been ruled by these conditions, there might not have been so much to say against it in a country in the condition of Chitral, but this was not the case. The Mahtar and his sons looked upon selling men into slavery as a natural source of revenue, and they took every opportunity they could of making money in this way. The market value of an able-bodied man was about a hundred rupees, a good-looking young woman ran up to two hundred or two hundred and fifty, a boy or a girl was usually worth a horse, and could be got for from forty to eighty-five rupees, an old man was worth a good sporting dog or a

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224 the most glorious colours, but we had no time to admire this at the moment. We had been riding over ground which I should have said was absolutely impossible for horses; it was steeper than the roof of most houses, and but for its soft and shaley character, no horse ever foaled could have carried a man up it. At the top of the last steep pitch we found ourselves on the edge of a moraine, and a couple of hundred yards from us on the main mountain side were half a dozen dogs baying an ibex, which they had driven on to a niche a foot square in the face of a precipice. There was no way down even for an ibex, the crack in the cliff he had come down was now guarded by two savage hounds, who dashed at him and drove him back if he tried to ascend. It was a picturesque sight, but a sad one, the ibex now standing facing despairingly out from the cliff, and then turning and trying to force his way up, butting at the dogs as they barred his way, only to be driven back every time. Getting off our horses we walked up under cover to within a hundred yards, when Robertson took his shot, and the ibex came crashing down, the most fearful fall, the body bounding twenty feet at a time, knocking two of the hounds who had been half-way up head over heels, and carrying them to the bottom of the cliff. The horns were not good, thirty-four inches in length, but it was a curious trophy. It was a thing to have seen, but of course not sport to an Englishman's mind.

159 The descent from our glacier showed how steep the ground was we had ridden up; it was out of the question to ride down, and without a stick you

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had to use your hands to steady yourself. Afzul put on all the royal Chitrali airs at once, and had to be helped down, a man on each side of him and his arms round their necks. An affected limpness came over him, and he flopped down the hill like an animated rag doll, only to recover when we got on to more rideable ground, where he was hoisted on his horse and was at once himself again.

On my return to Mastuj I found awaiting me Jemadar Rab Nawaz Khan, a native officer of good family in Multan, who was our representative in Chitral, and two more of the Mehtar's sons. They had been sent by the Mehtar to escort me to Chitral. I gathered that the Mehtar was expecting magnificent presents from me, and that he had given strict injunctions that I was to be nursed and prevented from wasting my substance on giving any one else anything.

I found that the Chitralis who had been to India with Nizam and Afzul during the last two years could and would talk of nothing but the Mint at Calcutta. Afzul's followers also expatiated on the beauties of a British cavalry regiment seen at Rawal Pindi. But, unfortunately, those in charge of the tours of these savages had taken them all round India, and had practically shown them no troops. The triumphs of local self-government at Calcutta and Bombay did not impress them, their own villages were almost as filthy; the railway was a convenient curiosity, but it obviously could only run about on the flat; the plains of India, one sea of crops, were a source of wonder, and suggested untold loot; but the real joy was the Mint. Constantly we

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643 walked forward, the Mehtar walking to meet me half way. It was an interesting moment for both of us, as we shook hands and looked into each other's eyes. The Mehtar was a big man, and heavy, about sixty-five years of age, with a very strong and clever face, but the mouth was spoilt by the loss of his front teeth.

644 291 After a few words of welcome we mounted our horses, and rode off. The Mehtar was surrounded by his court, Afzul-ul-Mulk and various other sons were there, and representative nobles from all parts of the country. The scene was one of the most brilliant and striking it is possible to imagine. It could not compare with the more ordered magnificence of the court of an Indian prince, but what was lost in splendour and numbers was made up by its wild picturesqueness. The Mehtar, dressed in green silk (he was a most devout Mahomedan), riding a big horse covered with brilliant silver trappings, moved off, with me on his right hand, the centre of a crowd of hundreds of horsemen and footmen in the brightest array. Cloth of gold, the rich silks of Central Asia, the most superb velvet coats, the colour almost hidden by the gold embroidery, the brightest English and Chinese silks in all colours, scarlets and blues, crimsons and purple, plain and brocaded, chogas of plain whole-coloured velvets, or of English broadcloths, flaring cottons, and the dull, brown haircloth of the country were all mingled without the semblance of order in inextricable confusion. The only appearance of uniform was in the Mehtar's *corps de ballet*, all the men and boys of which were dressed alike in blue sleeveless coats over white muslin shirts covered with

4c Durand G-3 (1888-9) 1908 AV1 Kashmir
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huge red spots, finished off with bright red trousers, a costume at once startling and effective.

We rode in this way three miles to the bridge, which we dismounted to cross, then on past the fort, which Robertson was a few years later to know so well, and to assist in defending so splendidly, to the polo ground. There the usual performance was gone through, but on a greater scale than I had seen before, with many more riders and more brilliantly arrayed. Then we rode back to my camp, which was in an orchard a few hundred yards from the fort, I having had quite enough of riding hand-in-hand with my host, a custom which, however honourable, involves you in difficulties when you have to ride over small stone walls, narrow watercourses, and in and out of deep ravines. The Mehta took his leave after a few minutes' conversation, and soon after sent us in a most excellent dinner cooked by the ladies of his household. In the couple of hours I had been with him he had made a deep impression on me. He was a fine old man, a striking figure as he rode along, sitting his horse upright and well; and had the history of his forty years of rule been unknown, there was that in him which attracted your attention at once. I felt instinctively that I was once to face with a ruler of men.

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
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# CHAPTER III

## A MONTH IN CHITRAL

643 159 MEHTAR AMAN-UL-MULK was a very remarkable man. For forty years he had been the chief personality on the frontier; even in his father's time he had made his mark. It would be wearisome to attempt to unravel the long story of battle and murder, treachery and intrigue, formed by his life. Suffice it to say that he ruled a united Chitral, extending from the borders of Punyal on one hand, to the borders of Kafiristan and Dir on the other, and that the watershed of the Hindu-Kush was his northern [642] boundary. He was tributary to Kashmir, and received from that State a subsidy, which had been doubled a few years before our meeting, for his assistance when Gilgit was besieged by the then ruler of Yasin.

A brief account of this incident will give a good idea of the Mehtar's methods. Yasin was ruled by the Kushwakt family, descended from Shah Kushwakt, the brother of Shah Katir, the founder of the Chitral royal family. The families of course frequently intermarried, and were closely connected. In the year 1880, Fakhr-ul Bahadur, the Kushwakt

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ruler of Yasin, and a nephew of Aman-ul-Mulk, who had had an adventurous and stormy career, took it into his head to invade Punyal and to expel the Dogras from Gilgit. The Mehtar encouraged him in every way, promised him assistance, and urged him to the enterprise. Pahlwán started and laid siege to Cherkilla, the chief fort of Punyal. The moment he was well committed to his adventure the Mehtar, who had secretly collected his forces, occupied Yasin. The unfortunate Pahlwán was at once deserted by his people, and threw himself on his uncle's mercy. It was of the usual kind, and he died suddenly.

The Mehtar was steeped to the lips in treachery; his hands were crimson with the blood of his nearest relations; two out of his three brothers he had murdered; the third was in exile in Kabul; his Kushwakt cousins had equal cause to rue his name. He was continually plotting to get his refugee relations to return to his country, with small success, for they well knew theirs would be but a short shrift. But such a character cannot be judged by our standards: in wild Mahomedan states it is always, and must always be, a case of kill or be killed amongst the sons of a ruling chief after their father's death. Polygamy, and the pernicious habit of parcelling out a kingdom into governorships during a ruler's lifetime among his sons, invariably lead to civil war; and when one brother falls into the hands of the other there can be but one result, and that as much in the interest of the state which is saved from war as in that of the conqueror, for "stone dead hath no fellow."

The Mehtar ruled his country with a rod of iron,

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The Mehtar ruled his country with a rod of iron and none dared gainsay his commands. But his rule was not popular—far from it. His oppression extended in all directions: he sold large quantities of timber yearly to Peshawari merchants, and the whole of it was cut and conveyed to the streams by forced labour—of course unpaid for; he interfered in trade, and levied prohibitive taxes on merchandise passing through his country; he bought the goods of passing merchants, if he wanted them, at his own valuation; he sold his subjects into slavery, and sent presents of slave boys and girls to the Amir and to neighbouring chiefs. At the same time he had many good points. He was deeply religious according to his lights, yet he was no bigot. His view was that so long as a man was a good subject the ruler had no call to interfere with his religious opinions, and while I was in Chitral he soundly rated his son Murid for trying to enforce orthodoxy among his people. He was a kind and indulgent father, and devoted to his small sons, who used to form a pretty group round him when he came to see me, clustering about him with the fearlessness of affection. In a country where unnatural vices were rampant he was untainted. He had a religious horror of them, and attributed his success over the Kashkar chiefs to their depravity, against which God's wrath had kindled. He was much married, not "cursedly confined" to one wife, or for the matter of that, to some dozens of wives and concubines. Like David, he "scattered his Maker's image through the land," and at every village you found a small son or heard of a daughter. He had eighty children.

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159 His bearing was royal, his courtesy simple and perfect, he had naturally the "courtly Spanish grace" of a great hereditary noble, the dignity and ease of manner which is the birthright of every gentleman in the East, but which were none the less striking from the fact that the Mehtar had never left his mountain fastnesses. I had read several descriptions of the Mehtar; my lamented friend, Ney Elias, had put him down as in his second childhood, still full of cunning and intrigue, but unable to follow an idea or to keep the thread of a conversation, and had warned me that I should find him hopeless to do business with. I believe that the cause of this judgment was that Ney Elias had seen the Mehtar during the fast month, which was naturally very trying for an old man. Moreover, when passing through Chitral, Ney Elias had no official position, and the Mehtar may have thought there was nothing to gain by being attentive to his conversation. Any one more thoroughly competent to conduct affairs I never met.

[72] I saw a great deal of him; he used to drop into my camp after his morning's hawking expedition, or come in before his afternoon's ride, always waiting at the entrance of my camp to be invited in, for, by the etiquette of the country, the ground I occupied was my own. I used to have to keep a sharp look-out not to be caught *en déshabillé*, for I always met him at the entrance of the camp, and conducted him to my tent. He used to sit for hours discussing everything under the sun, drinking tea, and eating gingerbread nuts soaked in it, distributing pieces to his small sons, and occasionally to a favourite courtier. He would

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159 wander apparently aimlessly from subject to subject, but you had to be very careful of what you said or admitted, for, like lightning, would shoot out some sudden searching question about the matter on which his mind was really working. It was his little way, practised I imagined originally as an art, but which had become second nature.

643 648 159 The moment was an interesting one to be in Chitral: Mahomed Ishák had invaded Afghanistan from Russian Turkestan, Afghan Turkestan had fallen into his hands, the old princes of Wakhan, who had taken refuge in Chitral territory from the Amir, had been summoned by him, and momentarily reinstated in their country, his emissaries were passing through Chitral, and going to Dir, Bajaur, and Swat, endeavouring to raise trouble for the Amir. The Mehtar was very anxious; he was between the devil and the deep sea; he feared the Amir, and rightly, and hated him with a bitter and deadly hatred; he was afraid of the consequences if he espoused Mahomed Ishák's cause, for the success of which he prayed incessantly, and the latter failed in his attempt. On the other hand, Mahomed Ishák made great promises, and, if successful, might be a good friend; he could scarcely be a more dangerous and unpleasant enemy than Abdur Rahman. Altogether, it was a very difficult question, and he came and discussed it with me. I advised him, in what were the interests of Government as well as his own, not to stir up strife: a war once kindled on the frontier spreads frequently in unexpected directions. I pointed out that the Amir was our ally, that we did not desert our allies, and that Government would not be best pleased if the Mehtar

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started a conflagration. In the end, whether my counsel had anything to do with it or not, the old gentleman decided to sit on the fence and do nothing.

The Mehtar's views on the condition of frontier affairs were interesting, and his knowledge of men and matters varied and wide. A man does not rule a frontier state forty years for nothing. He saw that, so far as his dynasty and country were concerned, safety lay in alliance with us, danger in any closer intercourse with Afghanistan. For this reason he was delighted to have an unconquered Kafiristan on his flank as a buffer between him and the "God-given Government." He might occasionally, in retaliation for too numerous murders on the part of the Kafirs, raid their country with the object of getting some slaves, but he had no desire to see it conquered, and he was delighted that the Kafirs made the road down towards Asmar, and up the Ashreth valley to the Lowari pass, their happy hunting-ground, and murdered stray Pathans. The more dangerous the road was, the more isolated and safe his state. We discussed many questions, to which I cannot refer, with daily increasing interest and amusement on my part. Some of his ideas with all his shrewdness were very quaint; one of his most persistent demands was that, given any agreement with Government, it should be engraved on a sheet of copper. Some ruffian had persuaded him that no treaty would be binding on us if only written on paper.

My state visit to the Mehtar was most ceremonious. A deputation of his courtiers came and escorted us to the fort, at the gate of which the Mehtar met us, and conducted us to a dais outside,

The chorus at the Mehtar's durbar was composed of all his men off duty, men from all the neighbouring villages who had come to see the fun, a stray Kafir or two who grinned in a friendly way at us, all the heterogeneous rabble possible to collect in Chitral. The price they paid for being present and looking at the dancing was continued applause, shouts of encouragement to the dancers, in which they were led by an official who was described as the head of the Mehtar's household. He was a very wild-looking creature, who rushed along the ranks of the spectators dressed in a scarlet cloth chogu, and armed with a big ornamented stick, with which he belaboured any of the crowd who did not shout loud enough. After we had sat through the performance for some time the Mehtar rose, and, taking me by the hand, escorted me along a narrow path made by laying down cotton cloth, white and coloured, and scarfs of various kinds, finishing in a strip of shoni kinkob, all of which became the perquisite of my servants after I had passed over it. The path led along the face of the fort to the private garden, from which there was a door leading to the household offices and ladies' apartments. In the garden we found a tent pitched, into which we entered, followed by three or four of the Mehtar's most important sons and nobles.

Directly we had sat down the Mehtar began an oration which lasted an hour, with interruptions to drink iced water, and to rub snuff on his gums, the Chitrali way of taking this most seductive form of the weed. The upshot of his discourse was that

he was a faithful servant of the British Government, and that he wanted various things, mostly rifles and money. Some of his remarks were amusing, as when looking a Kashmiri officer full in the face he said that he had been in the habit, in the old days, of beating the Kashmiris and looting them, but that out of consideration for us he had abandoned this source of revenue. All this time I was getting horribly hungry; we generally breakfasted about eleven, and had been hustled away from camp just before our breakfast was ready, and it was long past two before the Mehtar showed signs of having talked himself out. There was nothing for me to say beyond the usual diplomatic twaddle about the assurances I had received from the Viceroy's and the Foreign Secretary's lips of the interest felt by the Government in the welfare of Chitral, and of their personal regard for the renowned chief who ruled its destinies. The whole thing was a sort of full-dress debate, the object of which, on the Mehtar's part, was to let it be known throughout Chitral, and in the adjacent Pathan countries, Asmar, Dir, and Bajour, that he was definitely putting himself on the side of the British Government, and under its powerful protection.

The Mehtar, having thoroughly talked himself out, departed, leaving Alim-ul-Mulk to do host. The dinner was excellent of its kind, and we were introduced to various famous royal dishes, about the best being large flat unleavened cakes of bread full of minced meat, and sweet omelets made with honey.

I remained some time in Chitral, seeing the

organised hospital and dispensary at Chitral, under a good native doctor; that this was to be at our expense went without saying. I am glad to say I was able to arrange this, a hospital was established next year, and it has flourished and done much good in the country.

Before leaving Chitral I sent the Mehtar the presents I had brought up for him. The local etiquette forbids the gifts being offered in public, as everything so received had at once to be given away. My presents, therefore, were taken to the Mehtar by my local orderly. They consisted of a double-barrel express rifle, a pair of shot guns, and a miscellaneous assortment comprising silver goblets, cutlery, gold cloth from Benares, silks and brocades; and as the ladies were to be propitiated, carefully-graduated collections of rich brocades, silks, embroidered muslins, looking-glasses, jewelled trinkets, and last, but not least, boxes of scented soap and cases of perfumery. I was careful to ascertain the proper proportion to be observed in graduating the presents for the Mehtar's leading wives, and had a solemn interview with his minister on the subject. The result was excellent, and to my surprise and satisfaction I found that the Mehtar was delighted with the presents, and valued them at considerably more than treble what they had cost in India, and that the ladies were extremely pleased with theirs. The Mehtar's appreciation of some of my gifts was amusing. He was much taken with a set of silver cups in a case, the innermost of which was shaped like a champagne glass. He was delighted with this, and pointed out that it would be most useful as a spittoon when he chewed snuff. The

4 Dawad G-4 (1320-42) 1909 AVI Kashmir
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and his eyebrows working furiously in time to the dancing. After the Chitralis had danced, some Bajouri Pathans present gave us an exhibition, the most picturesque piece of dancing we had seen. Five men, dressed in the loose flowing blue Pathan shirt, formed a circle round a flower thrown on to the ground, and danced round it, alternately advancing and retiring, swaying their bodies forward till their heads nearly touched in the centre of the ring, then throwing up their arms and swinging back their bodies and dancing away, their clothes flying and giving a wonderful grace and go to the dance. They then gave us another dance, also in most perfect time, to a plaintive song which they sang, their faces indicative of the deepest grief. This was followed by a wild repetition of the first dance, much faster, and with more dashing action, the accompaniment on the part of their friends being the rapid discharge of their guns. The flower in the centre represented a lovely maiden, and the dance tells the tale of a love story ending in an elopement.

Next morning the Mehtar paid me what was really his final visit, presented me with a last horse, badly galled, and complimented all his guests and views. We parted after an exchange of many civil speeches, and promises of eternal friendship, with genuine regret on my side, for I had got to like the old man very much, and to admire his strength of character and undoubted powers. We returned to Mastuj by the right bank of the river, making a detour through some of the higher valleys. The road the first day was very bad in parts; one awful cliff, across which it seemed to run for miles,

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000 away for want of permission. Had any one else been Foreign Secretary, I might have chanced it, and come without leave, but I could not run the risk of being cut up, and of my brother getting blamed, so bewailing our luck, we turned our faces sadly and definitely to India.

159 Abdul-el-Malik came as far as the Chamarkand with us, and took leave there, after an abortive attempt at another ibex hunt with dogs. His country had been a pleasure to travel through, all the roads having been repaired, and the rough places made smooth in his anxiety to please. Pleasant as he had been, the more one saw of him the more the intriguing and ruthless savage came out, and the more I distrusted him. Still, he was a courteous host and a pleasant companion, and I was sorry to say good-bye to him.

122 It was far colder than when we had last been on the Chamarkand; the snow in a light sprinkling was on the pass, and covered the mountains in all directions down to twelve thousand feet. Frost had taken a firm hold of ground and stream, and the banks of the latter were hung with icicles. The road down ran through a broad open valley, that carried one back to the moorland at home on an extreme day. Clouds hung over the hills, dropping shifting curtains of snow and sleet, the distant mountains stood out dark blue and purple with snow-covered tops, the nearer showed grey dashed here and there with bright colouring from the grasses in their autumn tints. 213 The jungle in the stream bed had turned a dark red brown, and among the snow-sprinkled tussocks of dead and dying grasses fed a great herd of highland

4: Durand G-3 (1888-92) 1900 AVI Kashmir
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of learning all the changes in Chitral politics that had taken place during the preceding year. I found that Afzul-ul-Mulk had made considerable progress, and had detached some of his brother's most trusted adherents. The proposed return to India *viâ* Dir and Bajour was discussed with care, and the general opinion was that I could go down in safety if Umra Khan invited me. Both the Khan of Dir and the Khan of Alaband, the last man through whose hounds I should have to pass, were said to be most anxious to arrange my passage, but all depended on the Napoleon of Bajour.

Afzul accompanied me on my way to Chitral, and Nizam-ul-Mulk met me half-way there. The brothers, after the first formal meeting, carefully kept out of each other's way, their followers glowered at each other and kept their swords home in their scabbards. Prince Ilal, as we christened Nizam, was the same as ever, in manner and looks infinitely superior to his brother; but feckless as to the future, he was busily throwing away his chances of succession to the throne.

He came to see me after dinner one night and nearly finished his earthly career. We offered him tea, but he voted for something stronger, and we brought out one of our last bottles of champagne. He had never tasted it, and to my surprise was quite delighted with it. Unfortunately, accustomed though he had become to spirits, he was not proof against the sparkling wine, and a couple of glasses got into his head. Towards the end of the interview he looked extremely handsome, had a good colour, and was just sufficiently elevated to be on the best of terms with

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us all, and to enjoy himself thoroughly, while at the same time he knew perfectly well what he wanted to say, and said it in the confidential, good-humoured drunken man's way. But the return to his own tents was the serious thing: he did not mind his own men seeing him happy, but did not like Afzul's doing so, and he sat on till near midnight. Then, with protestations of eternal friendship and appreciative remarks as to the efficacy of the Dagonet, he wandered solemnly off, one arm round our Agent's neck, the other round his foster-brother's.

Poor Prince Hal, I was always sorry for him; it was so evident that he was playing a losing game and did not realise it, and if to his other vices he was going to add drink, it did not require a prophet to foresee the end. Afzul's private interview followed next evening, and I heard before he came that the little savage had been furious at his brother's visit the night before. He persuaded himself that I was promising to recognise his brother on the part of Government as the heir, and only the strongest dissuasion on the part of his principal adherents prevented his attacking and murdering Nizam as he passed from my tents to his own. We should have been in a pleasant predicament had he done so. After our interview we went and sat round a camp fire and watched Afzul's boys, and afterwards our Balti cooks, dancing. The latter were most grotesque and uncouth in their movements. The entertainment was diversified by a well-acted pantomime, representing the attack and murder of a party of Pathans by Kafirs, the comic element being

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fort, and we were escorted by the Mehtar, surrounded 644
by a brilliant crowd of retainers, to our quiet camp in the well-remembered orchard The day was hot and the dust blinding, and we were delighted when the old Chief, with his tactful courtesy, having seen us home, left us in peace.

Next morning the Mehtar came with a legion of 159 ●
sons, and we received him in uniform, and with a guard-of-honour. He at once began talking business, but as I did not want to discuss my instructions *coram populo*, I turned the conversation first on to Robertson going to Kafiristan, to which he at once assented, and then to the establishment of the dispensary. The native doctor was summoned, and was presented to the Mehtar. I put his hand into the old Chief's, and entrusted him to his care. As usual, the Mehtar's manners were perfect, and he promised to take every care of him, a promise he loyally fulfilled. We then cleared the tent, and proceeded to business, which was concluded in this and following interviews fully to the satisfaction of both sides. The interview closed by my saying that I hoped this would be always remembered as an auspicious day. By the old Mehtar I am glad to think it was, but the seeds of strife sown in his day were even then germinating, and the little kingdom was to reel through a period of battle, murder, and sudden death; the princes, their hands red with brothers' blood, were to go down in rapid succession into the grave, and of all the sons I saw that day but one, then a child of seven, was to weather the storm.

As soon as the Mehtar had departed, Robertson 000
interviewed his Kafirs, and brought them to me to be

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protectorate over Kafiristan, and for not preventing the Amir from conquering the country. An entire ignorance of geography, and a want of appreciation of the racial and territorial questions involved, and of the ties which bind us to the Afghan ruler, alone explain the position assumed.

We stayed some time in Chitral, and I saw a good deal of the Mehtar, and again was much taken with him. He must have been a strikingly handsome man in his youth; even now it was a very fine face, stern and bold, but with a charming expression when he smiled. He was in high good humour during my visits, and we used to go to the Jandli together and watch the polo. He wanted to play the first day, but I dissuaded him, not desiring to be present in Chitral during the inevitable free fight which must follow his death. When we got off our horses at the side of the ground there was but one chair, on which of course neither of us would sit, so we stood talking while another was being brought. Something I said pleased the old man so much that he turned and hugged me, and stood with his arm round my neck for some moments. It showed how pleased he was, and was satisfactory from that point of view, but it was a dreadful ordeal from another—for the Chitrali gentleman does not wash too much, and his clothes swarm with vermin. After an interview in one of their houses it was always a case of a complete change, all one's under-linen going into boiling water and outer garments being put into the sun and searched. It is a sickening experience for the Englishman.

After Robertson had started for Kafiristan I broke up the camp, sent off all coolies and most of the

4: Durand G-3 (1888-93) 1900 AVI Kashmir
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to them. To my disgust one of them rushed at it, knocked it down with a tremendous blow of his fist, and a second dashed in with his dagger. It was done like lightning. I saw his hand clutch the hilt, and the next moment the dagger crashed through the poor creature's ribs. It was a most disgusting exhibition, and one we had not bargained for, merely the pure savage devilry and love of killing coming out. The goat was removed at once, and the Kafirs came into the ring and sang two or three times over the same few bars; the air had a very weird refrain, a sudden rise and fall in the cadence. One could well understand the effect being most telling if the song broke out suddenly in the silence of the night near some sleeping village, and roused its savage inhabitants with the glad tidings of successful raid and murder. The Kafirs had so disgusted me with their cruelty in killing the goat, and looked such low brutes, that I was glad when they went, and we returned to the "legitimate drama," our dancers and singing boys. Nizam promised me a glorious reception if I would come to Yasin and visit him next year. We were to have the band and dancing boys all night, and not one of them twice over. It was a terrible prospect, and I should have had to go through with it, for I meant to make friends with my host, but the visit never came off.

159 The last day was spent in farewell visits, in seeing the Mehtar and his ladies their presents, and in distributing rewards to my various friends. The Mehtar accompanied me for a couple of miles when I left Chitral, and after giving me some really sensible advice against wandering about my own

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159 kingdom without escorts, parted with me for the last time. I never saw him again, though we had three years more to work together in, and whatever snares he laid for me, however much he plotted to my annoyance and sometimes to my anger, my personal friendship and admiration for the old man [661] never changed. Considering his surroundings he was a great man. He was a typical border chief of the old school: for him and his brothers the question had been whether to kill or to be killed. He had chosen the former, and had carried out his plans with unwavering determination, backed by the coolest calculation and the most ruthless execution.

900 The lines from Sir Alfred Lyall's well-known poem, "The Amir's Soliloquy," used to ring in my head as I sat looking at the old man's striking face:—

> "The virtues of God are pardon and pity, they never were mine;
> They have never been ours, in a kingdom all stained with the blood of our kin;
> Where the brothers embrown in the war field, and the reddest sword must win."

The brothers who opposed him slept where they had embrowned, and his red sword was sheathed. He ruled over a united country, and no man might gainsay him.

My return journey was uneventful. Afzul-ul-Mulk entertained me at Mastuj. We crossed the Shandur ahead of a heavy snowstorm which overtook us next day, but nothing of importance happened. I received en route a letter from Younghusband, forwarded by the Hunza Chief, saying that

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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offensive, and much in fear of the Chilasis, who in any raids in the Gilgit direction had to pass through their territory. The fighting force of Gor was insignificant, and the little state was tributary to Kashmir. The next republic was Darel; it was more important than Gor, and could turn out from a thousand to fifteen hundred men. The Durbar troops had in 1866 penetrated into the country, the people of which had made submission, and every year hostages were sent in to Kashmir, and a small tribute paid. Tangir, which lay next, was about equal in importance to Darel, and paid tribute to the rulers of Yasin. Below these tribes stretched a band of country inhabited by Kohistanis of different clans until the Pathan border was reached.

I found on my arrival at Gilgit that the Gor headmen had expressed their anxiety to come more directly under the protection of Kashmir. They were anxious to avoid being drawn into trouble should the Chilasis, as seemed likely, create disturbances, and to throw in their lot openly with Kashmir seemed to offer them the best chance of security. In a few days their representative deputation arrived, and after listening to their views I dismissed them to their homes with suitable presents, pointing out that they had nothing to fear from our side.

Rather disturbing news now began to come from Chitral. Umra Khan of Jandol had moved over his border, and occupied a portion of Chitral territory, and Afzul-ul-Mulk clamoured for the despatch of the mission. The arrival of a mission and his recognition as Mehtar by the Government of India would

4: Durand G-8 (1888-93) 1900 AVI Kashmir
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strengthen his hands, and would tend to prevent aggression from the neighbouring powers. To my disgust but not surprise, for I knew the little savage well, he had signalised his acquisition of the throne by wholesale murders of his elder brother's adherents, and had killed three of his brothers in cold blood. However it was no business of mine to interfere, and I could only watch from a distance. Robertson was very anxious to reciprocate the advances made by the Gor people, and I suggested to the Government of India that the wishes of their representative should be acceded to, and that he should visit the country. Sanction was accorded to the proposal, and early in November Robertson started for Gor.

The day he was to leave Bunji came a messenger in frantic haste, bearing the news that Sher Afzul, a brother of the old Mehtar, who had been in exile for years in Afghanistan a pensioner of the Amir's, had crossed the frontier by the Dorah, surprised and killed Afzul-ul-Mulk in his fort of Chitral, and proclaimed himself Mehtar. This was bad, but the most serious news was that he had proclaimed a religious war against us, that our native agent and doctor were in danger of their lives, and that troops were being collected and hurried towards Yasin, the tract of Chitral just beyond our borders. Later in the day the late Mehtar's minister and the Governor of Mastuj rode up to my door. I could hardly recognise in the haggard travel-stained man, carrying his favourite son on his saddle-bow, who swung himself off his horse and stood broken with hard riding before me, the picturesque, cheery gentleman,

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361 etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three
481 children. Persian is read there in addition to Arabic. There is also
another fort containing 300 houses, also called Sarangli, a few hundred
[161] yards from the first. In fact, Darayl, although a small country, is richly
populated.

Sarangli to Pirgutum, a fort, with 300 houses, 2 kotahs kós—thence
2 kotahs kós to Gayál, a fort with 600 houses—all on easy road.

Gayál to Kámi, Fort Tangir, over a high mountain called Kóh-i-
hamm, very windy, and very cold. Water must be taken with one when
starting from Gayál, as none is found before reaching Kámi, a small village
of 20 houses, on the Tangir side. The road for 8 kós is difficult, being
on ascent of 4 kós on each side. From Kámi to Tangir the road is good,
[543] water abundant, and habitations numerous. Kámi fort has 1,000 houses
of Gujars (a shepherd and cowherd tribe that is found following its
[233] peaceful occupation, either as settlers or nomads, in the most dangerous
districts), and outsiders, who are tributaries to Yasin, paying taxes in
gold and kind. There is a direct road from Tangir to Kámi, 16 farsakh—6
kós, plain, with many Gujars, paying their grazing tax in gold; thence
over a small peak, Mayárí, to the plateau of Barzil, 2 kotahs kós. (See
second stage of this route.)

From Barzil to Kámi, over a small mountain. Kámi is a
[314] small fort of Yasin, where [illegible] dress are made to Yasin, Chitrál, Gilgit, etc.
Gold is washed from the [illegible]ahan, which is 3 kotahs kós from Kámi. The
Tangirís are braver than the Darayls and equally religious, having many
Mullas; but the country, though larger, is not so well populated as Darayl,
[62] the people of which are [illegible] rather shepherds than hunters. The Gabir
are the ruling people in Tangir, about 1,000 families, of which you are to
Kámi. They are the ol[illegible] proprietors of the country, and are all Shiás
who now have given up th[illegible]r old enemies to the core, to flesh and soul.

Kámi, over the mountain [illegible] Tirik, called by the Pathans Chanddarán, which
has no snow on the Tan[illegible]ir side, but a snow-covered plateau of 4 kós long
on the Kandúl side. Th[illegible]ese cover a green plain. To the foot of the
mountain Tirik on the Tangir side is 10 kós paths (or good 10 kós, or nearly
20 miles), over a tree[illegible]-covered plain. There over the Tirik pass and
plateau, the road goes along a plain which extends for 15 kós to
[543] Gasmán. There are a [illegible]ew many Gujars along the road. [The road to
Yasin is through the Gu[illegible]ujar-occupied district of Kuwaiyá, belonging to
Tangir. Mulúm is the N[illegible]ajibdam of the Gujars, a brave man.]

361 Gasmán has only 40 [illegible] houses, but the country of Gabirán generally is
508 studded with habitations. The famous Mullah Shirbúlá, a relative of
Rais Khushwaqtia, is a [illegible]ery influential man among Kalmuzis. His wife
is Mullahbiyá, and all th[illegible] Gujars of Kandúl are obedient to him. The
Mullahbiyá are Shins, b[illegible]t Yadkhans also live here. Yadkhans are the
peasantry of Dardistan, [illegible]including Shins, and supposed to be aborigines,
though some derive the [illegible] Yadkhans of Shinas from the white Turks, or
Shins, and others give [illegible] have a Western origin. They have always been
Sunnis. (The Danish [illegible] have formerly Shiahs.) (See detailed account of
Gabirán by one of its N[illegible]ajibs, Mir Shirbúlá, and of Kandúl or Kóh-

When Rajmukhlo left his country, it was governed by a servant of the name of Sukhlani.

The houses are generally built of wood, not here smooth and symmetrical walls, and are plastered by a kind of lime called *gach*. Stone houses are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "*kandah*" (reeds), which grow abundantly on the banks of the Lowe.

The *dress* consists of long, flowing *chogahs* (stuffed with cotton) and woollen turbans. The Khatlanis wear a kind of felt hat which they call *durmuch*, but lately a kind of shoe is introduced from Kunar, and is called *mojlai*.

The country is connected with Yarkand by two roads; one running through Kuhand and the other through the Pamir.

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The above and following accounts were to answer to questions by Dr. Leitner, whose independent researches regarding Kandia in 1866-70 were also corroborated in 1891, and again in 1895, when the photographs which serve as the basis of our illustrations were taken.

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## IV. THE LANGUAGE, CUSTOMS, SONGS, AND TRADITIONS OF GABRIEL.

*Position.*—A town in *Kandia*, a pass of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Nilab-river), which separates it from Chilas. The country of *Kandia* extends along both sides of the *Khan Chil*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

The site of *Gabriel* is situated two days' march from *Juliti*, in a north-west direction, and is one day's march from *Patan*, in a southerly direction. *Patan* is the chief city of Southern Kandia.

*Inhabitants.*—The whole tract of Kandia was and was known by one name. They are divided into the following races:—

(1) *Ushi*, the highest, who were pressed to be Quraishes, the tribe of the tribe to which the Prophet Mohammad belonged. (Such Ushi, the Gabriel, and Ghulam Mohammad, of Gilgit, and thereafter Quraishes.)

(2) *Yashkun*, who were call (somewhere Mughals), are inferior to the Ushi. A Yashkun man cannot marry a Ushi woman. Ahmad Shah, the Julkani belonged to this race.

(3) *Dreshgan*, serpentines } In reality these people constitute an
(4) *Juli*, weavers } distinct caste, but all belong to a third,
(5) *Ashiki*, like-tremblers } the Kandia, caste.
(6) *Dim*, musicians
(7) *Gramin*, lowest class.

*Origin.*—The people of Northern Kandia (Gabriel) are called *Kandai*, and of the southern part (i.e., Patan) *Mori*, as the Chilasis are called *Koli*. A foreigner is called *Farsiwa*, and fellow-countrymen, *Mughlai*.

*Religion.*—The Gabrielis, as well as all the people of Chilas, Patan, and Palas, are Sunnis, and are very backward in the Shias, who are left [illegible] and live in villages (Shiahs). Mohammad, the Chilasi, has been [illegible]

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat overstocked for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yasin country. In return for permission to graze, they pay to the ruler of Yasin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yasin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yasin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yasin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakt family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to oust him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yasin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Mussulmans for six generations. They marry with Yasin women, but refuse to give daughters in return, on account of the slave-selling practised by Yasin rulers.

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yasin, Punyal, and Gilgit. The principal villages are Bisshar (Ist), five houses; Dardushar (Ist) ten houses, in the Sumargal district; Mankial (Ist), 150 houses; Rachmal (Ist), 120 houses, in the Jaworah district; and Gorjal (Ist), 300 houses. The whole community, including the dependents

valleys of Dundondhal and Kandhari, can muster about 3,000 fighting men, but the people are neither fanatical nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yasin in an attack upon Gilgit. The only resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, fearing probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered. A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to Cashmere. The Kandhari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gies, which support a scanty population. The former is a dependency of Chilas, but Gies is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 300 fighting men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

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Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Chee,* which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Booreish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afzal Khan, a member of the Booreeahd family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Darkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

* Meaning "an impregnable rock."

Riddulph G-8 (1873-1878) 1880 AUS Afghanistan AUS
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the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Lasspoor.

This road runs from the mouth of the Woorshigoom Valley

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133 with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich
361 Valley. All the three valleys, Mooikho, Toorikho, and Tirich,
241 are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as in the case in all the valleys
312 hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence
487 of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanali spur, lies down the Toorikho and Mooikho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work foot-
491 bridges are made of plaited osiers. They are called "*chiput*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

133 Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies
[241] in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large
[131] and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower
132 intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy
• 161 and frequent rainfalls. Further to the south the population *increases in density.*

increases in density. Forty miles below Chitral a route leads from the main valley past Ashoret over the Lowari Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Shah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Shah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nowshali, and on the left bank by the small stream below Sano. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihtar, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Dumish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as in the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihtar, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

This estimate does not include the tributary tribe of Burgulli Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and argument of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar Chitral is constantly pronounced and written Chitre and Chitial. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*, in this way Kumar becomes Kumal, Panjkorah Panjkolah, the Lowri Pass the Kowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Khe, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Durosh, and have penetrated across the watershed as far as Chasht. They call the country also Khe, dividing it into different sections under the names *Tsurikho* (*Upper*), *Munkho* (*Middle*), and *Ludkho* (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnya, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryal, Shird, Durkhand, and Shohand. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—Rawlinson's *Ancient Monarchies*, Vol. III. p. 100.

[2] See Appendix B.

174 overcoming their relations with their eastern neighbours admit of friendly intercourse in spite of occasional raids.

181 It is impossible to view the so-called Dards closely without recognising that they are a decadent race. From the 161 south and west the Pathan, from the east the Tartar, and in a less degree the Cashmeri, and from the north the Tajik, are steadily pressing upon and supplanting them. In the Swat, Panjkorah, and Indus Valleys their attitude is one of passive resistance, which always yields when the pressure reaches a certain point. Their want of energy and adaptability, their unwillingness to employ themselves except in agriculture, or to strike out new modes of life, their slow numerical increase, and their want of cohesion among themselves, seem to show that they are doomed to be absorbed by more vigorous races. Men of other races settle among them and grow rich and numerous, while the owners of the soil remain contented with the same poverty that satisfied their forefathers, unmoved by the contrast presented between their own state and the increasing prosperity of those who settle among them. In the Shemaichia of the Indus Valley, we may witness the commencement of the process by which all the Dards as a race are destined in time to disappear.

and the pine-forest is less extensive, while spruce-fir has become rare. Birch is found nearly up to 12,000 feet, and *Pinus montana* at 11,500. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages here, with no trees round them. Then, at Hatú, are some apricot trees; at the next place are some small walnuts; while at Chogám, which is 9300 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

But in that upper part it is chiefly traces of former cultivation that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilás. The Chilásis are a Dárd race inhabiting a long valley on the west of Diyámir or Nanga Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Nának Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hatú Pass and Diyáyo. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilás; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazeri Pass. The Dográs were in great straits for provisions, as the communications were

are well kept up, but they at last took the chief strongholds of the Chilâs, a few two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; so late as 1889 some half dozen of those escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilâs into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tombling, a village under Nanga Parbat, now go to Chilâs, while from Chilâs messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come to exchange.

It is curious that while the people of Astor are all rulers and keep many parties, those Chilâs have come, and they used not to attempt to take away any they met with in their raids.

The Astor people, who now in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Dras also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Dalits, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

The most interesting place I visited in the Astor country is the valley which leads up to the base of Nanga Parbat. Just beyond the last village, Tombling, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality exist as there expressed. I have made the correction, so far as I could with certainty, to the map attached to this book. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Baltit districts: these, though, I was able to detect then, I had not time to rectify; as they have been allowed to stand in order as to the Government Map.

duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahoor*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

The remains of ancient stone buildings and Buddhist sculptured carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Sri Badat, known as Adam Khan, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhans. Sri Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a horrible warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rās of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century an Iral Khan giving a Rās to Gilgit. He was killed by the ruler of Punial, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsin. For the subsequent history of Gilgit, see Kashmir. The history of Astor, or, as the Dogrās call it, Haramu, is intimately connected with that of Skārdu. Some three hundred years ago Ghāzi Mukhpun, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Punial, and Kharmang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rās of Astor is the lineal descendant of Ghāzi Mukhpun. The Dogrā rule has secured peace to the people, but it will be long before the country recovers entirely from the devastating slave-raids of Chilās.

The Wazārat contains 264 villages, and the population, according to the Census of 1901, is 60,883. The pressure on the cultivated area is great, the density being 1,033 persons per square mile. The people of Astor and Gilgit would be

The people.

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name of lines of mountains, merely received the word "hills," for with one or two very rare exceptions, mountains, and certainly mountain ranges, are never named in this part of the world. In this way one can understand the adjective passing into a name. At the same time it is difficult to account for a man like Gardner, who, living as he did as a native among natives, must have talked Persian perfectly, being taken in in this way, and it seems not unlikely that the word "Bolor" may be the corruption of "hills," picked up by the non-Persian-speaking population from their Persian-speaking superiors, and applied to definite tracts of country north of the Hindu-Kush. The corrupted word might well, under these circumstances, have come into general use among all classes to express the highlands, which would explain its use by Marco Polo and later travellers. Personally, I never heard the word "Bolor" applied to any tract of country, but I never crossed the Hindu-Kush, and to a region north of Hindu-Kush alone was the name applied by Marco Polo and Gardner.

My time at Gilgit was too much occupied by my multifarious duties to enable me to study the race and language questions, but I was naturally constantly in contact with the people, and gained a very fair knowledge of their peculiarities. There is no doubt that the Shins are a dying race: in Chilas their numbers have dropped with dreadful rapidity during the last few years; it is the same lower down the Indus valley, and in Gilgit they are being gradually supplanted by immigrants. They are unenterprising, wanting in stamina and in perseve-

## CHAPTER I—DISTRIBUTION AND MOVEMENT OF POPULATION

The greatest increase in population has taken place in Sub which registers a percentage of 22·7 increase over the last Census while Chitor on the other hand shows a 9·02 per cent. decrease. The case of Nagar is no doubt alarming as instead of an increase it shows a decrease of 3·16 persons or a variation of −·002 per cent. In the bilateral discussions therefore Nagar forms the one single exception of decrease of population in the State in contrast with all other tehsils which register abnormal increases. The causes of variation have been explained by the Political Agent Lieut in the following words:—

"All districts show an increase except Nagar which shows a decrease of 3%. The increases are attributed due to the health spent 3% of the past 10 years years and scarcity having now that not followed such epidemics of influenza in 1918-1920. Nagar, however, is undoubtedly showing the opposite effect as regards population—upon land and living conditions. Moreover, the influenza epidemic in 1918 took large toll of life as the death of Nagar in 1918."

**(2) General.**—Having attempted to offer a detailed analysis of the growth of population in the different Administrations, Divisions such as Provinces, Districts and Tehsils, and having also made detailed survey of the fluctuating conditions of the decade responsible for producing such larger demographical results, it seems a sure sign for us to take stock of the position and to bring the scattered data and arguments to a focus to enable proper appreciation into the most intricate problems of population about which a promise was held out by us in the opening portion of this discussion.

The causes of the highly favourable growth of population which is shown as per with the All India variation (The divisional variation in the State being 9·6 per cent. against 10·6 per cent. of India) have already been studied in detail in the paragraphs dealing with the "Conditions of decade" but it would be advantageous to briefly review them here so that the reader may have an opportunity to refresh his memory and be better equipped to appreciate the distinct, hallmarks, totally and well distributed mutual causes for certain bad years of scarcity in the Mirpur and to some extent in Kathua, district, bringing good harvests in no case effected a considerable improvement in the economic condition of the agriculturists and highly favoured the growth of population during the last ten years.

Exceptionally favourable conditions of public health in the decade which was characterised by the absence of severe epidemics of influenza which during (1911-1921) inflicted greater mortality here than the Great World War. Although Plague in the Jammu Province, Cholera in Kashmir, mild influenza and Typhus in the Frontiers did make occasional attacks but the prompt, vigorous and effective measures taken by the Medical authorities coupled with the co-operation of the people (who on account of the spread of education and communication of experience readily avail of the medical help and do a great deal to combat the disease) did not allow the epidemics to levy a high toll on the precious human life which consequently had a favourable reaction for rapid multiplication. Extension of vegetational facilities causing a considerable enlargement in the cropped and irrigated area was further responsible for expansion of agricultural production. Improvement of communications especially the opening of the Jhelum Cart Road, Jammu, Samba, Kathua, Akhnur and various other minor roads has imparted a good stimulus to trade resulting in increased prosperity of the people. Apart the developments of some of the industries and inventions provisions of the growth of a larger number in the near future has besides providing employment to some people opened an era of hope for the youth of the country, who in the progressive permeation of the industrial atmosphere present him was a magnificent means of effective industrialisation in which lies the solution of the unemployment problem. Above all the prevalence of peaceful and orderly conditions ensuring security of life and property was highly conducive to the growth of population during the decade 1921-1931. In this connection it may be noted that the economical shadow and the political agitation in the State which created an unrest air throughout the country commenced in July 1931 i. e., after the close of the decade 1921-1930 which alone is under review in the report.

etc., 5 or 6 thousand rolls of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another law containing 300 houses, also called Sawaqili, a few hundred yards from the first. In fact, Dawyi, although a small country, is richly populated.

Sawaqili to Fitchiwa, a day, with 300 houses, a hostile kila—thence a Landai kila to Gayidi, a day with 600 houses—all on easy road.

Gayidi to Kisni, Port Tangir, over a high mountain called Kilitchiwa, very windy, and wooded. Water must be taken with one when starting from Gayidi, as none is found before reaching Kisni, a small village of 20 houses, on the Tangir side. The road for 2 kila is difficult, being on account of a kila on each side. From Kisni to Tangir the road is good, [50.3] water abundant, and habitations numerous. Kisni (or has 1,000 houses of Gujars (a shepherd and merchant who that is found following no [20.3] peaceful occupation, either as soldiers or nomads, in the most dangerous districts), and merchants, who are tributary to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Sarli—4 kila, plain, with many Gujars, paying their grazing tax in gold; thence over a small pass, Mayiriti, to the plateau of Barsil, 8 hostile kila. (See second stage of this route.)

From Barsil to Kisni, over a small mountain. Situation is a small fief of Yasin, whence there are roads to Yasin, Chitral, Gilgit, etc. [30] Gold is washed from the Indus, which is 3 hostile kila from Kisni. The Tangirs are braver than the Dawyis and equally religious, having many Mullas; but the country, although larger, is not so well populated as Dawyi, the people of which are also rather shepherds than hunters. The Gabirs [42] are the ruling people in Tangir, about 1,000 families, of which you see in Kisni. They are the old proprietors of the country, and are all Shias who now have given up their old aversion to the cow, to fish and milk.

Kisni, over the mountain Tilik, called by the Pathans Chandarma, which has no snow on the Tangir side, but a snow-covered plateau 2½ kila long on the Kandil side. Then comes a green plain. To the foot of the mountain Tilik on the Tangir side 11 kila pukka (11 good kila, or nearly 22 miles), over a snow-covered plain. Then over the Tilik pass and plateau, the road goes along a plain which extends for 17 kila to Gutchis. There are a great many Gujars along the road. [The road to [Sir 3] Yasin is through the Gujar-frequented district of Kuwayi, belonging to Tangir. Mulkin is the Mirpakhlem of the Gujars, a brave man.]

Gutchis has only 40 houses, but the country of Gabirdi generally is 361 studded with habitations. The famous Mullah Hafifullah, a relative of 563 Raja Khushwaqtia, is a most influential man among Kohistanis. His wife is Mullakheyl, and all the Gujars of Kandil are obedient to him. The Mullakheyl are Shias, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Dawyis were formerly Shiahs.) (See detailed account of Gabirdi by one of its Maulvis, Mir Abdullah, and of Kandil or Kilik,

from the Darel Pass to the Hunza village, a distance of [illegible] miles; from south-east to south-south-west with its small surrounding valleys of Kamri, Tarshing, Punyang, Oni, Gurmanah and Bagrot; and along the Hunza river from Gilgit to Gaschi, with its adjacent valley of Nalter, a distance of [illegible] miles.

The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syad Nadir Shah from Gauhar Aman, the Khushwaqti Chief of Yasin, who had usurped the district from Jahandar Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syad Nadir Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The Political Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkoman, Yasin, Chitral and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open to traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Razdiangan) and the Burzil passes. Moreover, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

The present inhabitants of the country are all Mohammedans, chiefly of the Shia sect, with a few Sunnis and Ghulams. The principal tribes are Ranus, Shins, Yashkuns Kashmiris, Kranjins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kranjins are the original inhabitants of Gilgit, while the Yashkuns, Shins and Ranus came afterwards in the above order and conquered the former inhabitants.

The Yashkuns are probably an Aryan race, having arrived from Central Asia via the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kranjins" (attendants).

The Shins profess to be the descendants of Arabs. They are probably Jews, and have come via Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked cows, milk or even ghi made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yashkun tribe, the children

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than the previously described. Long intervals of barren land intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not excluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kunar-Ghorband Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Dooberyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, see Route, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jang, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Peyeeh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Dooberyr Valley are the neighbouring and rival communities of Kali and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[* i.e. the country of the PAPARA-S Analyst]

428 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[361] Koli proper consists of three villages—Shoinkot or Barkuli, 200 houses, Batangai, 200 houses, and Kirkot or Kuzakuli, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with 423 the people of Koli against Pulus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlars between the Punjab and Gilgit, whence they occasionally find their way into Yasin, Chitral, and the Panjkorah Valley, where the ground is chiefly occupied by Kohn Khel traders from Peshawar. The Nomenchas of the Alai, Nandiar, Pukli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

197 Within the Koli limits four dialects founded on Sanscrit 361 are spoken, in addition to Pushtoo. In the small village of 162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Pkin, Bhimbot, Malvin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Goward, or Gabard: they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from Rhshung in Swat.

563 Scattered through the different villages are about 200 families, who are called Chilas by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Bonayr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

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are also Shins, inhabit a valley
ng in a south-easterly direction,
s from its head with the Alai
ital, and much remains uncultiv-
served, this abundance has for
the more crowded populations
on of Palus is much scattered.
of all the valleys on the left
west outlish, where the bound-
s two, which is the subject of
village in Julkot, are Swatis,
ributary to Koli and Palus,
contention between the two
allies can muster about 3,000

o the right bank of the Indus,
ich, with the group of villages
on it, can muster from 4,000
lus is the largest and most
er. The land is noted for bar-
ess it are of great richness.
population has caused difficulties
ation to seek a living by trade.
and Tangir are frequented by
this portion of the local trade
di people.

on the right bank, is the little
its outlying villages, the prin-
s muster 400 fighting men.
side, is the extensive valley of
then bending suddenly to the
of the valley, roads lead into

The population being widely
urnish some 1,500 fighting men,
ll. The people are extremely
accessible, the road from the

341 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
181 right bank of the river—that is to say, those of Dusher, Dem-
197 bere, Pattan, Seo, and Kandia—speak a separate language
196 and call themselves Maiyun. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Pattan and Jijal, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Bunji, Shina[1] is the only language spoken.

341 Following up the course of the river, on the left bank, the
196 small communities of Sazin and Harband are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

Immediately opposite Sazin, on the right bank, is the fer-
513 tile valley of Tangir. The people, like those of Sazin and Harband, are Shins intermixed with Yeshkuns and Kramuins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mandi Khel, Akhound Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
341 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shikho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
487 this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining. [2] See Appendix B.

military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Boomeos.

There are three forts in Gor, named Loomeorkot, Dushtkot, and Tymilkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Tulhan, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Tulhan's horse." Even now Tulhan is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Sen, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses; it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herband, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Gorm, 5 houses; Tabb, 60 houses; and Boomer, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotá Pass in five days. There is also a road from Astor by the Mazeroo Pass, only practicable at any time for men on foot, and closed in winter, by which Boomer is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms, and have at all times borne a high reputation for bravery.

4 A13 Dard Av3



101 172 The ancient name of the place was Sargin. Later, the name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested.[1] A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

162 197 The settled population of the Gilgit district, which is very mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Cashmeri, Dogri, Hindustani, and Punjabi 173 expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

[1] McCrindle's *Ancient India*.

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4 AIII Dard AVJ



186 Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

361 The principal place in Ponyal is Cher,[1] which has been
197 corrupted into Sher by the Dogras. The people are, with few
795 exceptions, Yeshkun or Boorish, but the language spoken is
1,61 Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for
124 their athletic figures. The soil, where cultivable at all, is
202 fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

361 At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

133 Opposite Gahkuch, the Karoomber Valley and river, run-
487 ning almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

162 The Karoomber Valley, which contains the ruins of several
721 large villages, now supports only 300 souls. The former in-
133 habitants are said to have been exposed to constant forays

[1] Meaning "go impregnable rock."

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4 AV3 Dard AV3



from the Wakhis and Sirikolis, but the wars of the Yassin rulers since the beginning of the century have been the most powerful agent in depopulating the country. The security given to inhabitants in one way has been accompanied by a fresh source of danger to them in another. More than once the glacier has temporarily dammed up the stream until sufficient water has accumulated to burst the barrier and carry destruction to the valley below. At Eemit there is a hot mineral spring.

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582 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the
162 Shins, who do not form the majority of the population any-
174 where except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the
[117] country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Neemchas.
142 Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.
[142] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

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Qureshi AV7



D
262 by them, not a single fowl is to be seen. These peculiarities
783 are strictly confined to the Shin caste, and, together with
[174] other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

B
564 The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager,
162 and Ponyal, and nearly all the population of Yassin, besides
197 being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

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B
144 In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red
142 hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race.

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000 Considerable rivalry exists between the Shins and Yeshkuns,

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Considerable rivalry exists between Shins and Yeshkuns even in villages where they have lived side by side for generations.

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village.

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley.

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the

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D 162 character of the ordinary Cashmeri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the regular population. Those in Gilgit are weavers and carpenters, D [196] and are regarded with some contempt both by Shins and Yeshkuns.

D 564 Their distinctive castes are Meer, Sheikh, Paiyr, Lon, Suniyar (goldsmiths), Dar, Rawut, But, and Tatchon (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchon, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yeshkuns without reciprocity. With the Krammins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

D 564 233 In the valleys south of Gilgit, the Goojurs pasture their cattle on the high lands, not mixing with the people of the country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper part of the Dir and Swat Valleys, and a few have found their D [197] way into the Gilgit Valley. They all speak the dialect of Punjabi, peculiar to their caste. Like the Syuds, they must rank as a class rather than as a caste.

B 174 D 174 Vigne, speaking of the existence of caste in Baltistan, remarks that it may perhaps be considered as a proof of the Hindoo origin of the natives of that country. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

½ [the Cashmeris -- Analyst]

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## CHAPTER V.

### YASSIN—CHITRAL.

FOUR miles above Gahkuch, the frontier fort of Ponyal, the valley contracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Ponyal and Yassin, and a small guard is maintained on either side of them; the 4 miles of debateable ground between them being claimed by neither state. Passing into Yassin territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags with perpendicular scarps. Sixteen miles from the Ponyal frontier the mouth of the Woorshigoom Valley is reached, and 10 miles beyond the junction is the village of Yassin, or Yessen, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yassin the foot of the Durkot Pass is reached, whence Surhad on the right bank of the Oxus is at a distance of only two days' journey. For about four months in the year horses are unable to traverse this pass, but men on foot can find a passage at all times, except for about two months in the depth of winter. The height of the summit of the pass is probably about 14,000 feet. The village of Durkot at its foot is memorable for the treacherous murder, in 1870, of Mr. Hayward, the first Englishman who visited Yassin.

The people of Woorshigoom, as already mentioned, belong to the Boorish stock, and speak the same language as that spoken in Hunza and Nager, with only slight variations of dialect. This applies only to the main body of the tillers of

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4 AVJ Dard AVJ



the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

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along the bank of what I will still call the Gilgit river,[1] though the name is not poperly applied to it in the upper part. Forty-three miles from the Ponyal frontier the village of Chashi is reached.

General Cunningham and Pundit Munphool give the name of Parasot to this branch of the river; but, though I have questioned many people on the spot, I have not found any to whom the name is known. This strip of valley is called Kho; it is thinly populated, and very narrow. More than half the population are Shns, who here reach their most westerly limit, and the language spoken is Shina. In the Battigah or Battiret Valley there is a considerable colony of Goojurs.

In the Woorshigoom and Kho Valleys, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in dianeter, and are formed of huge boulders, arranged with grea precision with a flat side outwards, so placed as to form a perfect circle about 3½ feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yassin there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Woorshigoom Valley there are single tables scattered about.

In none of the neighbouring valleys have I found traces of similar erections, nor have I heard of their being found elsewhere in Dardistan. Under the title of "Prehistoric Remains in Central India"[2] Mr. Rivett-Carnac has described a number of circular grave mounds, which would seem from the description to resemble these stone-circles in Yassin. It is strange that they should exist in this valley only, for, when once made, they must be practicably indestructible; but owing to its physical features, Yassin is well adapted to have become the refuge of an isolated race unable to maintain itself on equal terms against warlike neighbours. The circle in most

[1] The river, from its source in the Karoomber Valley to the Indus, is sometimes called *Anisari*, from *anisar*, which, in the Khowar language, signifies a mountain lake,—referring to the lake formed by glaciers in the Karoomber Valley. This may have been the *Rinansar* of the Ramayana. The name indicates that the Kho race formerly extended further to the east than at present.

[2] *Journal, Bengal Asiatic Society*, 1879.

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## CHAPTER VI.

### TORWAL AND BUSHKAR.

IN the Punjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 60 miles from Araneh to Chiroleh, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branihal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chiliss are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the tradition[1] still extant among the Chiliss evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.[2]

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Boneyr, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiroleh, has a mixed population of Afghans and Kohistanis, from which the latter

[1] See page 10.

[2] See Appendix D.

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4 AV3 Dard AV3



563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. 241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The 233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained 535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

• 162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they 361 have overflowed into the upper part of the Swat Valley, 101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah 511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. 578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl 651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better 563 known under its Pushtoo name of Patrak. There is also 197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3



be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Dards AV3



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for this extraordinary arrangement by the fact that originally the Dards were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Brogpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krims med" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

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Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to poo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shīn village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.

162 Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded
[582] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



174 the proportions in which the main castes occupy the country, that the later waves of Dard invasion rolled in succession up the Indus valley from the plains of the Punjab, penetrating into the side valleys as the tide rose, and either completely submerging the aborigines, or else driving them and the wrecks of previous waves into the inmost recesses of the hills. The first of these waves must have been Yeshkun, 197 the second Shin. There are no less than eleven different languages and dialects spoken in Dardistan, and their distribution confirms the above view. Putting aside eight of the dialects, and taking the northern half of the country under discussion, you find Khowar generally spoken in Chitral; Burishki, the language of the Yeshkuns, spoken in the inaccessible Hunza, Nagar, and Yasin valleys; Shina, the language of the Shins, in the Gilgit, Astor, ●162 Punyal, and Ghizr valleys. Roughly speaking, the proportion of Shins to the whole population falls from ninety-five per cent. at Koli, in the Lower Indus valley, to thirty-five per cent. at Gilgit. In Nagar, the Shins are about twenty per cent.; in Hunza, five per cent. of the population. The Yeshkuns are in inverse ratio. In Yasin, almost the entire population; in Hunza, eighty per cent.; in Nagar, sixty per cent.; in the side valleys of Astor and Sai seventy-eight and sixty-five per cent. of the people are Yeshkuns, driven up the valleys by the advancing Shins. The numbers generally go falling as the Indus valley is descended, until at Koli you find perhaps only four per cent. of the inhabitants are Yeshkun. In Chitral you find neither Shin nor Yeshkun; the waves had spent

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



themselves at the Chamarkand and Shandur passes.

As to the dates of the different invasions, or the last stage occupied semi-permanently in the tribe wandering before Yeshkun or Shin turned from the plains, and came surging up the Indus valley, who can give a definite answer? Biddulph inclines to take the Yeshkun, or Boorish, as they style themselves, to be the Yuechi who conquered Bactria about 120 B.C. Boorish, he says, may stand for Pooroosha, the ancient name of Peshawar, the seat of the Indo-Scythian kingdom founded by the son of Kitolo of the little Yuechi tribe who conquered Gandhara and Ariana in the fifth century of our era. The tribe must have swept up the Indus, and occupied it and the tributary valleys from Jalkot to the Shigar valley in Baltistan, subjugating the Aryan inhabitants as it passed. The beauty of the Aryan women—famous in all time—would soon tend to merge the races, and to stamp the Aryan type on the invader.

Buddhism must have flourished now, as the countless "mannis," or long stone altars, which abound throughout the Hindu-Kush show. The topes, chortens, and sculptured Buddhas scattered about in Chitral, Punyal, Gilgit, Nagar, and Baltistan, also testify to the spread of the gentle faith, and the voice of history in the writings of the Chinese pilgrims is not silent. With the Buddhist era came a proficiency in the arts never since equalled, as is shown by the masonry, sculpture, and clean-cut sockets to support the timbers of wooden irrigation channels taken across perpendicular cliffs near Gilgit. After an interval of some centuries, but how soon seems impossible

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3


ready to take a tin containing pork and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakim Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakim." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were liable to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleaned and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zorawru, who was then on his Dureyl expedition, had saved his life.

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Since then, the Dards have made the acquaintance of diseases for which there was not even a name in 1866. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment, which are full of lessons for the impartial learner, are dying out. Industrial handicrafts, historical superstitions or reminiscences, national feasts which existed in 1866 exist no longer, and what exists now will soon vanish before the monotony of orthodox Muhammadanism and the vulgarity of so-called European civilization. "*Und der Götter bunt Gewimmel, Hat sogleich das stille Haus gefüllt.*" The fairies and prophetesses of Dardistan are silent, the Tham of Hunza no longer brings down rain, the family axes are broken, the genealogists have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. Worse than all for enquiry into ancient human history, the languages which contain the words of "*what once was*," are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hunza, where the oldest human speech still showed elementary processes of development. I fear that my attempt to commit, for the first time, to writing, in an adapted *Persian* character, the Khajuná language, has only been followed in a document of honour which the venerable Chief of Nagyr sent me some years ago. Already do some European writers call him and his people "ignorant" when their own ignorance is alone deserving of censure. I deeply regret that the friendship of so many Dard Chiefs for me has made them unsuspicious of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attracted the European adventurer to Dardistan by saying anything about Pliny's "*fortissimi sunt auri Darda*," except in Khajuná Ethnographical Dialogues in the "Hunza-Nagyr Handbook," which exploiters were not likely to read. Now others have published the fact, but not the accompanying risks.

As Kandiá is learned, Nagyr pious, Chilás puritanical, and all true Dard tribes essentially peaceful and virtuously republican, so, no doubt, Hunza was the country of free love and of raiding, that had ceased in 1865, which we practically revived (see Appendix I.). I doubt, however, whether

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



make a present of more or less value on the part of Government.

We were not sorry to start; the valley was horribly hot and unhealthy, the rice cultivation in full swing, the fields a sea of putrid water, cholera was more or less all round us, and we had both been rather out of sorts. The measures taken to stop the cholera were curious. No attention was paid to such trifles as water-supply or sanitation, but morning and evening the Brahmins used to march round the camps of the troops, blowing conch-shells and invoking their gods, a plan which, however effective against the walls of Jericho, left something to be desired during a cholera epidemic.

We found the country we marched through to Gakuch, the last fort in Punyal, and for many marches beyond, wilder than anything we had yet seen. For the most part the road runs through a narrow valley just wide enough to give room for a roaring torrent sixty to eighty yards across, with an average fall of forty feet to the mile, the valley here and there opening out and showing alluvial fans and patches of cultivation. The two most marked features of the road for a hundred miles from Gilgit, and practically throughout the Hindu-Kush, are shingle slopes and the "parris." Thousands of feet above you are the mountain tops, shattered by frost and sun into the most fantastic outlines, from whose rugged summits fall masses of rock. Below any precipice you consequently see the shingle slope in existence; these slopes sometimes running up thousands of feet at a steep unbroken angle, almost universally of thirty degrees.

AVJ Dard AVJ



Blood feuds are not permitted to last for an indefinite period amongst the Afghans, and after a time the parties are brought together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Jushteros to arrange.

The communities in the lower part of Shinkari, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine; the old women of the family being specially charged with the responsibility of seeing that the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures; but in winter the duty of caring for the herds is relegated to the women.

Slavery is a recognised institution in all the Shinkari republics—a matter in which they contrast unfavourably with the Afghans and Neemchas of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

Is Leitner L-3 (1866-93) 1893? AV3 Dard AV3



101 They speak both Shiná and Pukhtu [pronounced by the [197] Shin people 'Postó.'] The Baltis, or Little Tibetans, call the Shin and also the Nagyr people 'Brokhpá,' or, as a term of respect, 'Brokhpá bábo.'* Offshoots of the 'Shin' people live in Little Tibet and even the district of Dras, near the Zojilá pass on the Ladák road towards Kashmir, [167] was once Shin and was called by them *Humèss.* I was the first traveller who discovered that there were Shin colonies in Little Tibet, viz.: the villages of Shingôtsh, Sáspur, Brashbrialdo, Bashó, Danàl djúnele, Tâtshin, Dorôt (inhabited by pure Shins), Zungót, Tortzé (in the direction of Rongdu) and Durò, one day's march from Skardo."†

The Chilásis call themselves *Boté.*‡

" " " their fellow-countrymen of Takk = "*Kané*" or *Takke-Kané.*

[the *Matshukè* are now an extinct race, at all events in Dardistan proper.]

The Chilâsis call Gilgitis = *Gilitì.*
" " " Astóris = *Astortjje.*
" " " Gôrs = *Gorîje.*
" " " Dureylis = *Darêle.*
" " " Baltis = *Palóye.* Gil. = *Polôle.*
" " " Ladáki = *Botì.* Pl. of Bôt.
" " " Kashmiris = *Kashíre.*
" " " Dogras = *Sikkì* [Sikhs] now "Dôgréy."
" " " Affghans = *Patáni.*
" " " Nagyris = *Khadjunì.*
" " " Hunzas = *Hunzíje.*
" " " Yasinis = *Poré.*
" " " Punyalis = *Punyé.*
" " " Kirghiz = *Kirghìz.*

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generally fighting with each other. Shepherds from these places often bring their flocks for sale to Gilgit. I met a few.

* This name is also and properly given by the Baltis to their Dard fellow-countrymen. " Indeed the Little Tibetans look more like Dards than Ladákis.

† *Place aux dames!* For six years I believed myself "the discoverer" of this fact, but I find that, as regards Kartakchun in Little Tibet, I have been nearly anticipated by Mrs. Harvey, who calls the inhabitants "Dards," "Dârods" (or "Dardoos.")

‡ My Sazini calls the people of his own place = Bigé; those of Tórr = *Manuké*, and those of Harbenn = *Jure.*

Biddulph G-3 (1873-1878) 1880 Afgh. AV3
Av3 Dard AV3



valleys of Doodooshal and Kandbari, can muster about 3,000 fighting men, but the people are neither fanatical nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yassin in an attack upon Gilgit. The only resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, fearing probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to Cashmere. The Kandbari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gies, which support a scanty population. The former is a dependency of Chilas, but Gies is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 500 fighting men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

39: Biddulph G-3 (1873-1878) 1880 AU1-Afghanistan-AU1
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AV3 Dard AV3



## CHAPTER VI.

### TORWAL AND BUSHKAR.

IN the Punjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 60 miles from Araneh to Chiroleh, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branihal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chiliss are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the tradition[1] still extant among the Chiliss evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.[2]

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Boneyr, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiroleh, has a mixed population of Afghans and Kohistanis, from which the latter

[1] See page 10.

[2] See Appendix D.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2



D 564 [262] One might infer that they are, or have been, of the Shīn caste, from the fact that all those customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dārds to an extreme degree.

D 177 622 595 It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists.[1] There seems to be an instance of the former case in that their headmen of villages (at all events in the Hanū Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladākhīs in the practice of polyandry, to which they are completely given; among these Buddhist Dārds a woman has sometimes as many as five husbands.

D 171 792 764 Their religion, I think, lies easy upon them; they are not so attentive to its ordinances as the Ladākhīs are; and I do not think that any of their young men are trained up to be Lāmās. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up these with stones.

## SUNDRY NOTES.

D 167 Leaving now the Buddhist Dārds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dārds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmīrīs and the Baltīs—sometimes in villages separate, sometimes occupying part of the same village.

B 563 D 564 262 167 At Rondū the Dārds nearly equal the Baltīs; the two do not intermarry. At Bāsho also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dorū and at Satpūr they are of those who do not drink cow's milk; these must be of the Shīn caste.

[1] [The Buddhist Dards living in Ladakh. Ed.]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV4



At Drās the Dārds (who here are Sunīs) form more than half the community, the others being Baltīs, who are Shīas.

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīris, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

There is one other peculiarity belonging to a class, which may

WT 166 women while others importing their own Balti wives. These people live in Leh or the villages surrounding it and carry on trade in butter, salt, wool, apricot etc.

167 (*xiii*) *Gilgit.*– Several tribes from Yaghistan, Afghanistan, Chitral, Hazara, Hunza, Nagar, Kashmir and the Punjab have come and settled in Gilgit. Some of the Yaghistanis have migrated to Gilgit and settled there. Others have fled from the country to escape the penalty attendant on family feuds so common among primitive and uncivilized people. Some have been driven by poverty and debt to come to Gilgit from Yaghistan. Some of them have succeeded even in acquiring land. These people are generally habitual criminals and constitute a scourge to the local inhabitants whose morals have also been affected by coming in contact with them.

D 167

From Afghanistan, Chitral and Hazara in the N. W. F. Province have come Pathans, Shins and Yashkuns. Their chief occupations are service, labour and trade. The Punjab has contributed some Hindus and Sikhs who are mainly engaged in trade.

From the Jammu Province some Hindus have migrated on trade mission and some Gujjars have also settled in the area and follow their own calling.

A large number of Kashmiri Muslims from the province of Kashmir have gone to Gilgit for purposes of trade and settled there.

From Ladakh have come Baltis who are usually labourers or are employed in some sort of service. The postmen in Gilgit are generally of Balti tribe. The Baltis stay there for a year or so and return home after that period. Some of them have married local women and thereby acquired land. In Baltistan they are divided into separate tribes but here they are labelled as Yashkum without distinction.

Trade in this part of the country holds out bright prospects which have attracted immigrants of so many countries and parts of countries to settle in Gilgit.

The local inhabitants are generally landholders who do not take kindly to labour. There are no black-smiths, cobblers or carpenters in the country. Naturally therefore labourers from Baltistan, Hunza and Nagar and the artisans are hired into the place and return home after making money.

Before Gilgit passed under the Dogra rule there were no roads. The paths led over mountains and were perilous in the extreme. Such a state of affairs interdicted immigration of the trading community though it did not present an insurmountable obstacle to agriculturists and pastoral people. After the establishment of Dogra rule communications underwent a distinct improvement which led people to keep ponies for transport. In Astore at present the people generally depend on this form of transport for a major part of their income. In Gilgit proper even carts are maintained by some zamindars now.

Labour in Gilgit especially for construction of roads and bridges comes from Hunza, Nagar, Baltistan and other surrounding villages.

Were there no Burzil pass between Kashmir and Gilgit migration would expand but the pass remains closed for nearly six months of the year and permanently bars egress and ingress. Gilgit, however, does not hold out unlimited possibilities for immigrants as the population is on the rise while the culturable land is limited and the produce insufficient.

D 771 177 Immigration has affected the customs of the people. The Yaghistanis are Sunnis while the people of Gilgit belong to the Shia sect. In the past the Gilgit-walas observed no distinction between Sunnis and Shias and mutual

AVI Kashmir AV1
Dard AV3



marital relations were frequent but the growing influx of Yaghistanis has served to make the distinction pronounced and now such relations are rare.

D 771 177

The religious life of the people in the past was also simple but contact with outsiders has brought about a change in religious outlook and has made the people turn to Quranic injunctions with greater zeal and fidelity.

Formerly the local population was divided into castes and each caste was endogamous but this practice is now giving way as a result of observance of Mohammaden law. The people have no emigratory tendencies and do not go out for labour or service but they have begun to send out boys to College at Srinagar for prosecution of studies which marks a change.

*Frontier Illaqas.*—Hemmed in on all sides by high mountain passes the Frontier Illaqas seem to be intended by Nature to remain untouched by the problem of migration. Nevertheless inquisitiveness and search for livelihood makes man penetrate into this isolated country also. There is a periodic flow of Gujjars from Yaghistan and Gilgit to the hill grazing grounds in the upper valleys of the mountain block that separates the two territories. This lasts for some four months in the year.

D 167 ●

Besides Gujjars, Khiliwals from the Lower Indus Kohistan come to these Illaqas for trade or labour and have brought about a slight change in caste occupations by inducing a few of the locals to take up trade. The number affected is, however, almost negligible though no doubt a beginning has been made.

From Hunza where the population is greater than the country can comfortably support, a few individuals come down to Gilgit in search of work, and occasionally go to India to seek employment, but the people in general are so devoted to their homes that they prefer scarcity and want there to greater prosperity elsewhere.

**100 Conclusion.**—We are now in a position to state the general facts about migration which follow as a conclusion from the above account.

K 167 166

(1) The castes that are comparatively more migratory are the Gujjars, Gaddis and Bakarwals who follow pastoral professions.

Next to them come Kashmiri Muslims whose annual exodus to British India constitutes the main emigration current. The Baltis and Mirpur people are also more on the move[1] than others. The Brahmans and other Hindu castes who go to the Punjab for labour are comparatively fewer in number. The trading section of the Hindus, and the Rajputs who go out in quest of service, contribute a fair share to the volume of migration.

(2) The emigrants from the State are generally males while immigrants also have a preponderance of males. Those immigrants who have permanently or semi-permanently settled in the State either as traders or missionaries or State servants are accompanied by their families though some of them send out their families to down countries in winter which detracts from female population in winter, the time when census is taken. During summer the casual visitors to the Kashmir valley are accompanied by their wives but the male element is in excess.

(3) The emigration of the State inhabitants has no effect on sex fertility as the emigration is periodic lasting from 4 to 5 months.

(4) Migration has resulted in greater fidelity to religion especially in the case of Muslims who by coming in contact with outside Muslims have begun to follow the Quranic injunctions with greater devotion. The changes effected in religious sphere in Gilgit illustrate this tendency. As regards Hindus, a liberalising of beliefs is noticeable especially as the result of Arya Samaj activity.

[1] [Errata: read "more"; cf. errata sheet, p. 329, category 116 --Analyst]

Dard AV3
AVI Kashmir AVI
Kashmiri AV4
w. Tibetans AJ4



Ki 167

*Srinagar District (excluding city)*—Has a lesser number of outsiders than even Baramulla, the number being 2,053 only, out of which 1,805 belong to the N. W. F. Province and 212 to the Punjab. The U. P. of Agra and Oudh resume their position amongst the remaining provinces.

This number, however, represents semi-permanent and permanent migration and does not reflect casual migration which swells to several thousands in summer when the valley is free from snow.

*Muzaffarabad District*—Has 2,447 immigrants, the largest number in Kashmir. The N. W. F. Province retains its premier position by accounting for 1,735 persons while the Punjab has 624 to its credit and the U. P. of Agra and Oudh occupy the 3rd position as in the case of Srinagar district.

WT 167

*Ladakh District*—Belongs to that part of the State which is isolated from the rest of the world for a number of months. The journey occupies a number of days and the room for migration is limited. It has, however, ties of religion and trade with Tibet, China and Turkistan dating from ancient times and a few families of enterprising Punjabis have settled there and some also migrate to the country periodically for purposes of trade as Ladakh is the emporium of Central Asian Trade.

D 167

The total number of Indian immigrants as is naturally to be expected is 133 out of which 38 are females pointing to the hardships of travel in those parts which makes the immigrants reluctant to take their families with them. Out of these 120 are Punjabis while 6 persons are residents of U. P. of Agra and Oudh.

*Gilgit District*—Gilgit shows a better record of 230 out of which 50 per cent. is contributed by the Punjab and 71 persons by the N. W. F. Province, the U. P. of Agra and Oudh occupying the 3rd position.

*Frontier Illaqas*—The Indian immigrants total upto 447 and N. W. F. Province stands first with 157 while the Punjab has only 92, the U. P. of Agra and Oudh being 3rd.

K 167

**104. Migration between the State and other Asiatic Countries.**—The number of immigrants from Asiatic countries beyond India is only 2,786 the major portion of which is absorbed by Gilgit, Frontier Illaqas and Kashmir South. Afghanistan, Chinese Turkistan and Tibet are the most notable contributors and the reason is apparent. They are contiguous to the Frontier Districts just as the Punjab is to the Jammu Province. The Central Asian Trade attracts them all. As regards Tibet and China, the Buddhists of Ladakh belong to the Tibetan race and are their kinsmen in religion. The country was under the Tibetan rule prior to its conquest by W. Zorawar Singh under Maharaja Gulab Singh as stated in the historical survey.

**105. Inter-District Migration.**—To understand the causes of migration and its course it is necessary to refer to the geographical situation of the districts. To make the discussion easily understood the districts contiguous to each district are given in the margin. Coming to each district we shall see how contiguous areas play a great part in exchanging migrants. The statistics of immigrants and emigrants are given in the table below:—

| District. | Contiguous Areas within the State. |
|---|---|
| Jammu .. | Reasi, Kathua, Udhampur and Mirpur. |
| Kathua .. | Udhampur, Jammu. |
| Udhampur .. | Kathua, Jammu, Reasi, Chenani, Ladakh, Srinagar. |
| Reasi .. | Jammu, Udhampur, Mirpur, Poonch. |
| Mirpur .. | Reasi, Jammu, Poonch. |
| Poonch .. | Reasi, Mirpur, Baramulla, Srinagar, Muzaffarabad. |
| Baramulla .. | Poonch, Muzaffarabad, Srinagar, Ladakh, Gilgit. |
| Srinagar .. | Udhampur, Reasi, Ladakh, Baramulla. |
| Muzaffarabad .. | Poonch, Baramulla, Gilgit, Chilas. |
| Ladakh .. | Udhampur, Srinagar, Baramulla, Gilgit. |
| Gilgit .. | Ladakh, Chilas, Punyal, Hunza, Nagar, Baramulla, Srinagar. |
| Frontier Illaqas .. | Gilgit, Ladakh, Muzaffarabad. |

Kashmiri AV4
AV1 Kashmir AV1
Dard AV3
Dogra AV6



(vi) *Jagirs of Chenani and Poonch*—Take in more than they give. The immigrants and emigrants as usual are contributed by or to contiguous districts, the remote areas having only a minor share.

(vii) *Kashmir Province*—The same story is repeated here. The number of immigrants from neighbouring districts is in all cases in excess of those from remote tracts while emigrants also move in the same rut. In Kashmir South or Srinagar, however, the emigrants even to remote areas are considerable in number.

(viii) *Frontier Districts*—In this tract the Gilgit district and the Frontier Illaqas refuse to fall in line with other districts of the State as in their case the contributions from remote areas is larger than from the adjoining Illaqas and they are not niggardly in sending emigrants to remote areas. A reference to Table VI will show that the immigrants are mostly from the Jammu Province. This is due to the State Force staying at these places which has its soldiery generally drawn from the Jammu Province.

As regards emigrants there is nothing uncommon in Gilgit and the number of emigrants from Frontier Illaqas is too insignificant (47 only) to be taken into consideration. None of the emigrants of this Illaqa was enumerated in the Jammu Province. The largest number is reported by the Srinagar district.

**106. Emigrants.**—While it is possible to give a reliable account of the immigrants from all countries into the State it is impossible to ascertain the number of emigrants to all countries for the Census operations are confined to India and no arrangements exist for a return of emigrants to other Asiatic countries like China, Afghanistan, Turkistan etc. Leaving the question of overseas emigrants to later consideration we would confine our attention to emigrants in India alone.

The total number of emigrants to India from this State is 94,448 which shows an increase of 10,156 over the figures of 1921 and of 12,500 over those of 1911. This shows that the isolation of the State if it ever existed, is being gradually and systematically broken. The contiguous provinces of the Punjab, the N. W. F. and Baluchistan absorb the lion's share out of the emigrants *i. e.*, 90,505 of the emigrants are enumerated in these provinces. Out of the remaining Indian Provinces the U. P. and the Bombay Presidency stand foremost. The United Provinces occupy a conspicuous position in supplying immigrants and the flow of emigrants to that area is thus natural being based on well established reciprocal relations. The State is, however, represented in nearly all major provinces like Bengal, Central Province and Berar, Bihar and Orissa, Assam. The Madras Province forms the only exception. As regards Indian States the Mysore State reports the large number of 73, Hydrabad comes second with 42, Gwalior third with 39, the Bombay States return 30 persons, the State of Boroda 28 and Western India States Agency 22.

It is a pity that the lack of information about the birth district of emigrants precludes us from discussing the quota made by each State, Province or District, to the volume of emigration. It may, however, be assumed that with the exception of Frontier Districts, the Provinces of Jammu and Kashmir contribute a fairly good share, the Kashmir Province topping the list as its population migrates in winter to India, especially to the Punjab, in large numbers to escape the rigours of Kashmir cold and to supplement their income.

**107. Sex and Migration.**—The figures of immigrants show that the number of females is in excess of males in the case of the Punjab, Assam, Burma, U. P. States and China. With the exception of Punjab the number is, however, too small to need any comment. As regards the Punjab it has already been stated that the marriage relations between the two adjoining areas are frequent and the people of the Punjab are also found in a much larger numbers in State service and trade than those of any other province. The improvement of communications and the security of life and property in the State have combined to induce the immigrants to bring their families with them, for Kashmir is now no longer an isolated tract and one can reach the Punjab from

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



providing everything from popular tales and domestic ritual upwards, and its effects on the outlook of any uncultured people must be immense.

Again a new period of foreign influence opened in the nineteenth century, first with the incursions of the Dogra rulers of Kashmir, resulting in partial occupation and administration, and later, in 1892, by the establishment of British general control in the rest of the country.

There are three principal languages in use in the Gilgit area: Burushaski, Ṣhiṇa and Khowar. Burushaski is the language of the people of Hunza Nagir, and a dialect of it is spoken by the inhabitants of Yasin. Ṣhiṇa is the language of the majority, current, in various dialects, over the greater part of the Gilgit Agency, as well as in Darel and Tangir to the south. It is an Aryan language. Khowar is also of that stock and is the language of Chitral. It is spoken in the western districts of Gilgit, Ghizer, and part of Kuh, and as a secondary language in Yasin.

How far there are to-day any definite ethnical distinctions in the population corresponding to these different languages is an open question. There has certainly been considerable mingling through intermarriage and individual migration, but there are at present insufficient data for solving the ethnological problems of the Gilgit region. When in Gilgit I secured anthropometric measurements of some 600 men from the various districts, and it is possible that if these are ever worked out by some competent anthropologist they may afford grounds for intelligent guessing.

The material of which I am going to make use reached me chiefly through the medium of Ṣhiṇa: that is, it represents the beliefs of the Ṣhiṇ and Yashkun speakers of Ṣhiṇa. To a lesser extent I shall be able to refer to corresponding beliefs existing among the Burushaski speakers of Hunza and Nagir. It is significant that the names of several of the principal Supernatural actors are different in the two languages, for this means that even if the two linguistic communities derive

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



121 from a common racial source these supernatural beings have
197 been long enough in the possession of each to acquire
771 independent existence in its language. This of course
171 probably represents an inversion of the facts. It is safer on the whole to assume independent origins and gradual assimilation through contact and social fusion.

197 It appears to me not an impossible theory that of the two
563 great sections into which the Ṣhina-speaking population
174 is divided, the socially inferior Yashkuns represent the earlier population who probably shared the language and culture of the surviving Burushaski-speaking peoples, while the Shins were an invading and conquering race who imposed on the Yashkuns their language and probably took over from them some of their beliefs.

[582] The Khowar in the western districts is due probably to the extension of the Chitrali population beyond the political and natural borders of Chitral, reinforced by intermarriage which goes on at the present day, and in part to political domination in the past, which in quite recent times amounted to actual rule. Punial and Yasin are still governed by members of the Khushwakht family of Chitral whose mother tongue is Khowar.

128 In order to facilitate the arrangement and handling of the material with which we have to deal, it is necessary to adopt some system of classification of the Supernatural. I am not in a position to offer any scientific scheme, but a very rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural as represented :—

1. By ANIMATE BEINGS possessing certain supernatural powers or qualities, e.g. demons, witches, etc.

2. By QUALITIES or VIRTUES pertaining to, or affecting inanimate objects, exhibited in magical or irrational processes and properties.

With the latter category, comprising examples of sympathetic and contagious magic, the working of the evil

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



I have recorded instances of human-peri marriages in Chitrāl, but that lies outside our present beat.

### RĀÇḤ

The term rāçḥ, cf. the Sanskrit root *rakṣ-*, "to protect," is usually applied to material objects, which exercise protective powers over human beings. Among such objects are included articles worn as talismans. It is also said, however, that everyone has a guardian spirit in the form of a small girl—Rāçḥe Mulai.i, or Rāçḥi. There may be two of them. These Rāçḥi communicate with the Pashū or Anti-witch when their protégés are in danger.

Again, if a bad woman rides on a horse the horse's Rāçḥi is depressed. Here the Rāçḥi was explained as the *sitāra*, "star" or "fortune", but it is not therefore to be assumed that it is an impersonal abstraction. The conception of a man's "luck" or "fortune" as a living being who is sometimes asleep and sometimes awake is very common.

In a Burushaski story there are three women who are the "Guardians" (rāçḥakūyo) of a king of Irān. They know his fate beforehand and how he can escape it, but are not in direct communication with him. This story, however, is obviously of foreign origin, at least in its existing form, and the guardian women are an integral part of it and could hardly have been introduced as an afterthought.

### ÇḤÈÇḤ

We now pass to a very active and vital group of the Living Supernatural—the Çḥèçḥ. The name is not identifiable as a foreign loan-word and has all the appearance of being good Ṣhiṇa. If I am right in believing the ch's to be cerebral, they would ordinarily correspond to Sanskrit kṣ or tr, but I cannot suggest a deriyation.

Çḥèçḥ appear to me to present features of interest and originality, but they may be commonplace to the instructed folklorist. I shall first mention some of the chief characteristics and then illustrate them by specific examples.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



he keeps quiet. The man has children, their appearance they say, is ill-favoured, like that of a Yaçḥ. The Yaçḥ lives in his house and he (Rozāli) is superior, they say, to all the Astōris in wealth. They say that the Yaçḥ is in Rozāli's house in the skin of a cat. They say that his wife's food every seven days is 24 eggs and 2 seers (4 lb.) of ghee. This matter is publicly known to all the people. A number of Astōri people have told us this story." The wife's diet seems rather limited in kind, but bread and vegetables are perhaps taken for granted.

## Yaçḥōlo

The Yaçḥōlo,[1] by his name, must be some sort of cousin of the Yaçḥ, but he is a shadowy personage whose only known interests are agricultural. Here is all the information I have about him: "At the time of the reaping of the wheat and barley, in the name of the Yaçḥōlo they put some mūl (gruel) in a dish and carry it to some place in a field where there is a big stone and where they say the Yaçḥōlo is. The reason is this: they say, 'if we propitiate the Yaçḥōlo our wheat and barley will be plentiful.' Nowadays they do not do this in Gilgit (proper), but in Shināki places, e.g. Bagrōt, at places on both sides of the River (Sherōt, Shakiōt, and Bārgo), and at Herāmosh, in these places they do it."

We may now pass on to the Human Supernatural, of whom the Rū.i and the Daīyāl are the chief. The term Rū.i is Ṣhiṇa. The Burushaski equivalent is Bīlas, but the word has also, I think, wider application. In Khowār the idea is, I believe, covered by the word Gūr.

## Ru.i

The Rū.i is perhaps the most interesting of the whole Gilgit cast, and of her I happen to have particularly full

[1] I have lately come on an isolated note: "Yaçḥōl, a demon like a bear."

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



as India. In his flights he was unconscious of mountains or other obstacles, but it is probable that like the Rū.is he must not touch water or a graveyard.

The other Anti-Rū.i is the MITŪ. I am unable to give any explanation of the name. Mitūs appear to be always men. The Mitū is a more ambiguous person than the Pashū. He is professedly an antagonist of the Rū.is, but he seems to slip very easily into the rôle of aider and abettor. Ostensibly his functions and practice are similar to the Pashū's, but he appears to have less authority and less firm moral purpose. When he fails, he yields to pressure or persuasion by the Rū.is and allows himself to be used as a sort of human anvil on which the victim is dismembered, or else he himself chops him up. He still, however, retains some of his original better feelings, for he refuses to accept a share of the victim's flesh.

Some doubt is cast on the Mitū's original good faith by a statement made to me by a Pashū: that the Mitū accompanies the Rū.is carrying an axe with him; but perhaps this imputation is due to professional jealousy.

I must confess to some doubt as to the use of the Mitū as a chopping-block. It is a curious idea and I have no actual vernacular text to support it, only notes made in English of what I understood at the time was told me.

The Mitū is unconscious when travelling on his errand of mercy, but if his foot touches water he returns to consciousness, is unable to proceed further, and returns home.

Mitūs are found in Nagir and Bagrōt, but there are non in Gilgit proper.

It may perhaps be useful to offer a few more facts about Rū.is. Rū.is are numerous and ubiquitous in the Gilgit area. They are found in Puniāl, Hunza, Nagir, and other districts, as well as in Gilgit proper.

My Pashū friend told me that in Gilgit there were some 300 of them, but this I can only take to be a gross exaggeration. I fancy he was something of a misogynist, for he also

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



754 informed me, with all the seriousness that the statement
●[171] deserved, that there is a trace of the Rū.i in all women.

All women in fact are potential Rū.is—a truly terrible thought.

[828] Fortunately, in practice Rū.is are products of heredity rather than education. The potential Rū.i does not seem as a rule to pass spontaneously into the practising Rū.i, but if a woman is a Rū.i her daughter will also be a Rū.i.

As regards their external distinguishing features the infallible sign of a Rū.i is that her feet are turned backwards. This must only be when she is functioning as a Rū.i, and even then it is noteworthy that when she is in animal form the animal's feet are not reversed in this way. Rū.is' hair and clothes are said to be repulsive. Their hair stands up on end. Their mouth is red (query—with blood?) when they have been maltreating anyone and at night they vomit. People then say, "Perhaps she has killed some one to-day."

It is a very remarkable thing that Rū.is and their doings do not seem to arouse any active resentment either in the public or in private individuals. There are many women who are notorious as being practising Rū.is, but they do not appear to be subjected to any form of persecution. I have heard of no case of Rū.i-baiting.

Tests and ordeals, such as ducking, may be unnecessary where the quality of at least the most important Rū.is is known to everyone and is beyond dispute, but then one would expect that they would be dealt with summarily and drastically by the irate relatives of their victims.

The above is a dry summary of the main facts about Rū.is. It would be possible to support it by many actual instances, but that would take too much space. I will, however, quote just a couple of stories which illustrate some of the main points.

754 The following is the story of a Nagir Rū.i which I recorded in English: "Two young men in Nagir one day wanted water. There was a shortage of water so they went to the head of an

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Ré." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabloo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thanti*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

## I.*

### The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

*[See also p. 119 footn.—EA.]

Biddulph G-3 (1873-1878) 1880 Afg-Afghanistan AUS
4 Av3. Dard Av3
Burushu Av7



D 762 178 It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the B 762 178 woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

D [764] The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D 771 171 It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 778 782 In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

4
Avs Dard Avs
Gurusha Avs



D 771 174 778 fication. It plays a conspicuous part in the incantations of the Dainyals, and on a great man entering a Shin village a pan of burning Chili branches is waved before him. On certain occasions both men and women saturate themselves with the smoke, which is of a particularly pungent nature.

D 171 779 B 171 178 The custom of Chili worship does not appear to have penetrated to Hunza or Nager, nor is any trace of it to be found in the Oxus Valley, in Chitral, or among the tribes of the Swat Valley; but among the Siah-Posh it seems to exist in almost the same form as it did among the Shins. Chili wood, or Padam, is still taken down to the Punjab to be used in Hindoo ceremonials. According to Colonel Prejevalski, the same tree is also held sacred by the Mongols and Tanguts, who burn the branches for incense during prayer time. At Hemis Shukpa, within 20 miles of Leh, a few trees of great age exist, and are held in much veneration by the Tartars of the village, though the tree is not generally an object of Tartar respect.[1] It may be that the feeling of veneration was imbibed from the Shins, whose influence must have extended nearly to Leh. It is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

D 771 171 B 771 171 The religion of the whole country is now some form of Mahommedanism, and in the immense knot of mountains of which Yassin forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south, Soonnee Moollahs have carried their tenets up the different valleys with more or less success. From the eastward a current of Shiah doctrines has set in from Iskardo; and from the westward the curious Maulai, or Mogles,[2] tenets have found their way up the Oxus Valley. It is to be noticed that the subversion of Hindooism by Mahommedanism in the remoter valleys seems to have been extremely gradual, and to have been more owing to gradual conversion than to persecution.

D 771 173 B 771 173 The genealogical tables of the present ruling families of Hunza, Nager, and Gilgit, enable a fair idea to be formed of the date of the introduction of Islam into the country. Tradition records the death of the Gilgit Ra with the non-Mussulman name of Shiri Buddutt,[3] at the hands of a stranger bearing the Mussulman name of Azra, or Asur, from whom the present Ra of Gilgit, and the Thams of Hunza and Nager, trace

[1] Henderson's *Lahore to Yarkand*, page 50.
[2] The common uneducated pronunciation.
[3] The meaning of the name is perhaps "Given by Sri Buddha." —Ed. *Buddhist Review*.

Le Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Baltī AV3



might infer that they are, or have been, of the Shin caste, from the fact that all those customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dārds to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hunt Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladākhīs in the practice of polyandry, to which they are completely given; among these Buddhist Dārds a woman has sometimes as many as five husbands.

Their religion, I think, lies very upon them; they are not so attentive to its ordinances as the Ladākhīs are; and I do not think that any of their young men are trained up to be Lāmās. Their dead they bury, and the bones of them they store away in holes in the cliff, closing up these with stones.

## Further Notes.

Leaving now the Buddhist Dārds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dārds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with these other races—as with the Kashmīrīs and the Baltīs—sometimes in villages separate, sometimes occupying part of the same village.

At Drās the Dārds nearly equal the Baltīs; the two do not intermarry. At Bāltāl also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dard and at Sargōn they are of those who do not drink cow's milk; these must be of the Shin caste.

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4 AV3 Dard AV3



military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Soonnees.

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotô Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms,

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101 The ancient name of the place was Sargin. Later, the
172 name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested.[1] A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

162 The settled population of the Gilgit district, which is very
197 mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a
173 large infusion of Cashmeri, Dogri, Hindustani, and Punjabi expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

[1] McCrindle's *Ancient India.*

~~30: Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AUI~~
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along the bank of what I will still call the Gilgit river,[1] though the name is not properly applied to it in the upper part. Forty-three miles from the Ponyal frontier the village of Chashi is reached. 487

General Cunningham and Pundit Munphool give the name of Parasot to this branch of the river; but, though I have questioned many people on the spot, I have not found any to whom the name is known. This strip of valley is called Kho; it is thinly populated, and very narrow. More than half the population are Shins, who here reach their most westerly limit, and the language spoken is Shina. In the Battigah or Battiret Valley there is a considerable colony of Goojurs. 162

In the Woorshigoom and Kho Valleys, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in diameter, and are formed of huge boulders, arranged with great precision with a flat side outwards, so placed as to form a perfect circle about 3½ feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yassin there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Woorshigoom Valley there are single tables scattered about. 172 •

In none of the neighbouring valleys have I found traces of similar erections, nor have I heard of their being found elsewhere in Dardistan. Under the title of "Prehistoric Remains in Central India"[2] Mr. Rivett-Carnac has described a number of circular grave mounds, which would seem from the description to resemble these stone-circles in Yassin. It is strange that they should exist in this valley only, for, when once made, they must be practicably indestructible; but owing to its physical features, Yassin is well adapted to have become the refuge of an isolated race unable to maintain itself on equal terms against warlike neighbours. The circle in most

[1] The river, from its source in the Karoomber Valley to the Indus, is sometimes called *Anisari*, from *anisar*, which, in the Khowar language, signifies a mountain lake,—referring to the lake formed by glaciers in the Karoomber Valley. This may have been the *Rivansar* of the Ramayana. The name indicates that the Kho race formerly extended further to the east than at present.

[2] *Journal, Bengal Asiatic Society*, 1879.

Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU3~~
4 AV3 Dard AV3



172

perfect preservation is situated on the tongue of land formed by the junction of the rivers near Goopis. Vigne mentions having been told of these circles when at Astor. They are in all probability funeral mounds.

Circular stone sepulchral mound at Chashi.

133

At Chashi the road leaves the main valley, which above that place becomes still more narrow and precipitous, and rises suddenly among the rounded hills to open Pamir-like ground past the Pandar Lake. This lake is 2½ miles long and half a mile broad, and is situated at an elevation of 9,400 feet. It is said to have been formed by a landslip about seventy years ago, and is now gradually drying up. Eleven miles beyond Chashi the large straggling village of Ghizr (called by the Shins Shevare) is reached, which gives its name to the whole district. At Ghizr a considerable stream joins the main stream from the south, by which a good road leads into the head of the Swat Valley. At Chashi the Shina language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from the Kashkar Valley and settled in the Ghizr district, from which they have expelled the Shins. Close above Ghizr the valley contracts for a few miles, then curving round to the south opens out again to a breadth of a mile and a half, gradually contracting again to its source in the mountains at the head of the Swat Valley. This is the most western source of the Gilgit River, the different branches of which, as will be seen from the map, drain an enormous tract of country. The number of large streams rising on the north side of the mountains at the head of the Swat Valley, appears to indicate the existence there of snow-fields and glaciers of great extent.

[341]

[197]

Thirteen miles above Ghizr the road leaves the valley, and ascends for 3 miles through broad grassy slopes to the Shandur plateau, which, at the height of about 12,000 feet, is about 5 miles in breadth and perfectly level. There

~~Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
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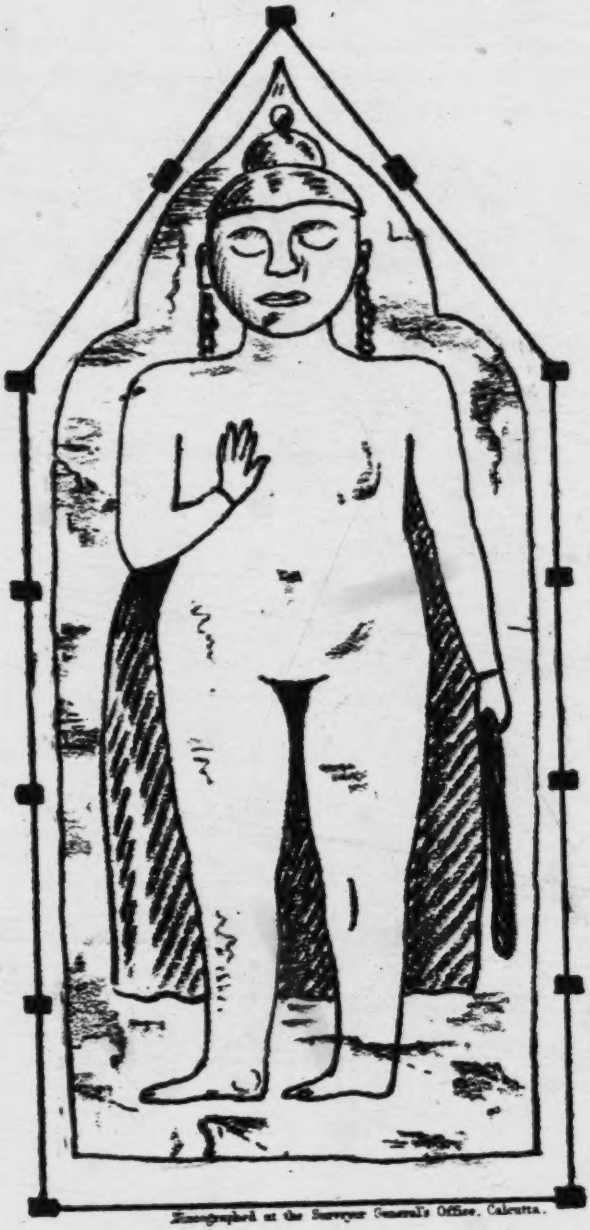
172



Lithographed at the Surveyor General's Office, Calcutta.

ROCK-CUT FIGURE OF BUDDHA
NEAR GILGIT.

[facing. p. 109]

Biddulph G-3 (1873-1878) 1880 [illegible]
4 AV3 Dard AV3



771 another, struck fire, set the herbage and surrounding trees in a blaze,
174 and consumed the dragon in the flames."

The resemblance of this legend to the Gilgit legend, which the Taleni festival is said to commemorate, is noteworthy. Under the story of the tyrant Shiri Buddutt devouring his subjects is probably concealed an ancient sun-myth. Long after the original meaning of the celebration had been forgotten, the custom no doubt survived; and advantage may have been taken of the festival to get rid of an unpopular ruler. In the legend of Shiri Buddutt it is represented that his life could not resist fire, and he is still fabled as dwelling in a place surrounded by glaciers, from which he attempts to issue yearly at the time of the winter solstice, but is driven back by the Taleni.

771 Later, when Buddhism was the prevailing religion on both
174 sides of the Hindoo Koosh, this religion doubtless established
172 itself as strongly in the southern valleys as it did in the lateral valleys of Badakhshan. Scattered through the Gilgit and Astor Valleys are a number of remains of Buddhistic stone altars, similar to those which are so common in Ladakh. The name "Munni," which is still applied to them, sufficiently attests their origin, though the natives attempt to account for them by saying that they have been made for the convenience of people carrying loads to rest their burdens upon. Their size, position, and the labour that has evidently been expended on them, however, forbid the acceptance of the reason assigned. They are sometimes also called "Thalli."

Both in the Sai and Gilgit Valleys there are several remains of Buddhist Chogtens, whose forms can still be distinctly traced. Those in best preservation are about 3 miles from Gilgit, near the village of Nowpoor, where there are four Chogtens close together in line. The remains of a large one also exist in the Chitral Valley, on a conspicuous point near the road not far from the valley of Koosht, and are still spoken of as "the idol." Closer research would no doubt discover many others.

Near the village of Nowpoor,[1] not far from Gilgit, is a large rock-cut figure of Buddha. The angle of the fork of two ravines is formed by an abrupt perpendicular rock several hundred feet high. In the very point of the angle the rock has split, so as to leave a broad smooth surface 50 feet from the ground. On this a deep slot has been cut in

[1] Nowpoor would appear to have been formerly the more important place of the two. Its ancient name was Amsar.

½ [Cf. category 116, plate facing p. 109 -- Analyst]

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3



771 the form of a pentagon, within which the figure has been cut
174 in intaglio. The face is exactly as represented on well-known
figures of Buddha, with ear ornaments and head-dress, thick
●172 compressed lips, smooth face, and impassive countenance. The figure is erect, and is about 9 feet high. The upper part, which is in excellent preservation, is well finished, the lower part is not so well executed. The right arm is held across the body with the hand open, palm outwards; the left hand hangs by the side, and holds a staff or some kind of weapon. The whole figure is exposed, but the edge of a robe or some hanging drapery is portrayed, which, with the smooth face, has given rise to the modern belief that it is intended for a female figure. The lines of the pentacle are accurately drawn and deeply cut. On the edge are deep square niches, cut at regular intervals, which may have been used to hold timber supports of a frame to protect the figure from injury. The feet of the figure are upwards of 30 feet from the ground, and it must have been a matter of considerable difficulty to execute the work in such a position.

It is probable, however, that the level of the soil below the figure was formerly higher than it is at present, for there are signs close by of the existence of an old watercourse for purposes of irrigation, part of which appears to have been carried for a considerable distance along the face of the rock in a wooden trough. This watercourse has been rendered useless by the sinking of the water-levels, probably accompanied by a sinking of the level of the adjacent soil; and, this being the case, it appears likely that, at the time at which the figure was cut, no very high platform was necessary to enable the cutters to reach the proper position. The cutting both of the figure and of the sockets, which appear to have been used for the supports of the watercourse, show a knowledge of stone-cutting quite beyond the power of the present inhabitants of the country.

771 Were it not for the difference in size, I should be inclined
to regard this as the figure of Buddha mentioned by the
174 Chinese traveller Fah-Hian, who visited India about A.D. 400. According to him the figure was 94 feet high, and the length of one foot 9 feet 4 inches. His route as far as Khoten is traced without difficulty, and To-li, or Tha-li-lo, must certainly be Darel or Gilgit; but the route followed between these two points is less easily identified. General Cunningham has given strong reasons for identifying Kiech-ha with Leh, thus making Fah-Hian's route to have been along the

Biddulph G-3 (1873-1878) 1880 AIII Afghanistan AV1
4 AV3 Dard AV3



173 tainly most superficial, for there is no tribe mentioned in this work which shows all the characteristics of an Aryan race of pure blood in a higher degree than the poorer population of that state.

172 Opposite the village of Barenis, 20 miles above Chitral, is a figure with an inscription in ancient Sanscrit rudely cut upon a rock. General Cunningham has kindly favoured me with the following reading of the inscription: *Deva dharmmaya Raja Jiva Pâla*—"The pious gift of Raja Jiva Pâla." This inscription refers, in all probability, to a building, of which the figure is a facsimile, erected somewhere near. General Cunningham tells me that from the character used, it cannot belong to an earlier period than the 3rd century A.D., and the date of it is probably a good deal later. The name Jiva Pâla is, no doubt, the Jeipal of early Mahommedan writers. According to Al-Biruni, the fourth King of Cabul, who succeeded Kank, whose period was about A.D. 900, was named Jeipal, and his rule may have extended to Chitral. The figure is Buddhistic, and is interesting, as helping to show that Buddhism existed in Chitral before Mahommedanism.[1]

173 The earliest traditions now existing of the Chitral Valley relate to a certain king Bahman,[2] an idolater whose rule extended eastward as far as Puttun, in the Indus Valley, and who dwelt at Mushgool in the Moolkho Valley. During his reign an Arab army conquered Badakhshan, slew Zungibar[3] the ruler of Wakhan, and invaded Chitral by the Yarkhoon Valley, where they were met by Bahman. Among the invaders were two champions, named Saifnosh and Istiftanosh, who challenged individuals in the Chitral army to a trial of strength. King Bahman, who was famed for his skill in martial exercises, accepted the challenge in person, and for a whole day wrestled with one of the champions in view of both armies, without either gaining the advantage. On the second day, when Bahman offered himself to renew the contest, the other Arab champion was substituted without his knowledge, and, exhausted by his struggles of the previous day, he was vanquished, and carried bound to the Arab Chief, who, by a curious anachronism, is said to have been Hemza, the uncle of the Prophet.[4] Bahman, consenting to render

[1] See also page 109.

[2] The name sometimes given by the Siah Posh to their country is Wamastan, which may have some connection with this name.

[3] The name is still found in Wakhan, where a ruined fort, called Kila Zanguebar, is pointed out. See Wood's Oxus, page 218.

[4] Hemza, the Prophet's uncle, was slain at the battle of Ohod A.D. 625, but the first Arab invasion of Badakhshan did not take place till the middle of the 7th century.

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3



539 And the Queen ordered that the youths be brought to her. She was at once smitten by the likeness of the now handsome Trakhan to the Ra she had poisoned. She asked the youth from whence he had come, who his parents might be, and he told her all he knew. Then she was certain that he must be her son. The years had softened her; she was sad and lonely at times, for her daughter had married and left her castle, and she told him the rest of his story, pronouncing him to the men of Gilgit as their rightful Ra and seating him on the "Nilo But"—the coronation stone of the Ras of Gilgit. He was later to become the most famous of all the Ras of Gilgit, his rule was wise and strong, he extended the frontiers of his country, "he increased them to beyond Hunza and Nagar, right to the confines of Cathay." His nephews Girkis and Mughlot—the sons of his sister—he made the first rulers of Hunza and Nagar, their descendants being the Mirs there today. His memory will ever remain with the people of Gilgit, for there are so many songs of his great deeds and his wisdom now held up before the youths of those hard mountain parts as an example of what they, who also are born of that land, can achieve.

538 The men will sit for hours telling such stories as this[1] to the young men and boys, stories of blood, honour, swords and wars, whilst the women's stories, though not as bloodthirsty, are also those which rekindle a determination in the girls that the land, the gold and the women of Gilgit shall never be taken, whatever the sacrifice demanded or the price paid to hold them.

563 The people of Gilgit are Mohammedans of both the Shia and the Sunni sects; the people of Nagar are of the Shia sect only, those of Hunza of the Ali-Ilahi sect—that is, believing that Ali is God; the others are Mulahis.

● 172 Yet there are signs that the Buddhist faith at one time also reached as far as this, for Knight tells of walking to the entrance of the Kargha nullah, through which there is a track leading on to Yaghistan, and of a carving of the Lord Buddha to be seen on the face of a great rock.

721 The chiefs of Gilgit "living in their mountain fastness", were in the days gone by, "notorious for their raids into the countries of their neighbours, which they made with impunity".

[1] [See category 539, pp. 225-228 -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



deal of red and other coloured rock in the mountains at the head of the Ghizr valley, which makes a pleasant change after the monotony of the everlasting grey of the mountains and shingle slopes. 133

One thing disappointed me very much in the country, and that was the paucity of remains of archæological interest. Here and there you see an undoubted Buddhist tope, though, curiously enough, I do not think that a single piece of Buddhist masonry, such as you would find in any other portion of the frontier, exists in any fort or road embankment. There is not one single inscription in the whole country, except one found by Colonel Lockhart between Mastuj and Chitral commemorating the invasion of a Chinese army. I hunted the country high and low, promised rewards, did all I knew to get information, and the Chitralis would have shown us anything, for they are no bigots, but I never found the trace of an inscription. There are no buildings of historical interest, there were no written records, but there is a wonderful folklore which, I am sure, will repay research. It is rapidly being ruined by Mahomedanism, and in a few years, I am afraid, many of the old beliefs and legends will have passed away, but it was a mine of wealth which I had no time to explore. 172 538 [177]

Throughout the country are traces of past inhabitants, the remains of rock-built villages, attributed to the Kafirs, perched on some almost inaccessible crag, great circular enclosures, looking like gigantic sheep-folds, the reputed halting-places of Moghul armies, but so far from water that they cannot have been fortifications, and circles of stones pointing to dead worships. But all these are of the rudest type 172

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral



172 and construction, and in no case, search however closely, did I find trace of an inscription or of carving. In one place cup markings on a rock built into a wall caught my eye, but I was at the moment being swept along in the centre of a cavalcade of Chitralis who had come to receive me, and I could not stop. I hunted for this stone again many times, but never found it, and, in any case, cup markings are an enigma. The only attempt I ever saw at sculpture was the production, in outline, chipped through the glazed weather surface of rocks, of the figures of animals, generally markhor and ibex. I examined a great many of these carefully, but it was extremely difficult to arrive at any satisfactory conclusion as to their age. Some were evidently very ancient, others may have been quite modern, though I must say I never found one fresh cut. The curious thing to me was that I never found the figure of a man or horse. I never got any satisfactory explanation about them, but they are probably the outcome of a desire to pass the time on the part of shepherd, sentry, or mere idler.

133 We crossed over to Mastuj by the Shandur pass,
132 at an altitude of over twelve thousand feet, camping on the top of the pass, which is a flat plateau with lakes on it. The line of mountains over which the pass leads is the connecting link, the only one, between the Hindu-Kush and the Hindu Raj ranges. The march from Ghizr to the top of the Shandur is easy, through a broad valley filled with willow and with scattered birch. We passed the road to Mastuj by the Chamarkand, which we were to use later. The cold on the Shandur was felt a good deal by our

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



ing peace a greater and united empire? Let us hope so. But who that knows her methods can dare to prophesy that Russian rule will necessarily prove better for the people than Mahomedan. 000

One last look out over the forbidden land through which our feet might not stray, and we turned away and set our faces for India, feeling happy that we had come so far and seen so much, sad to think that the limits of our wanderings had been reached, and that each day now brought us nearer the dull routine of civilisation, from which six hundred miles now separated us. There is a fascination which no description can convey to those who have not experienced it in the nomad's life.

We had passed a Kafir village on our way up the Dorah, the people outlaws from Kafiristan owing to some blood feud, and had been hospitably entreated to stay and dine. This, as we were doing a double march to the top of the pass and back, we were forced to decline, but our would-be hosts turned up in our camp in the evening, and brought us a huge cream cheese, weighing about a stone, excellent to eat when you ignored the dirt of their methods. One boy was very handsome, with an aquiline nose and finely cut mouth, and really beautifully-shaped head and face, but the majority were uninteresting looking. We parted on the best of terms, as I gave each man and boy a looking-glass, knife, scissors, needle and thread, a priceless collection for them. We passed some wonderful hot sulphur springs at Shah Salim, a few miles below the head of the pass, and one of the curious circles of stones before mentioned, which are attributed by the people of the country to the Kafirs. 563 312 [172]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



162 themselves at the Chamarkand and Shandur passes.

174 563 As to the dates of the different invasions, or the last stage occupied semi-permanently in the tribe wandering before Yeshkun or Shin turned from the plains, and came surging up the Indus valley, who can give a definite answer? Biddulph inclines to take the Yeshkun, or Boorish, as they style themselves, to be the Yuechi who conquered Bactria about 120 B.C. Boorish, he says, may stand for Pooroosha, the ancient name of Peshawar, the seat of the Indo-Scythian kingdom founded by the son of Kitolo of the little Yuechi tribe who conquered Gandhara and Ariana in the fifth century of our era. The tribe must have swept up the Indus, and occupied it and the tributary valleys from Jalkot to the Shigar valley in Baltistan, subjugating the Aryan inhabitants as it passed. The beauty of the Aryan women—famous in all time—would soon tend to merge the races, and to stamp the Aryan type on the invader.

172 Buddhism must have flourished now, as the countless "mannis," or long stone altars, which abound throughout the Hindu-Kush show. The topes, chortens, and sculptured Buddhas scattered about in Chitral, Punyal, Gilgit, Nagar, and Baltistan, also testify to the spread of the gentle faith, and the voice of history in the writings of the Chinese pilgrims is not silent. With the Buddhist era came a proficiency in the arts never since equalled, as is shown by the masonry, sculpture, and clean-cut sockets to support the timbers of wooden irrigation channels taken across 174 perpendicular cliffs near Gilgit. After an interval 563 of some centuries, but how soon seems impossible

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



791 of fir-wood which gives much smoke. Into the fire the
787 milk of a white sheep or goat is poured. The wizard inhales the smoke till he apparently becomes insensible. He is then taken on the lap of one of the spectators, who sings a song which restores him to his senses. In the meanwhile, a goat is slaughtered, and the moment the fortune-teller jumps up, its bleeding neck is presented to him, which he sucks as long as a drop remains. The assembled musicians then strike up a great noise, and the wizard rushes about in the circle which is formed round him and talks unintelligibly. The fairy then appears at some distance and sings, which, however, only the wizard hears. He then communicates her sayings in a song to one of the musicians, who explains its meaning to the people. The wizard is called upon to foretell events and to give advice in cases of illness, etc. The people believe that in ancient times these Dayalls invariably spoke correctly, but that now scarcely one saying in a hundred turns out to be true. Wizards do not now make a livelihood by their talent, which is considered its own reward.

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173 There are few legends[1] so exquisite as the one which chronicles the origin, or rather the rise, of Gilgit. The traditions regarding Alexander the Great, which Vigne and others have imagined to exist among the people of Dardistan, are unknown to, at any rate, the Shiná race, excepting in so far as any Munshi accompanying the Maharajah's troops may, perhaps, accidentally have referred to them in conversation with a Shin. Any such information would have been derived from the Sikandarnama of Nizámi, and would, therefore, possess no original value. There exist no ruins, as far as I have gone, to point to an occupation of Dardistan by the soldiers of Alexander. The following legend, however, which not only lives in the memories of all the Shin people, whether they be Chilasis, Astoris, Gilgitis, or Brokhpá (the latter, as I discovered, living actually side by side with the Baltis in Little Tibet), but which also an annual festival commemorates, is not devoid of interest from either a historical or a purely literary point of view.

[1] [For text see category 539, pp. 9-14.--Analyst]

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of a lower class) is a true friend who rises and falls with one's own fortune" (it being the custom for a scion of a noble house to be given out to a nurse.)

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The dynasty of Chitrál is said to have been established by Baba Ayub, an adventurer of Khorassan. He adopted the already existing name of *Katór*, whence the dynasty is called Katoré. The Emperor Baber refers to the country of Katór in his Memoirs and a still more ancient origin has been found in identifying Katór with "Kitolo, the King of the Great Yuechi, who, in the beginning of the 5th century, conquered Balkh and Gandhara, and whose son established the Kingdom of the Little Yuechi, at Peshawur." (See Biddulph's "Tribes of the Hindoo Koosh," page 148.) General Cunningham asserts that the King of Chitrál takes the title of Shah Kator, which has been held for nearly 2,000 years, and the story of their descent from Alexander may be traced to the fact that they were the successors of the Indo-Grecian Kings in the Kabul valley. If Katór is a corruption of Kaisar, then let it not be said that the remnant of the Katoré exclaimed with the Roman gladiator: "Ave, Kaisar-i-Hind, morituri te salutant."

Amán-ul-Mulk, the late ruler of Chitrál, was, indeed, a terrible man, who to extraordinary courage joined the arts of the diplomatist. He succeeded his elder brother, surnamed Adam-Khôr or "man-eater." His younger brother, Mir Afzul, is said to have been killed by him or to have committed a convenient suicide; another brother, Sher Afzul, who is now in possession of Chitrál, was long a fugitive in Badakhshan whence he has just returned with a few Afghans (such as any pretender can ever collect) and a hundred of the Chitráli slaves that used to be given in tribute to the Mir of Badakhshan, which itself never paid a tribute to Kabul before the late Sher Ali of Afghanistan installed Mahmud Shah, who expelled his predecessor Jehandar Shah, the friend of Abdur-Rahman, the present Amir of Afghanistan. Another brother of Aman-ul-Mulk

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•173 was Kokhan Beg, whose daughter married the celebrated Mullah Shahu Baba, a man of considerable influence in Bajaur, who is feared by the Badshah of Kunar (a feudatory of Kabul and a friend of the British) and is an enemy of the Kamôji Kafirs, that infest one of the roads to Chitrál. This Kokhan Beg, who was a maternal uncle of Afzul-ul-Mulk, was killed the other day by his brother Sher Afzul coming from Badakhshan. I mention all this, as in the troubles that are preparing, the ramifications of the interests of the various pretenders are a matter of importance. Other brothers of Aman-ul-Mulk are: Muhammad Ali (Moriki), Yádgar Beg, Shádman Beg and Bahádur Khán (all by a mother of lower degree), and another Bahádur Khán, who was on the Council of Nizám-ul-Mulk. Nizám-ul-Mulk has therefore to contend with one or more of his uncles, and by to-day's telegram* is on his way to the Chitrál Fort in order to expel Sher Afzul with the aid of the very troops that Sher Afzul had sent to turn out Afzul-ul-Mulk's Governor from Yasin. I believe that Nizám-ul-Mulk has or had two elder half-brothers, Gholam of Oyôn and Majid Dastagir of Drôshp; but, in any case, he was the eldest legitimate son and, according to Chitrál custom, was invested with the title of Badshah of Turikoh, the rule of which valley compelled his absence from Chitrál and not "his wicked and intriguing disposition" as alleged by certain Anglo-Indian journals. Of other brothers of Nizám-ul-Mulk was Shah Mulk (of lower birth), who was Governor of Daraung and was killed by Afzul-ul-Mulk. He used to live at Dros (near Pathan in Shashi). Afz l-ul-Mulk of Drasun, whom we have already mentioned as a wholesale fratricide, was killed in his flight to one of the towers of the Chitrál Fort from the invading force of his uncle, Sher Afzul of Badakhshan. A younger half-brother is also Behram-ul-Mulk (by a lower mother), called "Vilâyeti," of Morei in Andarti. Other brothers are: Amin-ul-Mulk, a brother of good birth of Oyôn (Shoghôt), who was reared by a woman of the Zondré or highest class; Wazir-ul-Mulk (of low

* *Times*, 5th December, 1892.

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birth) of Brôz; Abdur-Rahman (low-born) at Owir (Bar-pèah), and Badshah-i-Mulk, also of Owir, who was reared by the wife of Fath-Ali Shah. There are no doubt other brothers also whose names I do not know. Murid, who was killed by Sher Afzul, is also an illegitimate brother.

A few words regarding the places mentioned in recent telegrams may be interesting: Shogôth is the name of a village, of a fort, and of a district which is the north-western part of Chitrál, and it also comprises the Ludkho and tributary valleys. Through the district is the road leading to the Dara and Nuqsán passes, to the right and left respectively, at the bottom of which is a lake on which official toadyism has inflicted the name of Dufferin in supersession of the local name. Darushp (Drôshp) is another big village in this district and in the Ludkho valley, and Andarti is a Fort in it within a mile of the Kafir frontier. The inhabitants of Shogôth are descendants of Munjanis, whose dialect (Yidgah) I refer to elsewhere, and chiefly profess to be Shiahs, in consequence of which they have been largely exported as slaves by their Sunni rulers. Baidam Khan, a natural son of Aman-ul-Mulk, was the ruler of it. The Ludkho valley is traversed by the Arkari river which falls into that of Chitrál. At the head of the Arkari valley are three passes over the Hindukhush, including the evil-omened "Nuqsán," which leads to Zeibak, the home of the heretical Maulais (co-religionists of the Assassins of the Crusades) in Badakhshán. It is shorter, more direct, and freer from Kafir raids than the longer and easier Dora pass. *Owir* is a village of 100 houses on the Arkari river, and is about 36 miles from Zeibak. *Drasan* is both the name of a large village and of a fort which commands the Turikoh valley, a subdivision of the Drasan District, which is the seat of the heir-apparent to the Chitrál throne (Nizám-ul-Mulk). Yet the *Pioneer*, in its issue of the 5th October last, considers that Lord Lansdowne had settled the question of succession in favour of Afzul-ul-Mulk, that Nizám-ul-Mulk would thus be driven to seek Russian aid, but that

3: Leitner L-3 (1868-92) 1887 AVS Dard AVS



under a huge stone which projects from the base of the Niludâr range on the Gilgit side.

There were formerly seven forts at Tshamûgar. A convention had been made between the Rajah of Gilgit and the Rajah of Skardo, by which Tshamûgar was divided by the two according to the natural division which a stream that comes down from the Buldr mountain made in that territory. The people of Tshamûgar, impatient of the Skardo rule, became all of them subjects to the Gilgit Rajah, on which Sher Shah Ali Shah, the ruler of Skardo, collected an army, and crossing the Makpon-i-shagaron* at the foot of the Haramûsh mountain, came upon Tshamûgar and diverted the water which ran through that district into another direction. This was the reason of the once fertile Tshamûgar becoming deserted; the forts were razed to the ground. There are evidently traces of a river having formerly run through Tshamûgar. The people say that the Skardo Rajah stopped the flow of the water by throwing quicksilver into it. This is probably a legend arising from the reputation which Ahmad Shah, the most recent Skardo ruler whom the Guraisis can remember, had of dabbling in medicine and sorcery.†

### CHILASI SONGS.

[The Chilasis have a curious way of snapping their fingers, with which practice they accompany their songs, the thumb running up and down the fingers as on a musical instrument.]

10. CHILASI.

Tû hûn Gîtshere bôdje shomno dimnâ bamkin
Mèy shahûni pashalôto dewâ sulkin dôrte
Rás; Aje gôje bômto mèy dûddi aje mush
Hargion Zôe dèy mo bejômos
Samat Khânay sôni mô bâshômon tonâk
Mûugà deyto; mô dabtar dîm

* The defile of the Makpon-i-Shang-Rong, where the Indus river makes a sudden turn southward and below which it receives the Gilgit river.

† The Shiah Rajahs of Skardo believed themselves to be under the special protection of Ali.

# GENEALOGIES AND HISTORY OF DARDISTAN.

173 I do not propose to do more in this place than give the roughest outline of this subject, as sketched in 1866 and 1870, and now rapidly brought up to date. My reason is to prevent those falsifications of History which are inevitable when a conqueror annexes a new country and the other is naturally becomes his first friends, and fabricates their family tree. Therefore, with all its errors, which subsequent enquiries have corrected, there is an element of actuality in the following accounts gathered from Dards in 1866, the value of which will become apparent when I write the history of the events that are drawing Dardistan into the constantly range of European influences and politics:

## *GENEALOGY OF THE GILGIT, YASIN, CHITRAL, NAGYR, HUNZA, AND OTHER DYNASTIES SINCE 1800.*

I.—GILGIT ... ... ... German Khan (1800), hereditary ruler of Gilgit, whose dynasty he traced to the daughter of Gesharkun, the last, known mythical, pre-Mohammedan Raja of Gilgit. Killed in 1810 by Suleyman Shah of Yasin.

Raja Khan (?) died 1814.

Muhammad Khan reigned till 1846 and is killed by Suleyman Shah of Yasin.

Akbar Ali, killed in 1873 by Suleyman Shah.

Asghar Ali killed on his flight to Nagyr by Suleyman Shah.

Nasser Ali Khan,
(the rightful Raja of Gilgit, probably still a prisoner in Srinagar).

1852—Azad Shah, Raja of Gakuch, appointed ruler of Gilgit by Suleyman Shah whom he kills in 1852.
Yasin Shah of Nagyr conquers Gilgit in 1860 and kills Azad.

Sikandar Khan, killed by Gauhar Aman of Yasin, in 1864.

Karim Khan, (Raja of Gilt), (calls in Kashmir troops under Nadir Shah in 1842) was killed in 1848 in Hunza.

Suleyman Khan.

Muhammad Khan died in 1872 when on a visit to Srinagar.

Suleyman Khan.

Ashan Muhammad.

Rustam Khan.

Abdul Khan (son of Muhammad Khan's sister).

Ghulam Haydar.

II.—YASIN DYNASTY. It is said that both the Yasin and the Chitral dynasties are descended from a common ancestor "Kathir." The Gilgits call the Yasinis "Purpuk" and the Chitralis "Kamoz."

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173 *Khushvakht* (?) died 1800 (?) from whom the present dynasty derives the name of "Khushwakhtia." [A Raja of that name and dignity often met me at Srinagar in 1886.]

He had two sons, *Sulaymán Sháh and Malik Amán Sháh.* The former died about 1825 and left four sons and a daughter whom he married to Chanzáfar, the Rajah of Hunza. The names of the sons are Azmat Shah, the eldest, Ahmad Shah, Rahim Khan and Zarmast Khan.

*Malik Amán Sháh* was the father of seven or, as some say, of ten sons, the most famous of whom was GAZNFAR AMAN, surnamed "Adam farosh" (the man-seller) the third son. The names of the sons are: Khudá Amán, Dadá Amán, Gauhar Amán, Khalil Amán, Akbar Amán (who was killed by his nephew Malik Amán, eldest son of his brother Gauhar-Amán); Isa BAHADUR (son of Malik Amán Shah by a concubine), Gulábar, Mahmúr Sukhi, Bahadur Khan (who was murdered) and Mir Amán (?) of Mastuch (?).

*Gauhar Amán* left seven sons: MALIK AMÁN (also called Mir Kamma? now in Tongir?) Bahadur Amán, murdered by Lachan Singh, MIR VALI (who killed Shaywani), Mir Ghází, PARIWAR (who killed Mir Vali), Khan Ghazan and Shujáyat Khan. [The Khushwakhtia Dynasty has since been dispossessed by the kindred dynasty of Chitrál in 1880.]

## III.—CHITRAL OR "SHAH KATHORIA" DYNASTY.

SHAH KATHOR, the son of Shah Afzal, (who died about 1800) was a soldier of fortune who dispossessed the former ruler, whose grandson, Vigne saw in the service of Ahmad Shah, the independent ruler of Little Tibet in 1835. Cunningham considers that the name of Kathór is a title that has been borne by the rulers of Chitrál for 2,000 years.

*Shah Kathor* had a brother, Sarbaland Khan, whose descendants do not concern us, and four sons and a daughter married to Gauhar Amán of Yasin. The names of the sons were: *Shah Afzal* (who died in 1858), Tajammul Shah who was killed in 1819 by his nephew Adam-khar—or man-eater—(so called from his murderous disposition; his real name was Mahtarim Shah), Ghazan Shah (who died a natural death) and Alexiah (who was killed). The murdered Tajammul Shah left two sons namely Malik Shah (who revenged his father's death by killing Adam Khán), and Sayad Ali Shah.

*Shah Afzal* left AMÍR-UL-MULK, his eldest son, the present ruler of Chitrál [1872] Adam-khán (who usurped the rule for a time); Kathór Beg, ruler of Dir; a daughter whom he married to Rahmat-ulla Khan, chief of Dir; Muhammad Ali Beg; Valyat Beg; Bahadur Khan; and another daughter whom Gauhar-Aman married as well as Shah Afzal's sister and had Pahlwan by her.

Amán-ul-Mulk married a daughter of the late Ghazan Khan, chief of Dir, by whom he had Sardar [illegible] eldest son), also called Nizam-ul-Mulk. Amán-ul-Mulk's other sons are Mahtab and others whose names will be found elsewhere. One of his daughters is married to Iskandar Shah, the former ruler of Badakhshán and the other to the son of the present Chief, Mir Mahmud Shah. [Full details are given elsewhere of the Yasin-Chitrál house.]

IV.—The names of the principal chiefs of the Chilhás and of the Yaghistanis (the independent Hill tribes of Dardi, Shiltis, Tangir, etc.

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have already been given in my "history" of their "Wars with Kashmir." Just as in Chilás and Kandiá, the administration is in the hands of a Board of Elders. The Maharaja of Kashmir only obtains tribute from three villages in Chilas, viz., the villages of Chilás, Takk and Bundar.

V.—NAGYR,* [is tributary to Ahmad Shah of Little Tibet about the beginning of this century, but soon throws off this allegiance to Ahmad Shah under Alif Khan.] (?) ... ... ...

[See "Historical Legend of the Origin of Gilgit," pages 9 to 16. The Nagyr-Hunza Rajas or Thams similarly claim a divine origin and account for it through the two fairy-brothers who disappeared at Gilgit. See note on page 111.]

Alif Khan. 1800 (?)

Raja Za'fir Khan Záhid (the present Raja of Nagyr).

Son (a hostage for his father's adhesion to Kashmir, whom I saw at Gilgit in 1866). The names of his maternal uncles are Shah Iskandar and Raja Karim Khan (?) the elder brother. (The full genealogy of Hunza-Nagyr is given elsewhere.)

[* "Nagyr," which Col. Biddulph very properly writes "Nagar" (like "Pamir") is now spelt "Nagar," so as to confound it with the Indian "Nagar" for "town," from which it is quite different.]

VI.—HUNZA ... ... ... Ghazanfar, died 1865.

Ghazan Khan, present ruler.† (1866)

VII.—BADAKHSHAN ... ... *Sahibe Shah.*

Rajeb Shah. | Mirza Kalán.

Ahmad Shah.

Nizam-ud-dow (surnamed Mir Shah). | Yusuf Ali Khan. | Saad-ulla Khan.

Rahmat Shah. | Shah Ibrahim Khan. | Mahmud Shah [1872] (present ruler of Badakhshan under Kabul) stayed a long time with his maternal uncle, the ruler of Kunduz, whence he has often been miscalled "a Sayad from Kunduz."

Shujá-ul Mulk. | Jehandar Shah, the former ruler, independent of Kabul (now (1872) a fugitive; infests the Kolab road). | Suleyman Shah. | Shahzada Hasan. | Abdulla Khan (by a concubine).

Yusuf Ali Khan had seven sons: Mirza Kalán, surnamed Mir Jan; Hazrat Jan; Ismail Khan; Akbar Khan; Umr Khan, Sultan Shah; Abdurrahim Khan (by a concubine).

Saad-ulla Khan had two sons: Baba Khan and Mahmud Khán (by a concubine).

* Only so much has been mentioned of the Genealogies of the rulers of Nagyr, Hunza, and Yasin, as belongs to this portion of my account of Dardistan.

† Full details of the sons and successors of Ghazan Khan, Safdar Ali Khan, to the present vassal of the Kashmir (Anglo-Indian) Government, Muhammad Nazim Khan, the fugitive Safdar Ali Khan's half-brother, are given elsewhere.

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000 Besides, if we touch the independence of these various republics *en route*, we shall constantly be in a hornets' nest, and provoke the coalition of the Dard with the Pathan or Afghan irreconcilable tribes, whereas, by keeping to the Kashmir route or, at least, confining ourselves to the Kaghan-Chilás road, and prohibiting our men from going to the right or to the left of it, we may yet resume friendly relations with the harmless and religious Chilásis and keep the road open for the eventual advance of Russian troops! In the meanwhile, let us not destroy villages inhabited by hereditary genealogists, who, before our advent, were the living historians of an irrecoverable portion of, perhaps, the earliest Aryan settlements.

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## I.—STRUGGLES FOR THE CONQUEST OF CHILAS.

● 173 "About twenty-three years ago there was a very strong fort at Chilás. Two years before the outbreak of the wars, a man named Lassu came [on the part of Kashmír?] to the frontier of Chilás. This man's ancestors had been in the service of the Dogras and for ninety years had possessed property and the Sirdarship at Goré (?) (probably Guraiz) in the family. It is not known why or whether he was dismissed the Kashmír service, but he came with his family in 1847 to Chilás and became the cause of all the subsequent disturbances. This man had been renowned for bravery in his youth, but when he came was old and feeble, though full of intrigue. In the valley of Marungá is a place called Neyátt, where he established himself with about twenty families of Kashmíris and others, who had followed him from Guraiz. His two brothers were also with him. Where he fixed his residence there is—at some distance below—a village of the name of Gósher, inhabited by the people of Takk. The valley is called Karúngá at its exit. In these two years he cultivated his fields and the friendship of the Chilásis. Purchasing also cattle and horses he became a great chief, to whom the Chilásis used to pay visits of ceremony. He also used constantly to visit them, and when he had acquired a decisive influence, he assembled all the Lumberdars of Chilás and said, "What a pity that Astór being so near, whose inhabitants are all Shiahs, you should not attack them according to the Shera' [religious Law]." The ignorant Chilásis then began to go on plundering excursions in the direction of Astor, which were often successful. When the Governor of Astór became unable to resist these attacks, he requested the assistance of the Maharaja of Kashmír, who refused it to him, but himself advanced direct on Chilás with an army. (In this war I was present for about a month.) One day a battle began in the early morning and lasted till the evening. The Maharaja's army drove us right into the Chilás Fort. We sent off men at once in all directions for help. For two days there was no other engagement. On the 3rd day came allies of the valley of Gine, from Darél, Jalkôt, Takk and Torr, Harbánn, Shatiál, Sazín, Hudúr, Kóli, and 200 Tangíris (we were in all about 20 "thousand" men, women and children, in that great fort*). They poured in all day, and by evening the struggle was renewed in which, as I saw myself, women took part. As the Sikhs were pressing on to the walls, the

* The word "Thousand" may only stand for 400, as explained elsewhere.

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173 women threw bedsteads and planks on their heads; stones and kitchen-utensils were also used. The result was not decisive. A stream was flowing into the fort in which we had four reservoirs kept filled in case of need. Hêmur, a brave man, whose son Sadur is now a Chief, a Yashkunn,* sat there giving a pumpkin full of water (about half a pint) to a man during the day and a pint at night, as it was more quiet then. There was a row of men stationed handing the gourd in and out and taking care that nobody got more than his share. Often we went without food for two days. The Chilási women cooked and cast bullets—the other women chiefly fought. The besiegers diverted the stream from the fort into the valley. We then drank the water of the reservoirs. This lasted for a month. We only lost in killed about three or four a day, as we fought behind cover. The enemy lost from 80 to 120 a day as they were in the open plain. When their provisions failed and supplies did not reach them, they retired with the loss of a third of their army, their treasury and goods. (300 women were appointed for the purpose of working and casting bullets all day.) In the day time we used to exchange shots—at night we would attack their camp, when they were tired or asleep. The walls were loopholed for the guns, and altogether the management of the affair was very good. We looted 100 mule-loads of powder: as much of lead, 40 tents—100 beds (charpoys), 2 boxes filled with money (Chilkis†)—50 sound muskets and 150 injured muskets,—120 brass kettles—50 brass jugs—200 sheets and 400 brass gharras (pitchers)—100 shawls, good and bad—200 Chaplis (sandals)—20 chairs—5 loads of sticks—200 lances—200 bayonets—a heap of 100 swords—20 daggers—20 iron hammers, 130 tent pegs of iron and 800 of wood—2 big guns—3 field guns, and miscellaneous property too numerous and various to detail. Two days after the flight of the Dogras the people assembled and began to divide the spoil. We began by giving 10 Chilkis to each man, but it did not last for all; so, whoever got no money, took a gun, lance, tent, etc. The big guns were put into the fort. I was shot in the leg in that siege. We used to bury our dead in their clothes within two or three days of their death. The Sikhs also used to burn, and the besieging Muslims in their service to bury, the dead for some time. When, however, the casualties increased, the besiegers gave up attending to the dead. It was in the midst of summer; so the stench was very great and disease also spread in the Sikh camp. Seven days after the flight of the enemy, the tribes who had come to help left for their own places. The following is the list of the Sirdars killed in the siege: Deyûri Khan, a Shîn, one-eyed, Sirdar of Chilás; Hashm Shah, a Shîn, of Chilás; Nasr Ali Khan, a Yashkunn, of Chilás; Malik Faulád, a Yashkunn, of Harbenn. The following Sirdars survived: Rahmat Ulla, Shîn, Chilási; Akbari, Shîn, Lamberdar of Takk; Murad Shah, Yashkunn of Tòrr; Adam Shah, Yashkunn of Tòrr; Bahádur (Baghdúr) Shîn of Harbánn; Naik Numa, a Kamîn, Harbann; Faizulla Khan, Shîn, Harbann; Mard Shah, Kamîn of Shatiál; Shah Jehán, Kamîn of Shatiál; Malek

* For divisions of Dard castes see pages 62, 63.

† Of the value of ten annas each, then 1s. 3d.

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Nazr-ud-din, Shin of Sazin; Hajem Khan, Shin of Sazin; Lala Khan, Yashkkunn of Dareyl; Jeldár, Yashkkunn of Dareyl; Izzat, Shin of Phúgotsh (Dareyl); Rahmi, Shin of Samagiál in Dareyl; Matshar Khan (a great Sirdár) Shin, Samagial; Losin, Shin of Barzin; Mirza Khan, Shin, Barzin; Shah Merdán, Shin of Hudúr; Kazilbik, Yashkunn of Búder.

After a year had passed, the Chilasis and the Yaghistánis* assembled at Chilás with the intention of plundering Astór, whose Governors then was Jabr Khan and Wazir Gurbúnd, subjects of Kashmir and of the Shiah faith, and therefore fit objects for the attack of orthodox Mussulmans (Sunnis). We were in all about 108,000 Yaghistanis (the ideas of number are very vague in those countries—though not so vague as in Lughmáni where there is not a separate name for a number above 400, and the foreign appellation of *hazár* = 1,000 is the equivalent for 400. *Vide* Lughmáni and Kandiá Vocabularies in which numeration is by twenties). The Astóris were only 6,000, but we went in large numbers, as we counted on having to meet the Dogras of Kashmir.

The following is the List of the confederate Yaghistanis: From Koli, 1,000; Palus, 4,000; Jalkót, 3,000; Sazin, 500; Shatiál, 500; Harbann, 1,000; Takk, 1,000; Chilas, 3,000; Torr, 1,000; Tangir, 4,000; Dareyl, 10,000; Gôrdjan, 5,000 (probably Gôr); Gîne, 100; Búder, 100; Gormáni, 2,000 (probably auxiliaries from Gauhar-Amán, ruler of Yasin, popularly called Gôrmán); Gilgit, 5,000; Sai, 5,000.

(This only brings the allied Dard forces up to 48,200, perhaps only 19,000, as already explained. Since then the Dards have been more than decimated, and the destruction of Gilgit with all its traditions, etc., is one of the saddest results of the Kashmir frontier war. There are, however, Gilgit emigrants to be found in Sazin and other places.) We marched on to the mountains of Astor and Gauhar-Amán with 2,000 men stopped at Jalkôt (j as in French) in the Sái territory, 6 koss far. He told us that when the Dogras came up to assist Astor, he would at once advance with more troops to that place. When we came near Astor, the Governor was informed of our approach. Most of the Astoris fled, many leaving their property behind. The 6,000 fighting men remained; they had, however, sent most of their property away. The people of the Astor village, Dashkin, had not heard of our arrival; so we surprised it about midnight, killed 2 men and wounded 9—100 were captured (men and women). We took 80 cows, 500 goats, clothes to the value of 400 Rupees, 40 hatchets, 100 swords, and 100 muskets. Out of the house of the Wazir Gorbúnd we got 8 kettles. There are many Yashkunns at Astor, three-fourths being of that race and the remainder being half Shins and the other half Kamíns.† Our arrival at Astor was announced by a man whom with his companion we surprised seated at the bridge of Sugarkôt. A man of Shatiál killed the companion by throwing a stone at him; the other effected his escape and enabled the Astoris to get away with their property. The reason why we killed so few was because we wanted to make the people our slaves, either

* "Yaghistáni" means inhabitant of the "wild" or "independent" country.

† For Divisions of Dard Castes, see pages 62, 63.

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to keep or sell; being Kafirs their lives are forfeited to the Mussulmans, but it is harder on them to be slaves than die and therefore we prefer to enslave them. Besides it is more profitable. In the morning a rumour of the approach of the Maharajah's troops reached us. We were greatly surprised at this and retired on to Hashu Gher (probably the Atsho pîr, a very high mountain which overlooks Bunji, on the Kashmîr side of the Indus) by the Burderikôt road—a very difficult one—on the way to Chilás, which we reached only the 6th day after our retreat. We then divided the spoil. Some sold their slaves in Chilás. Most took them to their homes. We did not lose any one in killed or wounded on this excursion. Jabar Khan of Astor then went to the Maharaja as a suppliant—saying he and his people were children and subjects of Kashmîr and implored help against the marauders, who he urged, should themselves be attacked and punished. The Maharaja advised him to be quiet for a year, as he would then bring a large army. This was satisfactory for Jabar Khan, who was intent on revenge. In fact, 14 months later, when he and his minister with 60 men again presented themselves at Srinagar, in order to urge the fulfilment of the promise, 50,000 men (!!) were sent to Chilás. I was then at Minôr in the Gilgit territory, but my father and brother went into the war and it is from them that I have heard the following particulars. When the Sikh General (whose name I forget) reached the Kashmîr river [the Kishnganga (?)] he divided the Army into two parts—one to go by way of Guraiz, the other by the Darau valley which goes straight to Chilas and actually reached Takk. [From Takk there are 2 valleys—the one of Babuserr; the other of Marungâ.] The reason of the division of the forces was that the Kashmîr troops feared to trust their whole body into mountainous country where they might all be cut up. Two days before the enemy came, we were at Sîhil, below Takk, 1,000 strong. The Yaghistanis were collecting at Chilás, but most were still on the roads or starting from their homes. The news of the approach of the Maharajah's troops had also frightened away most of the tribes. Indeed there were only 500 besides the force at Sîhil. The following came: 100 from Sazîn, 200 from Harbàn, 40 from Chitrál, 60 from Dareyl, 40 from Jalkôt, 100 from Tangîr, 200 from Tórr, 40 from Hudûr, 200 from Takk, 100 from Bûder. 800 had collected in Gôr, but never came up, but were at Talpènn on the other side of the Indus, 4 kôs from Chilas. The following Chiefs came: Nazar Khan, Kasim and Masta Khan of Sazin. The 2 former were Shins, the other a Yashkunn. Ravîn, a Yashkunn of Shatial; Der Jihan, Kamin, of Shatial; Alangîr, Kamin, of Harbann; Tapa Khan, Kamin, of Harbann; Jeldar Mama and Sheithing of Dareyl, Shins; Ametî, Yashkunn, Jalkôt; Keremo, Shin, Khairulla, Yashkunn, Tangîr; Marat Shah Mama, Adam Shah, Great Sirdars of Torr, Shins; Shahmard Kaka and his brother of Hudûr, Shins; Akbari and Azâd, Kamins, of Takk; Kizilbîk of Bûder, Yashkúnn; Sadar Khan, Yashkúnn, Gôr; Wazîr Khan, Yashkúnn, Gôr: Ramanni, Yashkúnn, Gôr; Rahmat ulla Khan, Nasir Ali, and Hasham Shah, Yashkúnns, Chilás.

When the Sikh troops came to the bridge of Sîhil, it was 6 A.M. (before dawn). We were in ambush and rushed upon them sword in hand. There

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173 was great fighting till the evening—such as had never been before in Yaghistan. When night broke in, we were beaten and fled back into the mountains. Then two Sirdars, Ameti Khan and Ser Endáz Khan of Jalkót, rushed in alone on the army of the infidels and after killing some were cut down. Ameti's body fell into the water below the bridge and came up again after one month at Jalkót on the river side, where Jalkót is. A boatman of the name of Mehr Gul, came to the place but did not recognise the body. He told the villagers, who went out with Mira Khan, the uncle of Ameti, who had not gone to the wars as he was very old. Ameti's wife too went to the bank. Nobody recognised the corpse, when the wife knew him from his pijámas. He was buried and a shrine was built over his body, which is known by the name of the "shrine of the martyr." Ameti had said when about to charge the Sikhs that "if he should be killed his body would still get to Jalkôt and be buried there." Many Sirdars testify to this. During the night, the enemy sleeping from fatigue, Mulla Shemshêr, and Mulla Khandád and the Pir Padishah Mia, a great Sayad, rallied the Yaghistanis and told them of the advantage of assaulting the infidels at night, which was accounted as a twofold righteousness in this and the next world. When the Yaghis heard this Fatwa (authoritative manifesto) their courage increased and they attacked the enemy's camp in a body. Our men went on slashing at their heads and other limbs. It was winter and the blood clotted our hands and froze them to the sword hilts. Rustam and Afrasiab's wars would be forgotten as trifles, if I could describe the terrors of that night. The slaughter lasted all night. As the day approached and showed the smallness of our numbers we were again defeated and fled from Sihil to Chilás which is at the distance of 6 kôs (or about 9 miles). We were followed by the enemy. Whenever they came up to a suitable place, the fight was renewed and hundreds were killed. At Dasur, Matshuko-Jal and in the valley of Chilás, there being an open space, a stand was made, especially at the last place, which we reached at noon and kept our ground fighting till far into the night (10 o'clock). We were again defeated and fled into the fort, which was surrounded by the Maharajah's army. The following days and nights were occupied in constant fighting. The enemy again cut off the stream. Then the Yaghis again appointed Hemur to undertake the distribution of water from the reservoirs and made the women cook and cast bullets for them, as during the first siege. This siege, however, was greatly protracted —the water became scarce and whilst formerly a man would get three gourdsful (two during the night and one in the day) now only one gourdful was distributed during the whole twenty-four hours. This lasted for three months. At night assaults were made and shots were exchanged during the day through the loopholes. When the enemy approached under the walls, stones, etc., etc., were thrown on him. We did all we could but were still beaten—the reason God alone knows. Oh God! when the water became scarce, the enemy also put poison into the reservoirs; so some died from thirst and many from poison. When the enemy saw this, he had recourse to another *ruse*. They tied stems of trees together with ropes and using them as ladders, tried to mount on the fort, firing all the

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day. We had not seen this before and in our surprise lost more men than perhaps was necessary in defending ourselves. Neither water nor an escape was destined for us; so the remainder consulted about evacuating the place and getting into the hills. At midnight two-thirds of the men, taking the women and children with them, left the Fort and began to fly. The voices of the children roused the blood-thirsty enemy, who, like a wolf, came after the lambs. Some of the Sikhs entered the Fort and killed those they found; when they became exhausted with murdering, they took about 680 men, women and children as prisoners for the Sikh General and 120 were destined for the revenge of Jabar Khan and taken away with their property. The fort was at once set on fire and burnt down. Such property as they could take they did take. As for the fugitives, it was a running slaughter till sunrise, when we reached Kitshóri. Here we rallied and renewed the fight. Kitshóri is 2 kôs below Chilas and is a village on the Indus. Our men fought, hungry and tired though they were, till noon and were considerably thinned in numbers. It seemed now useless to us to continue the fight, for we said that we should all be at last overpowered and cut down to a man. We must therefore flee. We, therefore, retraced our march in the direction of the mountains and were not followed up, as the enemy did not perhaps, think it worth while, our numbers being so reduced. The pursuers returned to the Chilás fort. When they got there they agreed to return to Kashmir. As they reached the place where the two roads branch off, [one for Astor, the other for Kashmîr] the Sikh General gave leave to Jabar Khan, who took his prisoners with him. All were in great joy. The following is the list of the Sirdárs who escaped the slaughter: Alengir, Habba Khan, and Mîr Matta, of Harbenn; Rahmí, of Darêl.

Aladdin of Shatial and Ahmeti and Sir Andaz of Jalkôt were killed; also Azur, and Alahmun of Sazîn. Mard Shah Baba of Torr got away. Azad of Takk was killed. Nasr Ali, Hashm Shah, Paulad and Anwarí of Chilas were all killed. They were all Yashkunns. Serrkushu of Tangir was killed. M..... of Somer, a Shîn, my cousin, was killed by a bullet going through his mouth. 500 were killed and 800 taken prisoners—200 escaped. Among the prisoners was Sirdar Rahmat Ulla Khan, who was sent to Jammu. When he was captured, a Sikh went into the fort after his daughter, who threw herself off the walls in order to escape disgrace and was dashed to pieces on a stone. There is no doubt that we were the first to be in fault, as we attacked Astor without provocation and at the instigation of Lassu seven times before the Maharaja went to war with us. I never joined these plundering excursions but my cousin, M....., went every time and also S....., my brother, who is still alive. Once they brought back a man and 6 women to Minôr—the whole razzia having secured 60 prisoners, 800 goats, etc. Thinking it was "halál" or lawfully acquired property, they divided it with great glee and they ate the goats also as "halál," as they had taken them from Shiahs.

There is a suspicion that Lassu was an agent of Kashmîr sent to foment this discord and bring about the subjection of Chilás. In former times we used to assist Astor, being our neighbour. There is also no difference in our language. That of Khapul (Khapolór) is different. It is Tibetan;

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000 they call a man "shishek" and for "go there" say "gaz yut" and "bakhmula gihrit" (there is a mistake here) and for "bury" say "sùmduk" and for "does he go or not" "yidd mitt." "Son" they call "bhúman." 567 [Some of the words are Kashmíri.] I remember these words, having once known the language, as a woman of Khapul, called Miriam, had fallen to the lot of my brother in the division of the booty. A neighbour of mine also had a slave of the same place called Kolítsh, who used to come to see us. I was very young then and could converse with both. A year after, my brother, in consequence of his greed for money, took her to Kami, a village of Tangir and sold her to Batret Shah, Sirdar, the son of Babar Shah, for 8 tolas of gold (each tolah of the value of 9 Rupees 5 annas). This was a good price as she was very good-looking, but she should not have been sold.

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● 173 When the Kashmir troops attacked Chilas, Lassu joined us secretly and although himself old and feeble told us what to do—but his two brothers and two nephews openly fought on our side in the battle of the valley of Chilás. Indeed at Sihil, Lassu fought himself and used to send the Sirdars forward with his instructions. In short, as far as he was able, he tried to injure the Sikhs. When the Sikhs had cut the water off the fort, he had arranged about putting only one man in charge of it and fixed the rate at which it should be distributed. He was ever ready with advice. He used to allow the Sikhs to beat up supplies in villages and then would cut them up while encumbered with them. This is how we managed to be fed (the plundered supplies reaching us by a mountain road) for three months. A relative of Lassu was in the Sikh Camp and told the General about Lassú's doings. The attention of the besiegers was then directed towards capturing him, but in vain, and in both wars he escaped being taken prisoner or receiving a wound. His younger brother was shot in the palm of the hand. In short, after the conquest of Chilas, Lassu again resided with his brothers at Neyátt and kept up his visits to Chilas. When the Sirdars arranged to offer their submission to the Maharaja at Jammu, they sent for Lassu and asked him to help them to recover their friends and relatives who had been taken prisoners to Kashmir. Lassu refused on the ground that he had left the Maharajah's service and had been his bitter enemy ever since and that therefore his life was not safe if he ventured into his presence. Finally, Lassu was prevailed upon to go. The following Sirdars went to Jammu to ask for forgiveness: Hashm Shah, Sattari, Baland Khan, and Daria Khan, of Chilas, with 36 Botés (poor people); Buyedad, Daru Khan, and Mir, Shins of Bûder; Azad and Sakhi, Shins of Takk; Tatari, Kamin, and Baghdûr, Shin, also of Takk.

When the Maharaja saw the suppliants, and also noticed Lassu, it was as if an arrow had pierced him. He was greatly indignant, having heard everything from his General about Lassu often defeating his troops and being the origin of the wars and of the numerous plans by which his soldiers had been destroyed by thousands—for instance at the ambush at Sihil. Finally after a long talk, the Maharaja made the forgiveness of the Chilasis conditional on the execution of Lassu. The Chilasis said "By all means,

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if this man and his ancestors have not been your servants. You expelled him and we received him. In gratitude for this he may have given us sometimes advice, but he has never raised his hands against you. Had he not given us even advice *we* should have killed him. It was his duty to do so. Let His Highness therefore pardon him." The Maharaja refused, and ordered his General to strike off his head there and then, put the blood into a plate and give it to him to drink [this was probably meant metaphorically, as a Hindu would not drink blood, especially not that of a Muhammadan. However, the Chilasi Chiefs appear to have understood the threat literally]. The Sirdars all interposed as they could not witness his death. They offered to pay taxes, if he were spared. [This was probably the object of this comedy.] Then the Maharaja fixed an annual tribute of Rs. 2 per house, in lieu of the blood of Lassu. The Chiefs thought it too much for their poor people, so at last one Rupee per house was settled. He then dismissed them, but wanted them again to appear next year with the tribute, viz. Balang Khan, Deryá Khan, Matshar and Lassu. "When this is done, he added, I will send Lassu with a khilat* to Gurniz and re-instate him as Governor and you shall also receive presents." This was accepted and the Chiefs returned with all the people (men, women and children) who had been taken prisoners. He also sent a letter to Jabar Khan of Astor to restore the 120 prisoners whom he had taken to the Chilas Chiefs. This was done and nearly all returned, excepting the few that had died in course of nature. Thus was Chilas again re-peopled and is inhabited to the present day.

The following villages in Chilas became subject to Kashmir: Chilas, then 300 houses, now only 200, 100 having died out in consequence of disease brought on by the bad water of that place, Bûder, 120 houses, Takk, 131 houses. The rest did not submit, nor will they ever do so, as they have heard about the tyranny and oppression practised in Kashmir. We Yaghistanis have thus become even greater enemies than before, but are helpless. To revert to my story. After a year the following Sirdars went with the tribute to Srinagar, viz.: Deryá Khan, Balang Khan, Satari, Rahmat-ulla, Matshar and Lassu. The Maharaja gave each a present of 120 Rupees and made them stay a month at Jammu. Lassu was sent with much honour to Gurniz and reinstated. On the expiration of the month the Sirdars came to Srinagar and requested leave to go as the harvest-time had come near. The Maharaja received them kindly and requested that in future two Chilasis should come with the tribute and remain for a year as servants (really hostages) when they would be allowed to return and two others be appointed in their stead. The hostages were to receive some pay from the Maharaja. The Sirdars then returned each to his own village. This arrangement is still in force. (For a more chronological account of the conquest of Chilás vide Historical Sketch, page 72.)

* Robe of honor.

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## II.—WAR WITH GOUHAR AMAN FOR THE POSSESSION OF GILGIT.

173 A year later, the same Sikh General was despatched with 3,000 horse and foot to Astor and fixed a tribute of one-third of the produce on all. He also established a Thanna at Sógar, a village close to Astor. At the Thanna he laid in ammunition, etc. Next year he went down with his troops along the river of Astor to the Indus and established a Thanna at Bûnji, which is on this side of the Indus and opposite to Sai. Duru was at that time Governor of Bunji on behalf of Gouhar Aman, the ruler of Yasin and Gilgit. He also crossed the Indus at Sai and arranged for a Thanna at Jalkôt, but the Sai country was subject to Gouhar Aman who was residing at Gilgit. When he heard of the encroachments of Kashmir he sent off men to Dareyl and Tangîr, asking these tribes to come down on the Sikhs by the mountain paths near Bunji, whilst he would take the road along the Indus and attack Sai. He stated that as he and they were Sunnis, a Jihád [religious war] on the Sikhs became their common duty. 5,000 young men from Dareyl and Tangîr at once collected and came down to Bunji in 10 days. Gouhar Aman with 3,000 Gilgiti horse and 2,000 coolies, fell on Sái at 2 o'clock in the afternoon of the day on which the mountaineers reached in the morning. The following Yaghistani Chiefs came: From Dareyl—Kalashmir, Lala Khan Izzetti, Bira Khan, Muhammad Khan, Shaithing, Jaldár; from Tangir—Khairulla, Mansûr, Rustami, Nayûn.

The only son of Gouhar Aman who came was Mulk Aman—Gouhar Aman himself being detained at Minôr by illness. The following also came: From Nómal 200 men, from Bhagrôt 2,000 (!!), from Sakwal 100, and from Minôr 200. These men carried loads of provisions and ammunition. They reached the Niludár range on that day, one kos from the Sai District. Thence preparations were made for an attack—the Sikhs having 8,000 men—the battle began at Chakarkôt which is three kôs from the Indus. There is a field there under cultivation where the fight began. It was summer. The Sikhs had got into the Chakarkôt Fort which was surrounded by the Gilgitis. Mulk Aman dashed into it with his horsemen. The Chakarkoti villagers facilitated their entry and opened the gates for him. The fight lasted all day and night within and without the Fort. The Sikhs were defeated; most were killed fighting and some jumped off the walls and were dashed to pieces. 100 only escaped crossing the river [Indus] back to Bunji. Gouhar Aman only lost 60 horsemen and 40 Dareylis and Tangiris, also Sirdar Muhammad Khan, a Shin of Darêl. Mulk Aman did not cross over to Bunji and dismissed the mountaineers, telling them, however, to be in readiness for renewed fighting. He then returned to Gilgit. A curious circumstance occurred with two Sikhs who were taken away as prisoners by the Dareylis. In taking them over the Jámu rocks,* which on account of their difficulty, we call "ákho" (Atsho?),

[* The stones are so loosely embedded in sandy soil, that treading on or catching hold of one, often brings down an avalanche of stones. When the path is narrow and a river flows beneath, it is, generally, impossible to escape. Stones are often placed in such a way as to cause avalanches to come on the invader who steps on them.]

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one fell into the Indus and was never again seen, whilst the other slipped down and rose again to the surface—an event never known to occur with any one who falls into the Indus at that place where it is very rapid. He, however, made his way over to Bunji, and just as he was reaching it, a stone fell on his head and he was drowned. 173

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A year had scarcely elapsed after the battle of Chakarkôt, when, in the spring, about 20,000 Kashmir troops with the former General came to Astor. He sent a letter of defiance to Gauhar Aman, challenging him to do his worst, to assemble the mountaineers and to meet him on an open plain. Gauhar Aman at once told the mountaineers that they should quietly get into Jalkot (Sai District) by way of the valley of Kámberi, over the mountain Hudurga, to the village Kirinjot, and get out by the mountains of Puhût. This was done. Gauhar Aman again fell ill at Minôr. His son just got there in time to meet the Sikhs (10,000 in number) near the Niludar, the mountain ridge which is between Gilgit and Sai. It was night, and so both armies encamped; in the morning the fight began. 7,000 Dareylis and Tangiris had come under Jeldar, and Lala Khan of Gaya in Dareyl and Izzetí, Pátsha Khan of Phogutsh of Dareyl—also Matshar Khan of Samagiál—Bitori, Kalashmir of another Samagial, Kusuti of Manekyál, Arzennu of Dareyl—Rústami, Kâmi of Tangir, Muhammad Mir, Adab Shah of Gali, Khairulla of Jagôt—Karim, Moya Shah, Mawêshi, Matti of the Deyámur village—Merdumi of Lúrak—Akbaro of Sheikho—[2,000 came from Tangir, 5,000 from Dareyl]. Gouhar Aman's son had 3,000 infantry and 6,000 horsemen. The Sikhs were on the roads below the mountains, whilst the Yaghistanis were firing from the tops. The Sikhs necessarily wasted their shot in such an encounter, whilst the mountaineers had it all their own way. This lasted the whole day. All (10,000 !!) were destroyed—only one sepoy escaped to Bunji to tell the news to the other half of the army. The General was not present in this as in the Chakarkôt battles, but stayed at Bunji. The Yaghis only lost 2 men, one from Phúgutsh and the other from Samagial, viz.: Shahbaz, also called "Osmin," and Uzet Shah. The mountaineers then accompanied the victorious army back to Minôr and Gilgit, where they consulted regarding the future safety from the Sikhs. Gauhar Aman thought that the Gilgit Fort could not stand a siege and that it should therefore be strengthened and the walls made higher. This view was shared by the mountaineers who looked upon Gilgit as their centre; so they all set to work to improve the fort and raised it twenty yards in height and gave six yards of depth to the walls. Bullocks were constantly treading down the stones as the walls were being raised. The Zamindars also helped. The Mountaineers assisted and were fed during the month that it took to strengthen the place. Then all left, when Gauhar Aman fell very ill. He sent Mulk Aman, with 5,000 horsemen against Yasin to fight Mahtar and A'smat Shah, sons of Suleyman Shah, descendants of Pátsha (?), Shins. They came there on the fourth day and surrounded the place. Mahtar would not fight, and surrendered on the tenth day, saying that they all

173 came from one stock and were subjects to Gauhar Aman. A'smat Shah fled to Swat. Mahtar paid his respects with 1,000 young men and was apparently received in a friendly manner by Mulk Aman, who said he wanted to talk to him privately. There is a hall for the princes 100 yards from the Fort, and to this he led Mahtar and after a conversation of two hours struck off his head. Then he came out and killed 20 of Mahtar's relatives and friends. The rest he put into the Fort, as they were merely Zamindars. He then asked Gauhar Aman to come to Yasin with his whole family. On the good news reaching him he assembled the Gilgitis and told them that, as his illness was sure to carry him off, he wanted to be buried in his own country where also his ancestors reposed. In reality, he wanted to marry the widow of Mahtar. When he came near Yasin, some one told him that his son had married the widow. This rendered him furious and made him think of killing his son. In this state of mind he reached Yasin, where he said nothing but ascertained that the widow had been married eight days ago. He then threw Mulk Aman into a prison which was at the top of the highest tower of the Yasin fort and ordered that he should not receive sufficient food. The woman was also placed under surveillance. He left Ghulam as Wazir of Gilgit. Gauhar Aman remained ill for a year, being unable to move and one side being shrivelled up. When he felt his death nigh, he released Mulk Aman and made the woman over to him. A few days after he died and Mulk Aman had accomplished the funeral rites, he ascended the throne. When Isa Baghdûr [Isa Bahádur] and the fugitive A'smat Shah heard this in Swat, they rejoiced as they did not think that Mulk Aman was a hero like his father. Isa Bahadur of Sher Kila' had also fled to Swat having heard of the defeat of the Sikhs and being afraid of being dispossessed by Gauhar Aman—an idea which was confirmed by Akbar Aman, the brother on the father's side of Gauhar Aman—(Isa Bahadur and Akbar were cousins, sons of two sisters) (Isa Bahadur and Gauhar Amán were tarburs تربور, namely brothers' children). There is a road from Swat to Yasin which is much used and is near. Mulk Aman, wishing to conquer other countries, enquired who had caused Isa Bahadur's flight and offered a reward for the information. Hayátulla, a servant of Gauhar Amán, told him a month after about his uncle being the cause, as they were related on the women's side (the stronger tie; being related on the father's side is not a strong bond wherever polygamy is common). This convinced Mulk Aman, for having taken the throne from his uncle to whom it by right belonged, he always felt suspicious of him. However, he kept his own counsel, when one day he invited Akbar Aman to go out shooting with him. They went about one kôs from the Yasin fort, where a fine plain comes in view. Mulk Aman advised all retainers to get down from their horses as he wanted to rest a little and then start the game which would come in sight in that place. This they did not do, so he jumped from his horse, pretending that he saw game in different directions and ran after it. Then Akbar Aman also got down from his horse. He had scarcely moved about for a few yards, when a ball, fired by Mulk Aman, struck him dead. Mulk Aman then returned to govern in peace of mind. This news Isa Bahadur had also heard in

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Swat. What with wishing to revenge Akbar and thinking of the confusion which would be sure to follow the discord of the brothers of Mulk Aman (Mir Wali, Pahlivan, etc.) he and Asmár got ready and came back—but I don't know whether he came *via* Kandiá [a hitherto unexplored District, referred to elsewhere] or by what road. Anyhow he appeared at Sai with the 20 followers whom he had taken with him from Sher Kila' on his flight. There he found Sultan, the ex-Wazir of Pohordu Shah, a descendant of the Queen Johari (Jowâri—*vide* 1st Song, page 22) who in ancient times was the ruler of Sai and whose descendants had fled from Gauhar Aman into the hills. When Gauhar Aman died, all these fugitives came back and so Sultan turned up at Sai. When Isa and Asmat met him they contracted an alliance by oath and went together to Jammu by way of Astor in order to offer their services to the Maharajah. Indeed, they offered their allegiance, if he would help them with troops. The Maharajah made them swear on the Koran, because he said, "your religious bigotry may induce you to turn on me and induce you to be again friends with Mulk Aman. Besides, you all belong to one family and I alone shall be the loser." Then they all agreed and he made them swear on the Koran, after getting them to wash themselves first; "that they would never ally themselves or be subject to any one but the Maharaja and consult nobody's interests but his." The three swore most solemnly and assured H. H. that he need not be under any anxiety in future regarding his army and their own movements. They then asked leave in order to avail themselves of the dissensions of the brothers and prevent their becoming friends again. Then H. H. sent 6,000 infantry and 4 guns (mule-batteries) with Isa, Sultan and Asmat—Rs. 200 cash were given to Isa and a dress of honour; Rs. 100 and a gun to Sultan and Rs. 120 and a horse to Asmat Shah. The Maharaja recommended them always to keep the garrisons at Astor and Bunji, which were each 5,000 strong, at half their strength and to take the rest in order to prevent surprises and the loss of places which were difficult to acquire and to reduce to taxation. He thus allowed them to take 11,000 troops with them in all—*viz.* 6,000 men whom he sent direct and 5,000 from the garrisons of Astor and Bunji. Thus they started with the General and the Jítan Sahib (Adjutant ?) for Astor. There they remained a month to see whether the roads ahead were safe. They sent a Kashmiri, called Abdulla, into Yaghistan, *via* Sai, Minôr, Gilgit, Yasin, Dareyl, Tangir, Hunza, Nagyr, etc., to enquire what the tribes were doing and going to do. He went to Gilgit and instead of fulfilling his mission himself, he sent Norôz, a Zemindar and a subject of Mulk Aman, who, of course, went to Yasin and told Mulk Aman all he had heard from Abdulla and that Isa and his allies were advancing. On his return he told Abdulla that he had seen the tribes, that they had no idea that anything was impending and that Isa might advance with safety at once. Abdulla returned to Astor, whilst Mulk Aman summoned the Darêl and Tangir tribes, saying that unless they fought now they would lose their country. He also sent a messenger to Ghazanfar, Raja of Hunza and one to Shah Murad, Wazir of Nagyr (?) telling them to forget their enmity with him in the advance of a

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173 common foe to their country and religion (although the people of Hunza and Nagyr are Shiahs, necessity made Mulk Aman, a Sunni, call them Mussulmans) and asking them to meet him with their young men at Gilgit. Ghazanfar promised to come on the ninth day and asked him to go ahead. Mulk Aman, however, waited nine days and when nobody came, he advanced with the friendly hill tribes of Darêl and Tangir to Gilgit. Isa Bahadur and his allies, altogether 9,500 men, started from Astor, 2,500 soldiers joined them at Bunji and they all advanced to within the distance of one kôs from the Gilgit Fort, which they surrounded. Wazir Zoraveru commanded in this war on the part of the Sikhs—there were also Sirdar Muhammad Khan of Swat, the Sirdar Jitani (Adjutant) and others whose names I forget. On behalf of the tribes there were: (1) from DAREYL: Lalá Khan, Jeldár Bura Khan of Gayá—with 1,000 Zemindars;—Izzeti and Muhammad Khan of Phugotsh with 700 Zemindars—Matshar Khan and Mahman from Karini (lower) Samegial with 1,000 men—Mirza Khan and Kalashmir from Upper Samegial and 1,000 men—Kasûti from Karini Manikyal with 1,000 men—Hamza Khan and Arzennu from Upper Manikyal and 900 men—Bitori of Yatsho and 40 men—Suryó from Jutyal and 60 men—Tubyó and Syad Amir of Dudishal and 30 men—altogether 5,846 from Dareyl. (2) from TANGIR: Mardumi (is still alive), Talipu of Lurak and 40 men—Moza Shah and Maweshi (still alive) of Diyamar and 400 men—Khairulla and Mansur (still alive) of Julkôt and 140 Zemindars—Adab Shah and Mansur (still alive), of Gali and 60 men,—Néyo and Rustam Khan of Kami (still alive) and 400 men—Multan of Korgah (still alive) and 60 men—Akbaru of Sheikho and 40 men—altogether 1,153 men and Chiefs. With Mulk Aman there came from YASIN: his brother Mir Vali Khan, the Wazirs Rahmat and Nasir—Hayatalla, Habib—Padisha Mia, Balhi, Syad Khan (of Swat) with 100 Pathans—Muhammad Hussain, a great Chief of Yasin and 10,000 men, horse and foot, from Yasin and friendly countries.

At the dictation of Pehliwan, son of the sister of Aman-ul-Mulk, ruler of Chitral or little Kashghár, a messenger of the name Balli—was sent to Chitrál, saying that Hunza and Nagyr had broken their promise and that, now that their father was dead, all his enemies had assembled to destroy them, 11,000 infidels, described as اعتبار نوکرہ ہی نابکار کافر, or useless unbelievers and perfidious Dogras, had already surrounded Gilgit with the help of faithless Isa, the fugitive Asmat and the traitor Sultan. "When we shall be dead, what is the use of you, a relative, striking your forehead with a stone (as a sign of grief)"? Balli taking forced marches reached Aman-ul-Mulk speedily, who, at once sent Lakhtar Khan, his nephew, son of Adam Khor (whom he had caused to be killed) with 8,000 men of sorts to Gilgit and wrote to promise further help, if Balli were sent again. Indeed it was said that Aman-ul-Mulk might come himself. So there advanced to the rescue of Gilgit the united forces of Mulk Aman and the auxiliaries from Chitrál. Mulk Aman then told the Dareylis and Tangiris to lay in ambush behind Parmas and Basin in the valley, as the Sikh troops were there. He himself at 6 o'clock in the evening went to attack these places. About 1,000 Sikhs were there, not suspecting any danger, in their

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tents. The attack was sudden and 120 were at once despatched to the lowest regions [of hell]; 100 Sikhs were captured. Then he called out to the young horsemen that having done so much they should attack the besiegers and that the infantry would follow them. He himself rode ahead, thereby inspiring his troops with courage. The enemy was attacked, but was now ready for them. A fierce struggle began and the Sikhs were forced on to the fortress with the loss of twenty youths and a loss of three Dareylis on our side, who had rashly followed the Sikhs into the fort. Then Mulk Aman halted in front of the fort and attacked it in the early morning and called out. "If you want to fight, well and good—if not, I will let you depart for Astor." Isa Bahadur replied: "We will certainly not do so till we uproot the foundations of your houses." Saying this, he fired his musket and killed Hayatulla (who had been the cause of his uncle's death). Then volleys were exchanged. So the fight lasted for a month, during the day—Mulk Aman retiring to a short distance at night—the Sikhs, however, picking off stragglers at night also. On the 27th day after the siege, the Raja of Hunza reached with 12,000 soldiers, but did not join the fight. 6,000 soldiers, in addition to the 8,000 already sent, also came from Chitrál who, at once, assisted in the siege. There was plenty of wheat which had been cut and heaped up by the Gilgit Zemindars who had fled at the approach of the Sikhs. The soldiers of Aman-ul-Mulk would take the sheaves, crush them with stones and boil them in water. Food was taken at night. Three days later, when the besiegers still held out, the Chitrál forces thought of returning. On the last day, Makhsat, a servant of Asmat Shah, renowned all over Yaghistan as an incomparable hero, came out of the fort with sword and buckler and called out. "Is there any one who will fight [me] the mountain eating lion?" Then Balli, the servant of Mulk-Aman, replied: "Come out and fight with me in the open space, for brave men do not boast." So he, snatching a sword and shield, met him. After boasts and insults on both sides, they closed; but Makhsat's sword could only find Balli's shield to strike, whilst Balli, in protecting himself always found an exposed part of Makhsat to hit. At last Balli struck a blow which not only cut through Makhsat's shield, but falling on his right shoulder caused the sword to pass out on his left side, thus dividing the body into two pieces. On seeing this, Mulk Aman considered that a sufficient victory had been gained and passed on to Yasin, accompanied by the Allies. Of the prisoners he had captured at Barmas, in order to wreak his revenge, having been disappointed in taking the Gilgit fort, he selected twenty four of the officers and ordered them to be executed at Kuffarkót, four kós from Gilgit near the Indus. This was accordingly done by some men in Lakhtar Khan, the Chitrál General's army. When their souls had reached the angels of Hell, Mulk Aman ordered the rest also to be killed, for, he said, these infidels have made martyrs of many of our friends and countrymen. Lakhtar Khan interposed on the ground that they were helpless, now that their officers were dead, and made a claim to carry them off himself, as a satisfaction for the losses of his army. "I want," he said, "to bring them to my country and sell them for red gold to the Tájiks. Thus I shall obtain compensation for the blood of the martyrs that has

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• 173 been shed and they will be punished by being sold from place to place by the Tájiks." Then Mulk Aman conferred the desired present on Lakhtar Khan, but kept one (the only officer who was spared) who was called "Commandán Bahádur" and presented him to Jaldár Khan of Gayá (Daroyl), as many martyrs [so called because they were Muhammadans, who had been killed in the war with the "infidel" Dogras] had fallen from that District. When the troops had gone back for another kós (from Kuffírkót) to a place called Serga—a very deep valley—Jaldár Khan told the "Commandán" to come near him, as he was in his charge. He caught hold of his hand and led him along. He then noticed a talisman round the Sikh's neck and wanted to snatch it away, forgetting that he was exposing himself to an attack by the movement. The "Commandan" saw a sword hanging on Jaldár's shoulder, so he let Jaldár take his talisman and drawing the sword struck off his head. When the Daroylis saw the death of their chief, they rushed upon the murderer and secured him. [illegible] death, the people of Gayá (Jaldár's village) advised his arms and legs being tied to four horses and his body being torn to pieces by the horses being set off at a gallop. This proposal was not favourably received by Khoshál Khan, the brother of Jaldár. The people of Sumegál suggested that his tongue should be torn out with red-hot pincers, then to flay him alive, cover his body afterwards with salt and pepper and finally to burn him and make him over to the ruler of Jahannam [Hell]. This suggestion being favoured by Khoshál Khan, it was ordered to be carried out. Thus the "Commandán Bahádur" died. The Daroylis then rushed on his ashes and half-burnt flesh and taking a handful, secured it in their clothes as a reminiscence of the event. I have mentioned this affair at length, because Jaldár was a very celebrated man for his hospitality, eloquence, good manners and administrative capacity. Rich and poor obeyed him, for he was wise and his death was a great advantage to the Sikhs.

Mulk Aman set out for Yasin, as I have said, and dismissed the Yaghistanis. Lakhtar Khan also asked for his leave through Pahliwan, Mulk Aman's brother and offered to let the army remain if he himself was allowed to go. This was permitted and the army remained with Pahliwan, his mother's brother (a sister of Adamkhor of Chitrál was Gauhar-Aman's wife and Gauhar Aman's sister was Adamkhor's wife). The following is the list of the chiefs killed before Gilgit: [The Sikhs lost 201 killed, wounded and prisoners.] Wazirs Nusseir and Hayatulla of Yasin; Jaldár Khan of Gayá (Daroyl); Tallpu of Tangir; Béra Khan of Gayo; Miran Khan of Hunzá Samagál; Sirdar of Hunzá Samagál; and Padshah Mir of Yasin.

*Daroyl* lost 103 Zemindars; *Tangir* 101 men; *Gakuch* [or *Galdésh*] 50; *Tildir*, 40; *Skardu* 32; *Shadoyál* 30; *Gulaphár* 44. Mulk Aman lost 160 of his retainers; (altogether 336 of his subjects.) The Chitrális lost 410, altogether 1,090 were killed on our side. [For a more chronological account of the conquest of Gilgit vide "Chronological History of Dardistan," pages 70-75.

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## III.—WAR ON YASIN AND THE MASSACRE OF ITS INHABITANTS. [1860]

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When Lakhtar Khan informed the ruler of Chitrál of all that had occurred, Aman-ul-Mulk sent a messenger to the ruler of Yasin with the advice to fortify Gakuch, lest that too should be lost by him and he should be blamed for not advising him in time. He also thought that the Sikhs would not advance before they had strengthened their hold on Gilgit. Therefore he asked for his army to be sent back; next year he promised to send a larger force, as then an attack from the Sikhs might be possible. Mulk Aman delayed the messenger for ten days, but sent Sirdar Mastaúj, son of General Hayat-ulla of Yasin, with the Chitrál army to Aman-ul-Mulk. They were 3,880 horse; 7,500 foot and 10 mules with ammunition. Mulk Aman then remained at Yasin, feeling quite safe and established a Thanna of five men at Gakuch, one day's march from Yasin, in order to secure the country and enquire from travellers and Zemindars about the movements of the Sikhs. He advised them to treat informants well and let him know in time how Aman-ul-Mulk's warning should come true. The outpost kept a good look-out, entertained travellers and daily sent in news of the state of affairs. Five months afterwards Wazir Zorawera of Kashmir sent Wazir Mokhtár with twenty young men to Gakuch to surprise the Thanna at night, and establish themselves as an outpost and intercept all travellers from or to Yasin. He also sent after them Sahíb, a Kashmiri, with ten Hindu Sipahis and Attai, Kashmiri, with ten Muhammadan Sipahis, and ordered Attai to establish himself at 100 yards above Gakuch and Sahíb at the same distance below Gakuch and intercept the roads. Three days afterwards, Zorawera, Isa Bahadur, Ghulam Haydar, Mirza Wazir, Bagdádar Shah, Zobrab Khan, Asmat Shah and Saif Ali, the Commandant, with 9,000 infantry and 3,000 cavalry, advanced on Gakuch. We must now leave them on the road and see what the surprise party is doing. They came there shortly after mid-night, surrounded the Thanna and captured the five men. Mukhtár then established himself as Thannadar and Attai and Sahíb took up their appointed posts and captured all travellers of whatever age and sex, sending them in to the Thanna; in all, three women, four children, two foreign youths and one Yasini were captured. When the army came to Gakuch, Zorawera left the Thanna as it was, and advanced the same day without stopping, so as to prevent all notice of his march reaching Yasin before he himself arrived, marching all night, and at about 4 o'clock came to Chantigar, a village, about twenty nine kós from Yasin. Accidentally, Muhammad Hussain, a Sayad, had gone out hunting that day. His horse roaring without any apparent cause he looked round and saw clouds of dust at Chantigar. He, at once, suspected what was taking place, galloped back to Yasin and called out before Mulk Aman's house: "Why are you sitting at your ease? the enemy is on you—now do anything if you can." Mulk Aman at once got his horses saddled and fled with his family over the mountains in the direction of Chitrál. When the army came near Yasin, Isa Bahadur, who knew the country, ordered it to be divided into three corps, one of

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173 which marched straight on Yasin—the second to go to the right of Yasin by the village of Martal and the third to go to the left of the place, so that the inhabitants should not be able to escape. When the Sikhs entered Yasin with Asmat Khan preceding them (who got all his friends and relatives out of the way) acts of oppression occurred which I have heard related by the people of Kholi and which have never been surpassed by any nation of infidels. In traditions much is told, but all is nothing compared with the following atrocities which surpass the doings of demons, jins and witches. We, say the Kholi informants, with our own sinful eyes saw these ferocities practised by Mussulmans on Mussulmans. That blood thirsty Kafir, Isa Bahadur, ordered the houses to be entered and all the inhabitants, without regard to sex or age, to be killed. We swear that Isa Bahadur descended from his horse and distinctly ordered the soldiers to snatch the babes from their mothers' arms and kill them, so that his heart might be set at ease. He then put one knee on the ground, putting his hands on his knees and waiting for the babes. As they were brought to him, he put one of their small legs under his foot and tore the other off with his hand. Even the Sikh soldiery could not bear looking on this spectacle. However, the accursed Shiah,* (should, subhagah...) Sunni) kept on tearing them to pieces. The slaughter lasted five days and nights. The blood of the victims flowed in streams through the roads: there is not a word of exaggeration in all this. After these dreadful five days were over, Zorawera sent for Asmat Shah and enquired after his relatives, whom he had put in safety. They were brought forward and Yasin committed to their charge, but what was left of Yasin!?* Thus 2,000 men, women, and children above ten years of age and a countless number of infants and babes became martyrs at the hands of the bloody Sikhs—3,000 persons (chiefly women) a very few children as also a few old men were kept as prisoners and brought in three days to Gilgit, Zorawera being elated with excessive joy which he manifested in various ways *en route*. When he came to Gilgit, Isa Bahadur and Asmat Shah, selecting 1,000 of the most beautiful women, took them to Jammu with 3,000 soldiers. They were so delighted that they took double marches in order to be early with their good news. At a public assembly at Jammu, these scoundrels narrated, with much boasting and eloquence, their own achievements and those of the Sikhs and spoke with the loud tone in which victories are reported.

When they had finished, the Maharaja asked them whether their hearts were pleased with all these doings. Isa Bahadur said that all his heart's desire had not been accomplished, though he certainly had experienced a slight satisfaction in the fate of the people of Yasin, who had been his enemies in the times of Gauhar Aman. "God be praised," he said, "that I have lived to revenge myself on them." The Maharaja enquired what else there remained to afford him complete satisfaction. "Perhaps," he said, "I may be able to meet your views." Isa Bahadur replied. "Alas,

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* Here my informant, himself a Sunni Mussulman and always calling his Shiah co-religionists Kafirs, was raving with indignation against the orthodox Sunnis, Isa and Asmat and the Sunni soldiers of Kashmir, for murdering the Shiahs of Yasin. He ascribed the atrocities of the Sikhs entirely to the orders of the ex-fugitives.

Malik Aman with all his family has escaped unhurt to Chitral! I should have liked to have treated him as the Commandant Sahib who killed Jubbir was treated, and to have taken his wife for myself and to have killed his children, as I did the infants of Yasin and, moreover, to burn them. Then alone will my heart be at ease. However, in consequence of Your Highness's good fortune, much has been done. If your shadow only continues to protect me, I may, some day, be able to have my heart's desire on Malik Aman." The Maharaja then bestowed on him a splendid and complete dress of honour, a horse and Rs. 500. He also gave Rs. 100, a dress and a horse to Aowat Shah. He finally placed the 3,000 soldiers whom he had brought under his command and made him Governor of Sher Kila (where he is still). Ibn Bahadur, after the usual dispensatory forms of politeness used at oriental Courts, suggested that, in the midst of Yaghistan, he would not be able to hold his own even with 30,000 soldiers, unless the Maharaja placed Fakhrun, the son of the sister of Aman-ul-Mulk at the head of the Government of Yasin even without troops, so to lend all the prestige of Aman-ul-Mulk on his side. At last, the Lord of Srinagar said that he agreed to it, if Ibn Bahadur could manage to get Fakhrun appointed to Yasin, a matter which, naturally, was out of his own control. Ibn Bahadur then asked for troops, not against Chitral, whose interests would now be conciliated, but against the Darwyis and the other hill tribes. So the Maharaja gave him the troops, warning him at the same time to be on his guard against Fakhrun tampering with his troops and so causing a general revolt against the Maharaja's authority.

His Highness then ordered Aowat Shah to go to Yasin in order to keep a watch on the movements of Fakhrun and to inform Wazir Zaowarra of all that was going on. Aowat Shah feared that his life would not be safe at Yasin and wished for some other employment. The Maharaja then said his salary should be Rs. 40 per mensem* and he should go with Ibn Bahadur, as Thanadar of Gakkhuh. Ibn Bahadur, however, thought that it could not be done and that it would be better to send him to Skardu. This was agreed to and the two got ready to depart. The Maharaja advised him to take the 2,000 prisoners left at Gilgit back with him to Sher Kila, so that the place might be well populated, a plan that would not only give him more income from the produce of fields but provide him with assistance against an enemy. "Listen," he added, "your first wife at Gilgit, (as a hostage, no doubt, for Ian's fidelity to the Maharaja) and take your second wife and her children with you to Skardu." So they returned to Gilgit, Aowat Shah setting up with his family at Skardu, where he is still and receives his pay. Ibn Bahadur also settled at Skardu in the manner suggested by the Maharaja. He then sent Dardar Shah, a Zamindar of Gulmutti, eight kos from Skardu, to Aman-ul-Mulk at Chitral asking him

* I met Lehna Singh, a relative of the Maharaja, in 1890 in command of the Sut forces, who had only Rs. 20 per mensem, with unlimited liberty, however, to make as much tension out of the people, as he could. But as the system is, the dress on the rulers and the ruled is not so green, under General methods, as under a highly paid European scientific [illegible] and the mismanagement of Kashmir was far less oppressive and less injurious to the Empire than the present "good", management through British officers.

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to appoint Fakiroo as Governor of Tasin, who would be quite safe there. Dasher Shi was sore because he knew the roads and had often gone to Chimbi. He reached the place in seven days. Amara-el-Mulk replied that he would not send Fakiroo, unless Ina Bahadur also agreed to Min Yusi and Wazir Rahman. He gave Dasher Shi a parting present of a gun, sword and horse. Dasher Shi told Ina Bahadur of the result of his mission. Ina at once set off for Gilgit to consult with Zuvenara. He represented to him that unless Amara-el-Mulk was allowed to have his way, he himself would not hold his own at Shin Kiu. Zuvenara, upon this, gave him full permission to act as he liked, taking the responsibility on his own shoulders in the event of the Maharaja asking any questions, as the only means of securing some peace. Ina then again despatched Dasher Shi to all haste, who reached Chimbi in five days, with the message that Amara-el-Mulk should do him the favour of sending the three men he had suggested. Amara-el-Mulk entertained Dasher Shi for twenty days, during which time he [illegible] some young men and sent them to Tasin with Fakiroo, Min Yusi and Rahman. He made them take an oath on the Koran that they would never conspire against each other, "for, if you do, you will fall an easy prey to Ina Bahadur." When they reached Tasin, they sent on Dasher Shi to Ina Bahadur. The first thing they did was to get the fugitive Tasinis back to their country which they ruled as in former days. Ina Bahadur was glad at this and gave eight tolahs of gold to the messenger.*

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## IV.—WAR WITH NAGYE AND HUNZA. [illegible]

It is now nine years since these wars have taken place or two years after the conclusion of the war with Tasin. The Maharaja wrote to Zuvenara that after all what he wanted to conquer were the countries of Nagye and Hoona, as there was no profit to be gained from Gilgit and Yaghistan, whence hillsmen, he said, "we have only reaped stony districts and low ill men." [In reality, Gilgit and Yagin are fertile, whilst Hoona is "stony"]. Zuvenara at once set out for Nilmal, which is twelve kos from Gilgit in the direction of Nagye and sent Mahabir Khan of Punial and Salam Wazir of the Jaglots, Amirullahs and Safi Ali, Commandant, with 8,000 infantry. Zuvenara himself remained at Nilmal in order to facilitate communications and bring up help, if necessary. The army advanced next day to Chagarli, Gayuk and Skin, of which the latter is in Nagye and the former in Hoona

* The Chitt people from whom the Amir heard the account of the massacre were the merchants who had come to Gilgit, as is their custom, to sell goats, etc., and had there been arrested and taken along to Tasin by Ina Bahadur, in order to prevent their spreading the news of the impending crush. There were also eight men from Gilgit and five from Punial. The following were the Chitt with the merchants:- Ishan, Kali, Dhum, Jan, Dja-Shina of Mulmin in Kali (two sons from Kali), Amir Shah, Gamu, Dashan Khan, Sardar, Gulbin (Kashmir), Pajara, Lala, Shaghla Hidda, Gan, Pan, Chandra (Kashmiri), Ashadi, Kala, Sultan Shah, Bibi, Mohammad, Fatiha, Fatimulla of Kali, Baira Khan, and Bala Shah, two Persa Soldiers (Shah, Sardar of Chitt), a Shia, with seven Gamukaris. [illegible] with my informant, have also heard a Kam Shah, Amara who was not present, but who sorrows deeply for the occurrence. (The questions raised are fully confirmed by Mr. Hayward's account, quoted elsewhere, and by what I saw and [illegible] in 1889. Mr. Hayward was [illegible] the time of the massacre.)

## V.—WAR WITH DARAYL [YAGHISTAN] 1866.

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When Zoowoora saw that the Hill, or Yaghistan tribes kept quiet he thought it a good opportunity for attacking Darayl, which, he fancied, would fall easily. He appointed spies to bring to him any Darayls that might happen to visit Gilgit. Aziz, a Lambardar of Murkhut, came with one guest to Gilgit and when he had sold them, visited Zoowoora, who received him kindly and entertained him for two days. When he left, the Kashmir General asked him to remind Kalashmir that he had not sent the tribute of Darayl and Tangir, which had been promised two years ago and gave him an ultimatum of one month in which to come himself or send the tribute, otherwise Zoowoora would pay Kalashmir a visit with his army. Kalashmir replied that the Kashmirs had better come and take the tribute and that there was no occasion for his fellow-countrymen to take the least notice of the threat. When twenty days of the month had passed, two other messengers, one a Kashmiri, Keshan, residing at Khor in Chilas; the other, Rahim Nur of Shenigiah—both traders, happening to be at Gilgit, were sent to announce Zoowoora's immediate attack and to ask the Hill-men to prepare themselves, because, as Zoowoora said, "it is my custom to give my enemy notice three times." Kalashmir replied he did not care and sent day requested the tribes to assemble at Sassigiah—viz. the people of Tor, Shurkum, Shatiil, Sazin, Uroor—and of Tangir, Lorik, Dayamar, Shaltiko, Jalkot, Gult, Kamari, and Lungah. He even sent to the Kandia people for help, who, however, replied that their harvest was just getting ready and that Darayl was too far off. He also sent to Jaglot, Chilas Shadar, Tokit, Bunjer, and Gor. The Chilasis fairly refused on the grounds of being subjects of Kashmir and being helpless. Jaglot also did not come, as the native had reached there too late and the war was immediately impending. The rest all assembled at Sassigiah on the 10th day and were ...,000 in number; there were also 1,500 men from Darayl itself. The Chilas also started from Gilgit, on hearing which Kalashmir appointed four scouts at 10th of the following six posts: in the Kargil valley—at Kamri, Jalk—at Bun...r Pindar, fifteen kos off—at Gindak, at the same distance—at Sarigo, sixteen kos distance—and at Sassigiah, fifteen kos.

From Sassigiah the tribes marched over the Darayl-Sassiga mountain to the valley of Sarigo where they halted. Next morning at about 9 o'clock, after only a few had taken food, the heavens seemed to become dark. Looking round we saw a Darayli waving his dress on the Kamri hill-peak, which was a sign of the approach of the enemy. We all got ready and an hour afterwards the enemy came up, who had taken 1,000 men from Gilgit. A brother of Sassigiah, Kamri, who had fled about four years ago to Gilgit from his village in consequence of the enmity of another fellow-villager, Dadin, now showed the way to the Sikhs. When the forces reached Yaskuruk below Darayl-Sassiga on the Gilgit side, he asked Zoowoora to confide the guidance of the troops to him, as he alone knew the paths. Zoowoora consenting, Kamri divided the forces into three bodies; one under Colonel Mir Chand in the direction of the valley of Darayl, the second under Subha Shahpala to despatched to the Yaskuruk

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173 valley—whilst the third was forwarded with Zorawers to the Bariga valley—he himself going with the first column. We did not know these tricks and thought we had only to deal with the troops advancing on Bariga and rushed on them at once. The fight lasted till four in the afternoon. Accidentally, a Darrył looking in the direction of Jaddri-Jût, saw from that "grassy plain" such a cloud of dust arise that the sky was darkened and out of which troops emerged. The Manikiális, whose village is five kos from that plain, fled at once to defend their homes, as they thought the enemy threatened Manikiál. This was followed by the flight of the Sanegiális by the Darrył valley—an hour afterwards the people of Phugotsh, then the people of Gayú, also fled in the same direction. Now the fight ceased and night broke in. We remained at Bariga. The fugitives on reaching their villages, fled onwards with their families, some to Sazin, others to Tangír, others again to Shatiál. Yet we only lost five in killed and three in wounded—the losses of the Sikhs it is impossible to estimate. I alone counted twenty from where I stood. The Sikhs during the night surrounded us and cut off our retreat. At day-break, the fight was renewed and lasted till noon, when we discovered a mountain path for flight which we took and came to Sanegiál. The second day we lost nine men and the Sikhs thirty. The Sikhs remained for ten days at Jaddri-Jût and then advanced on Sanegiál via the District of Manikiál, of which they burnt two villages, Shiná Kot and Yashkand Kot, and killed the old women and children who had not been able to get away; four boys were found ill and also killed. Reaching Sanegiál, they found that we had fled on to Gayú. In that District the Sikhs also burnt two deserted villages, Dudú Kot and Dará Kot; they found, however, twelve fugitive women and children on roads and killed them. The Sikhs stayed at Sanegiál, where one of us had remained concealed at about a mile from the place. A fight took place with a loss of four on our side and twelve on the part of the Sikhs. [illegible] were not followed up to Gayú. The Sikhs returned to Manikiál where they remained ten days and indulged in eating the grapes which had become over-ripe and are very abundant in that District. Many died from diseases engendered by this over-indulgence, but the Sikh Sirdars spread a report that the tribes had scattered poison on the grapes. Winter also set in, and snow fell, as the Sikhs returned to Gilgit. *En route* snow-storms set in, which blinded some and frost others. The Sikhs lost in dead about [illegible] men. The fugitive villagers now returned to their homes and rebuilt the burnt down villages. Six months later, Kalashmir of Dudukin (Sangpal) and Dewan of Phugotsh and Surat of Kartsokot (Manikiál) and Bambú Sirdar of Bilúkin, (Manikiál) and Sirdar of Gayú and Nur Muhammed of Shardú started for Gilgit and offered allegiance to Zorawers. He replied; "Oh! Kalashmir, thou hast given me much trouble and inflicted much injury. Now I want a goat per annum from every two houses throughout Darrył." He then dismissed them with Khilats and now the tribute is regularly paid from those villages that I have named as being represented on that occasion by their Sirdars.

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It is necessary to say a few words about the treatment of those *Doulat Shâ.* who had assisted Kashmir. After Doulat Shâ had arranged matters with Chitrâl, Zoraweru appointed him over the yield of the gold washing of Bakrôt, Sakwâr, Jutial, Deyûr, Minôr, Nomal, and Gilgit. The mode of taxation on gold washings is as follows: the men work two months in spring and two months in autumn and have to pay Rs. 3, or 2 gold Rupees – about 5 Chilki Rupees, for each season per head. Taxes are also raised on the produce, viz., a third of the whole. Doulat Shâ received 10 Chilkis per mensem for that service. He went one autumn for the first time and brought back the taxes collected, which were sent to the Maharajah through Baghdur Shah. Six weeks later, some gold washers came to Gilgit to pay their respects to Zoraweru, who asked them whether they had had a bad season as the taxes paid had been small. The goldwashers said that it had been as good as usual: so Zoraweru, on referring to the accounts of the preceding year, found a difference of 5 tolas (about 60 Rupees). Doulat Shu was at once thrown into chains and sent to Jammu in charge of Ghulam Haidar and Mirza. The Maharajah sent him to the same place in which Sultan is confined and where both are now. In neither case was there an investigation. When Isa Bahadur heard of the imprisonment of men who had rendered such services as Sultan and Doulat Shu he came to Gilgit, where he found Ghulam Haidar and Mirza and took them to Jammu. They there interceded for the prisoners with the Maharajah and represented that brave and faithful men should not be punished with perpetual imprisonment, one of whom had conquered a country for His Highness, which the other had kept for Kashmir by his admirable arrangement with Chitrâl. The Maharajah told them to go about their own business. When they heard this, they left, but, in their correspondence during four years, they constantly urged the release of the prisoners on His Highness. Two years ago they again presented themselves at Jammu and represented that the years that Sultan and Doulat Shu had already passed in prison were a sufficient punishment. They conjured His Highness by his idol, but the Maharajah threatened to send them to keep company with the prisoners if they did not at once desist from their importunities.

When Isa Bahadur heard such words, he left the same night and galloped on without stopping, till he had got to Sher Kila. He still considers that he has been very discourteously treated by Kashmir and his correspondence with the Maharajah has ceased. I have heard him lament over the past. Ghulam Haidar and Mirza kept on for a whole month importuning His Highness, who resolved on imprisoning them, when they fortunately asked and obtained leave to go home to Gilgit. The three Chiefs have not visited Jammu since the affair which I have related.

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## PRESENT STATE OF MIR VALI.

A year and a half ago Mir Vali (who drugs himself with charas = a preparation of hemp) got offended with Pahlivan, (probably on account of a difference of opinion in re Hayward);* went to Kandiá (road described elsewhere) and to Manikiál [not the village so often referred to in the account of the Wars] on the borders of Swat. Thence he went to Tall, Ramta, Berahmar and then to Beikéy, the Akhûn of Swat, who asked him why he had come. Mir Vali said that Pahlivan had annoyed him and as the Akhun was a great Saint he had come to him, having no other friends. The Akhun entertained him for eight months, after which, on a Friday (when service takes place at noon instead of 2 P. M.) he told him to go back to Yasin, "for your heart's desire has been accomplished." Mir Vali at once started off on horseback, taking the bank of the Indus. On the third day he reached Ghorband; thence he went to Damtirey, Bilkái, Ranulia and Jajiál; there he crossed the river to Kái; thence to Palus, Gagréy Khwars (or in Gilgiti, Gabrégs), Shogobind (a place for pasture) Jaglôth, Tekkegá, Parbáh (a place for pasture) Latór, Sazín, Dareyl, viâ Gayá, Samegial (where he stayed a week in order to consult Mulk Aman, who was there) Manekial, the Matrêt valley (pasture place for Gujers), and finally to Yasin. There he was well received by Pahlivan who could not understand why he had left and now the brothers love each other more than before. The rule is in the hands of Mir Vali who keeps up friendly relations with the Dogras and would strengthen these relations still further were it not for fear of Aman-ul-mulk, who is a great enemy of the Maharajah and who has ordered him to have as little to do with them or Isa Bahadur as possible. [*Vide* note on next page.]

## MULK AMAN.

When Mulk Aman remembered his country, Yasin, he fell home-sick in Chitrál and begged Aman-ul-mulk to let him go and, if Aman-ul-mulk would assist him, he would fight the Sikhs or else die as a martyr. Aman-ul-mulk said that Mulk Aman could only do the latter, as he had no army left. "I advise you, he added, to go to Dareyl and ask the Maharajah's forgiveness, who may give you some appointment. Serve him, he said, as Isa Bahadur has done and you may be restored to the throne of your ancestors." Aman-ul-mulk said this in order to get rid of the importunities of Mulk Aman, who left for Samegial. Baghdur Shah and Kuweti, the Maharajah's agents, happened to be there and actually offered to intercede with the Maharajah on his behalf and to get him an appointment. Mulk Aman was delighted. The agents spoke in his favour to the Maharajah who cheerfully ordered him to present himself. They came to Samegial and brought Mulk Aman to Jammu. His Highness bestowed a dress of honour, a horse and Rs. 200 on him and a monthly salary of Rs. 100 for himself, Rs. 30 for his son and Rs. 30 for the rest of his family and requested him to live at Gilgit outside the fort. "Remain there for 7 years; afterwards I will give you Yasin." This Mulk Aman did and built a house about 100 yards from the fort. He did not, however, for two years

* I sent the Vakeel, Nasr Mahommed, (whom I had taken to Europe), by the little frequented Shigar route to find out the truth about Hayward's murder. His report is a strange and suggestive one, and will be published in my next volume. (See also pages 74, 75 and 105.)

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send for his family from Samegial where he had left them when he started for Jammu. When they came he continued serving Kashmir for four years more. Isa Bahadur, however, happened to tell Zoraweru last year (for Isa was the arch-enemy of Mulk Aman and feared his getting back to Yasin) that Mulk Aman intended to escape with his family to Chitrál, after which, as he had plotted with the Gilgitis, there would be a general revolt which would end in his sharing the Government of Yasin with Pahlivan. When Zoraweru heard this he consulted with Isa Bahadur, who advised him to seize Mulk Aman and send him and his family to Jammu at once, so as not to give him time to rouse the country. This pleased the Governor and a suitable hour was left to Isa's discretion for surrounding the house and bringing Mulk Aman and his family before Zoraweru. Isa Bahadur at once went and selected 400 young men whom he ordered to be in readiness at four in the afternoon. Accidentally a friend of Mulk Aman overheard the conversation between Zoraweru and Isa Bahadur and at once informed him of what was contemplated and of the arrangements made by Isa. The friend advised him to flee at once into the mountains. Mulk Aman, greatly astonished, went to his house and ordered his family to get ready to start. Just as his women were coming out of the house, he saw Isa Bahadur with his soldiers all round it. Mulk Aman drew his sword, ran a-muck among the troops and after killing a few soldiers managed to escape alone into the mountains in the direction of Dareyl.* However swiftly pursued he could not be found; the Sikhs returned from the mountain and took the family prisoners. Mulk Aman, descending on the other side of the mountain, came to Samegial. Isa Bahadur then presented the women and children as hostages to Zoraweru who forwarded them to Jammu, where they still remain. Shortly afterwards the Maharajah heard that Mulk Aman was perfectly innocent of any conspiracy and had been got out of the way by the calumny of Isa Bahadur, the enemy of the house of Gauhar Aman from which he had suffered. The Maharajah was very sorry at what had taken place and ordered Muhammad Khan of Swat to bring the brave and unfortunate man back from Samegial under liberal promises of rewards and appointments. The Swati started and told Mulk Aman that he was responsible that no treachery was intended. All was in vain; he insulted Muhammad Khan and raved about the loss of honour, etc., which he had suffered at the hands of the Maharajah. "If he makes me his greatest Sirdar he can not wipe out the stain of having taken away

* It has also been alleged that in order to get rid of two doubtful friends of the Maharajah, namely, Mir Vali and Mulk-Aman, and to make room for the more trusted Pehlivan, Aman-ul-Mulk, the ruler of Chitrál and supposed instigator of the murder of Hayward through the agency of Mir Vali of Yasin, wrote to the Maharajah to implicate Mulk Aman in the business. Immediately on his flight, his wife and son were temporarily imprisoned in the Fort of Gilgit. Pehlivan and Rahmat interceded for some of the servants, who were set free and sent on to Chitrál. Mir Vali found his way to Chitrál whose ruler had one of Mr. Hayward's guns, though the bulk of his property is said to have been recovered. There he was seen by Major Montgomery's Havildar, who reported that Mir Vali was lame from a kick by a horse. This however, does not seem to have prevented him from resuming the rule of Yasin in conjunction with Pehlivan or, if recent accounts are to be trusted, from turning his nominal suzerain, Aman-ul-Mulk, out of Chitrál. Mulk Aman also figured for a short time on the scene of the war with Aman-ul-Mulk and by the latest report, seems to have fled to Yarkand.

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173 my wife." Muhammad Khan returned to Jammu from his fruitless expedition and told the Maharajah, who was very sorry. Twenty eight days after Muhammad Khan's visit, Mulk Aman, considering himself unsafe, went to Harbenn, which is still Yaghistan [independent, wild]. Zoraweru then advised the Maharajah to send for him, as he had got among the Yaghis and might incite them to an attack on Gilgit. "Above all, make him satisfied." When the Maharajah read Zoraweru's letter, he again sent the Swati to Harbenn and told him to swear on the Koran, on his own behalf and that of His Highness, that it was all Isa's fault and that he would give Mulk Amán his revenge for the wrong suffered and allow him double his former salary. This Muhammad Khan did and saw Mulk Aman at Harbenn to whom he brought a shawl as a present from himself. He told him, in private, after "salâming" to him at a public meeting, all that he was charged to say and took an oath in attestation of the sincerity of his promises. Mulk Aman replied that he would not fall a victim to treachery and that if he said another word or came again he would certainly kill him. So Muhammad Khan left and again had to report his failure. "Only an army can bring him, he said, back from Harbenn." The Maharajah is hoping now that he will get tired of wandering about and come back of his own accord. During the last eight months he has sent nobody for him. Mulk Aman is very badly off and is now at Rimo (Dareyl) and I am quite sure that the Yaghistanis will never assist him. His brothers will not help him. His wife (Mahtar's widow) is now at Jammu and reports have spread about her conduct."

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In connexion with the Sazini's account, which in all particulars relating to the tribes is very trustworthy, may be read the following statements of S... S... of Kûner, on the borders of Kafiristan, now a Christian. He relates that he was once a Sepoy in the Maharajah's Army and started on one of the Gilgit expeditions [1860?] with 300 Affghans and 3,000 Dogras, etc., under the command of Samund Khan, Ata Muhammad, Badam Singh, Man Singh and Dula Singh. He believes that Wazir Pannu was with the forces. At any rate, the attack on Gilgit was mere child's play. The Kashmîr troops bombarded it for two or three days, but the Dards had no cannon with which to reply. Wahháb, the Wazir, looked out of one of the fort loopholes and was shot and so was a Bhishti. Wahháb's body was stripped and hung to a tree. S... S .. adds. "We were well entertained by the people who treated us to curds and we found grapes and wallnuts in abundance at Sher Kila'. The women of the country cooked our food, but our soldiers repayed the hospitality which they received by plundering and ill-treating the inhabitants. I remained behind, but when my company came back they told me that the Sikhs wanted to dig out the body of Gauhar Aman, but were prevented from doing so by their own Muhammadan comrades. We found caverns in the mountains which were filled with food for the use of the enemy. It is the custom of this people to heap up food in caverns to which the owners only know the way. After entrusting Sher Kila' (a fort as big as that of Gilgit and constructed of wooden beams and stone) to the administration of native partisans, we went to Gao-Kutch, where we found plenty of sport. Gauhar

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Aman used to sell captured Sepoys for hunting dogs." (This story is repeated from so many trustworthy quarters that it seems to deserve credence. I heard it from many at Gilgit in 1866. The kidnapping propensities of Gauhar Aman were great and one of my own retainers, a petty Chief, had been dragged off for sale, when he escaped by sliding down a mountain side. Yet the people of Gilgit preferred his rule to that of Kashmir and revolted in his favour, when oppressed by Santu Singh in 1852). "We had two Hindustani rebels of 1857 with us and there were also several with the petty Rajahs." [This important statement can be somewhat confirmed by me. What I understood to be the fourth Light Kashmir Cavalry was said to be almost entirely composed of rebels of 18[illegible]. I found many of the stations in charge of Swatis and numbers of soldiers of that race at Gilgit. One of the Maharajah's Sepoys, who came to see me, admitted that he was formerly at Hyderabad and then had joined the rebels.] 173

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I can also confirm the statements of the Sazini with regard to the atrocities committed in the War with Dareyl. In order to be able to report victories, men, said to be innocent of complicity in the war, were hanged and women were dragged into captivity in order to fill the Zananas of the Kashmir Sepoys. I saw the body of a tall, and powerfully built Dareyli, which had evidently been hacked about a good deal, suspended on a tree by the way-side. It was said to be the body of a man who was quietly returning to Sai, which had long been in the undisturbed occupation of the Maharajah. A little further on near Jaglôth [which is also in long-occupied territory] there is a bridge on one of the poles of which I saw the skeleton head of a Lumberdar of the place, said to be perfectly innocent of all participation in the war with Kashmir. The roofs of the houses in Gilgit had been blown off, and most of the inhabitants had fled into the mountains (*vide* "dance at Gilgit" page 36). On the other hand, dreadful stories were related of the retaliation of the Dard tribes. Sepoys had been sold by hundreds into Badakhshan, etc.; others had been used as fireworks and blown to atoms for the amusement of the Kunjûtis. Personally, I found the Dards pleasant enough and consider them to be superior in many respects to either Dogras or Pathans, but it is by no means improbable that they have been guilty of many of the atrocities which are laid to their charge. At the same time, it must be remembered that the wanton cruelties of the Massacre of Yasin (*vide* page 69) and the fact that their country was invaded by a stranger and an "infidel"—in defiance of treaty obligations—is some palliation for their conduct. The Kashmir troops, and more particularly the coolies sent with them, were also grossly neglected as regards food, clothing and shelter by their own authorities. It was said that out of 12,000 Kashmiris, impressed for the purpose of carrying loads, only 600 survived in the expedition of 1866. The roads were strewn with the skeletons of horses, etc. I saw men in the most emaciated condition and ready to eat "unlawful" food. Three Mussulmans in a dying condition whom I met below the "Acho" summit,* were

* This peak overlooks Bunji and the whole course of the Indus (with a sight of the Gilgit Valley) from its sudden southward bend at the Makpon-i-Shang-Rong, till it again bends westward beyond Chilás.

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ready to take a tin containing pork and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakím Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakím." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were liable to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleaned and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zoraweru, who was then on his Dureyl expedition, had saved his life.

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Since then, the Dards have made the acquaintance of diseases for which there was not even a name in 1866. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment, which are full of lessons for the impartial learner, are dying out. Industrial handicrafts, historical superstitions or reminiscences, national feasts which existed in 1866 exist no longer, and what exists now will soon vanish before the monotony of orthodox Muhammadanism and the vulgarity of so-called European civilization. "*Und der Götter bunt Gewimmel, Hat sogleich das stille Haus geleert.*" The fairies and prophetesses of Dardistan are silent, the Tham of Hunza no longer brings down rain, the family axes are broken, the genealogists have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. Worse than all for enquiry into ancient human history, the languages which contain the words of "*what once was*," are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hunza, where the oldest human speech still showed elementary processes of development. I fear that my attempt to commit, for the first time, to writing, in an adapted *Persian* character, the Khajuná language, has only been followed in a document of honour which the venerable Chief of Nagyr sent me some years ago. Already do some European writers call him and his people "ignorant" when their own ignorance is alone deserving of censure. I deeply regret that the friendship of so many Dard Chiefs for me has made them unsuspicious of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attracted the European adventurer to Dardistan by saying anything about Pliny's "*fertilissimi sunt auri Dardæ*," except in Khajuná Ethnographical Dialogues in the "Hunza-Nagyr Handbook," which exploiters were not likely to read. Now others have published the fact, but not the accompanying risks.

As Kandiá is learned, Nagyr pious, Chilás puritanical, and all true Dard tribes essentially peaceful and virtuously republican, so, no doubt, Hunza was the country of free love and of raiding, that had ceased in 1865, which are practically revived (see Appendix I.). I doubt, however, whether

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



the King of the Jinns, Dē.ūs and Peris himself appears, confesses that he is in your power and enquires your wishes —and so on.

I think it is a pure coincidence that where I have the term Balā it occurs usually in conjunction with horses. A groom and a horse—both later in my service—had a thrilling experience with a Balā which it would take too long to relate here, but the principle involved was elsewhere stated to me as follows: "If one mounts a horse at night and rides anywhere, then if the horse sees a Balā it will refuse to go forward. If at this moment the rider looks over the horse's head between its ears the Balā will be visible to him."

The more frivolous character of the Devil, Shaiṭān, is shown in the following: If in certain circumstances you can snatch the cap off the Devil's head and take refuge in a masjid and avoid his efforts to seize you by the seat of your trousers and go off with them, then if you put on the Devil's cap you wil be able to see him, but he will not be able to see you and others will not be able to see either you or him—a piquant if not very useful situation.

If these foreign—Arabic—names could be eliminated, as I confess I should like, I think it would be found that most of the bengs rendered innominate, would readily gain admittance to the ranks of the Chèch and the Dē.ūs.

## Dɛ.ū

The name Dē.ū, akin to the Sanskrit *dèva-*, may be regarded as a legitimate Ṣhiṇa word. At any rate, its source need not be sought in Islam or Islamic influence.

Dē.ūs play a prominent part in the folktales of the country as demons ogres, etc., usually of maleficent proclivities, but they also descend into legendary history. In the latter situation they probably represent a once locally dominant race which has died out or been absorbed. But that is probably only a later identification. Their origin must lie in or before the Folktale period which is presumably much

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



earlier. This, however, is not the place to deal with the Dē.ū of myth or legend. 776 [173]

The Dē.ū of to-day is a shadowy and illusive being, scarcely to be isolated from the group of Jinn-dē.ū-pēri. He is evidently not endowed in the popular consciousness with a very definite or vivid personality. Demonic possession is usually attributed to Jinns, but it is noteworthy that there is the expression *dēwē.i dakhal ṣḥātin*, denoting possession by a Dē.ū. [786]

We know something of the general habits of the Dē.ū, which they share with their supernatural colleagues the Jinns and Peris. For instance, I have the following note among others: "At the time when the mulberries are ripe people do not eat them at midday. They say that Dē.ūs and Peris throw people down (from the trees at that hour)."

It should be explained that people, especially children, climb into the trees to eat mulberries and other fruit, and that there are often accidents and broken limbs due to their falling down.

Again: "In summer-time Jinns, Dē.ūs, and Peris live in the open country. In autumn they come to inhabited places." And: "At the time when a woman has given birth they do not keep an adze close by in the house. If there is an adze at hand, and if it goes by night and opens the door and brings the Dē.ūs, Peris, and Rū.is into the house, then the woman suffers injury." Why adzes go and open the door is duly explained (cp. p. 529).

It is possible by the "concoction of magic" followed by other rites to make the Jinns, Dē.ūs, and Peris subject to one. There was a man known as the Chīlègi Saiyid living a few years ago, and probably still alive, who had achieved this. [789]

Such general facts could be multiplied, but I can recall no Ṣḥina account of any definite individual Dē.ū taking part in any actual exploit at the present day.

In Burushaski there is a word Pfūt (plural Pfūtū or Pfūtants) which is interpreted as Dē.ū or Jinn. [197]

## YĀTHINI.

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Adjacent to and on the southern side of Basin, a village about three miles west of Gilgit, there stands a cliff at the junction of the Kargah and Naupur nullahs. A large image of an erect Buddha has been sculptured on the rock-face, about 30 feet above the ground. It is without doubt a sculpture of ancient date and shows that the valley was once inhabited by a race professing Buddhism. The people call it "Yāthini" (giantess), and relate an interesting story about it. They say that she was the sister of Shri Badat, a King of Gilgit who was the descendant of giants. She lived on the said rock and, being a man-eater like her brother, was in the habit of killing and devouring half as many of the men as happened to pass by, leaving the other half unmolested. The princess continued this practice for a long period, to the great distress of the inhabitants, until a certain Danyal named Soglio, feeling the loss of so many people dear to his heart, devised a successful plan of murdering her in order to save his beloved countrymen. With the above design in his mind he set out for the place with a party of brave and bold men. Reaching the spot he burnt a small fire at the foot of the said rock, and his companions took their seat around it in a small circle. The Danyal, according to his usual custom, put some *chili* (juniper) leaves on the fire and inhaled its smoke. Thus driving himself into a state of ecstacy, he commenced dancing and singing some magic incantations, which were repeated by his companions. The Yāthini was elated at the prospect of more victims. As soon as she approached the Danyal he stepped forward and addressed her in a song, of which the following is a translation :—

"Have not you heard, O lovely princess, that your father has expired to-day?" Hearing this sad news, she struck her breast with her right hand. Soglio, who had with him some long iron nails, thrust one of them through her hand, as it lay on her breast, with such rapidity and strength that the nail penetrated her chest and went far into the rock behind. Soglio then sang another song, in which he sang as follows :—"Have not you heard, O charming princess, that your brother has also died to-day? On this she struck her second hand on her thigh. Soglio quickly pierced this with another sharp nail. The Yāthini was thus firmly fixed to the rock, and was unable to move, or to take revenge. The party was much delighted at this success of the Danyal who further turned her into a stone by his prayer, and even more delighted were the inhabitants when they heard of the good news. The unfortunate Soglio requested the people to bury him on his death near the Yāthini, as otherwise she would return to life and continue her cruelties. The people, who had now obtained their desire, held a private council to discuss the matter. They argued that no one could tell when and where Soglio would die, and whether they would be alive or able to procure his body at the time, should he die in some far-away country or by drowning in the river; in which case the Yāthini would recommence her practices with renewed ferocity. After a long debate they thought it best to assassinate Soglio at once. A man was appointed to accomplish the horrible task, which he did, and Soglio was at the same time buried close to the figure on the rock.

always nourished by human milk would certainly be better than that of an animal. 539
Coming to this conclusion, he gave orders that a tax of human children should be levied in future instead of sheep, and that their meat should always be served at his dinner. In this way he became a man-eater.

### The Capture of Gilgit by Skardu Chiefs; the Soul of Shri Badat and the "Talido" and "Nisalo" Ceremonies.

In the reign of Shri Badat, a Buddhist Chief of Gilgit, three princes named Khisrau, 173
Jamshed and Shamsher, the sons of Azur, a chief of Skardu, are said to have arrived at [341]
Danyore, a village situated about four miles east of Gilgit at the junction of the Gilgit and 776
Hunza rivers. They were the first Muhammadan chiefs who started from Skardu to conquer and subdue the hill States of Hunza, Nagar and Gilgit. They had succeeded in capturing the two former States, and it was now the turn of Gilgit to fall into their hands. The people relate an interesting story about their arrival and their obtaining possession of the fertile tract of Gilgit proper. They say the princes were born of fairies and arrived at Danyore flying on wings from the lofty mountains where the fairies live. One day they saw a wild cow grazing on the "Danyore Khoh," a hill at about two miles distant from the place they were sitting. The elder brothers, Khisrau and Jamshed, requested the younger, Shamsher, to shoot the cow with his bow and arrow. Shamsher out of respect for his elder brothers said that he could not shoot first, but he was overruled and compelled to carry out the request. He then took up his bow and arrow and aiming at the cow shot her with such dexterity that her body was pierced by the arrow. The Danyore people were much surprised to see this skill of Shamsher, and ran away noisily to the hill to fetch the body. They found the animal lying half-dead of the wound caused by the arrow, which had penetrated the heart. The cow was brought to the village and placed before the princes, who ordered the liver to be roasted and served. When the meat was brought in, Khisrau and Jamshed remarked that it would be seemly on Shamsher's part to eat it himself, as it was the result of his skill. In vain did Shamsher try to make them join. He was thus obliged to eat it himself, but he had not taken more than three or four slices, when both his elder brothers took flight into the air and disappeared. Shamsher also tried his utmost to follow his brothers, but the meat just taken by him had worked such an effect on his body that he could not even rise a little above the surface of the earth, and reproaching himself with the deed which had caused his separation from his beloved but faithless brothers, he remained content to pass his future days in the village. The inhabitants of Danyore who had seen his marvellous act, considered him, on account of his being "fairy-born," of a race superior to their own, and always showed him much respect and obedience. After a lapse of some months he related to a large gathering of the villagers around him, that he had just seen a big markhor frolicking hither and thither on the Hapukor Mountain (above Naupur and Naikoo villages), and that he wished to shoot it at once with his arrow. They were very surprised to know that he had seen a markhor from a distance of more than four miles, and they would not have believed him had they not already experienced his miraculous power of sight on the occasion of his

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



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shooting the cow, and had they not believed him to be fairy-born. They all therefore expressed their pleasure at his wish to shoot the markhor. Shamsher then aimed at his victim, and, shooting the arrow with all his might, cried out that he had killed the markhor, to the great joy of the villagers, many of whom expressed their wish to accompany him in fetching the dead animal. They went up the hill *viâ* the Naupur stream and found the markhor lying on the self-same spot that had been pointed out by Shamsher, and they all heartily congratulated him on his success. The sun was high and the day hot, and the men, who were tired, searched for and found a spring well shaded by trees. There they slept for a while Miyo Khāi Soni, a daughter of Shri Badat, used also to live on the same mountain near the spring, in order to pass the hot summer days. A maid-servant of hers happened to come there to fetch water, and was surprised to find that some strangers were sleeping near the spring. She returned at once and reported the matter to her mistress, who became very angry and ordered all her maid-servants to capture and bring them before her. This was done. Shamsher was a youth of handsome and comely appearance, and as soon as the princess saw him her rage fled, sothat she forgot every angry word she had thought of as befitting the occasion, and very politely and amiably asked after his health and the cause of his coming up the mountain. She was so much struck and pleased with his refined behaviour and elegant manners that she at once exclaimed

> "I might call thee a thing divine: for nothing natural
> I ever saw so noble."

Shamsher asked for her permission to leave and go down the hill, but this was refused and the party was amiably invited to stay the night. They devoted much of their time to conversation, and Miyo Khāi modestly showed her preference by listening to the stories of the prince's adventures and deeds of valour from his own lips. At last he gained a tender place in her heart. The moment was a critical one for Shamsher, who thanked her courteously for her favourable consideration and told her that the idea of her giving her hand to a foreigner like himself would prove a sorrow to all concerned when the news reached Shri Badat. These words were hard to bear, and the soft-hearted princess began to weep and fell down at his feet. This action of Miyo Khāi produced a sudden effect on the heart of Shamsher, who feeling for her unbearable grief, lifted her up from his feet and gently consented to their union, in spite of the fate that might await them at her father's hand. The princess was pleased beyond expression, and her subsequent devotion is a proof of her feelings. She ordered all her maid-servants to appear, and explained to them her desire. She also informed them how dear she was to Shri Badat and that this would cause him to listen to her appeal. But if any of them should tell the news, she must consider her life as at an end, and her property confiscated. They all trembled at the words of their mistress, and with due respect expressed themselves to the effect that her happiness was their heartfelt desire, and that they were extremely glad to know of this selection; and they promised that nobody else should hear a word about this engagement from their mouths. The marriage ceremonies were secretly performed on the same night, and Miyo Khāi was, some people say, named Sakina, but according to others her name became Nur Bukht. Next morning Shamsher allowed his Danyori

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companions to go down to their village, with instructions to keep what they had seen a secret. Shamsher became filled with the desire to make himself ruler of Gilgit, and began to instigate his wife to murder her father and to raise the Danyori people secretly against him. Sakina, whose passions had mastered her sense of duty, prepared to take her father's life for the sake of her beloved stranger. Shri Budat, being the descendant of giants, had no fear of being attacked by sword or arrow, as these weapons had no effect on his body, and no one knew what his soul was made of. The first thing therefore for Shamsher to inquire was the secret of his soul. So, on a certain day, in order to gratify this desire, and to prove the trust his wife had in him, he prophesied that as soon as the leaves of a certain tree should decay and become yellow, she should no more see her father. It happened that the leaves of the tree decayed much earlier than usual, and Sakina, thinking that it meant the death of her father, went down the hill lamenting; but she was much surprised to find that he was still alive. She related to her father that a few days ago a certain *fakir* had gone up the hill and had foretold that as soon as the leaves of a certain tree should turn yellow she should unfortunately find herself an orphan. On this day the leaves of the tree had turned yellow, and, considering this an ill-omen, her filial love had caused her to present herself at his feet, but she thanked God it was not so, and that the *fakir's* statement had proved false. Shri Budat said in reply, "O my affectionate daughter, nobody in the world can kill me, as no one knows of what my soul is made. How can it be injured until someone knows its nature? It is beyond a man's power to inflict harm on my body." Sakina said that her happiness depended on his life and safety. As she was dearest to him in the world, he should have no hesitation in informing her of the secret of his soul. She would, moreover, be able to forestall any unfavourable omens, and to show her filial love by devoting her life to the safety of her kind father. He used much *finesse* in turning the topic of conversation, and made many pretences in order to keep his secret from his daughter, in spite of her pertinacity. His paternal love at last compelled him to grant her wishes, and he informed her that his soul was made of *ghi* (butter), a substance which cannot be melted without much heat; and that whenever she should see a large fire burning in or around his fort, she must consider it the last day of his life. But he did not know that he was putting his life in danger by confiding in a weak-hearted woman, who was being used to take his life. Miyo Khāi passed a few days with her father and then went up to her hill-abode, where she found her beloved Shamsher anxiously awaiting her arrival. To him she related her conversation with Shri Budat. He was extremely glad to receive this description of Shri Budat's soul, as he was prepared to spare no pains in taking his life. The information acquired now led him to think of the speedy fulfilment of his hopes. He is said to have sent for his Danyori companions secretly, who had accompanied him to the hill, and whose loyalty was unquestionable, since they believed him to be born of a fairy. The cruelty of Shri Budat knew no bounds, so that he had earned the title of man-eater; and his subjects were already looking for an opportunity of getting rid of the tyrant in order to save the lives of their innocent children. In a few words therefore Shamsher won the Danyore men's approval of the plan against the life of Shri Budat, adding that he was now master of the secret of their ruler's

539 776 173 end. They agreed to lend a helping hand to Shamsher and to raise the subjects secretly against their merciless chief. On finding that the majority of the people had joined him, Shamsher fixed a date for accomplishing the deed by burning a large fire late at night round the fort of Shri Badat. A few days before the appointed day, he sent down Sakina to her father with instructions to keep the secret, while he himself went down to Daoyore village to make his preparations. At about 3 a.m. on the night appointed for the purpose, all the people turned out of their houses with torches in their hands and a quantity of wood. Shri Badat's fort was situated about 200 yards east of the present Gilgit polo-ground on the site of the houses of the Bāburi family. The people were still some way from the fort when Shri Badat's spirit began to feel uneasy. He therefore asked his daughter to go out and see what was the cause of his restlessness. This unfaithful and faithless woman, who had a perfect knowledge of the conspiracy, went out and returned after some delay, in order to let the people come closer, and said that there was nothing to be feared outside the fort. But Shri Badat's increasing uneasiness brought him out of his room. He found himself in a very awkward position, having by this time been surrounded by the enemy, who had succeeded in planting large fires round the fort. In this predicament he had no time to consider the necessity of punishing his wicked daughter, but at once jumped up in the air and took wing towards Chotar Khan, a snowy tract in the Ishkoman Valley. He is said to have rested at Yashpur (a deserted village near about 12 miles west of Gilgit) Hunza, where he requested somebody to bring him a cup of cold water. The village had a plentiful produce of grapes, and the inhabitants used to make wine from them. The man therefore brought out a cup of wine to Shri Badat, who refused, saying angrily that, coming that he had come there after having escaped from a fire which had done great injury to his soul, it was improper for he man to give him wine instead of cold water, which was what he had asked for. But some would bring him water, and, being thus dissatisfied with the treatment of the villagers, he cursed the place, saying that it would be totally ruined and laid waste, so as to produce no grapes again. It happened in the following year that the glacier which afforded a supply of water for the village melted away, thus effectually destroying the village cultivation forever. From Yashpur Shri Badat went to Chotar Khan and hid himself there under a big 776 glacier, where he is still said to have his abode. The people have a firm belief that he will re-appear at Gilgit to renew his rule over them with redoubled fury. Being afraid of his regaining the kingdom, the people are in the habit of burning big fires in their houses throughout the night of the anniversary in November on which Shri Badat was driven from Gilgit, in order to keep away his ghost if it return. On this night no one ventures to sleep, but to while away the time they are in the habit of 578 dancing and singing round the big fires. This ceremony is called "Tulow." There is, however, a family of Kolchins (the kitchen servants of Shri Badat) who do not take part in the performance of the ceremony; for they are still loyal and faithful to their master, and are still desirous of his returning to his own. This is the only family now residing at Gilgit who are well-wishers of Shri Badat. It is curious that they should have escaped injury at the hands of the opposite party.

2 [10, Shri Badat. See CAT 176 pp. 119-173---9:46 PM]

539 the Kanchans the crops were then your creditors. The boy was afterwards married and
241 is said to have had four sons. Three of these were sent to the Rás of Hunza, Nagar and Yasin, at their request, to reside in their respective States as beings of divine nature, while one remained at Gilgit. From that time it has become a custom that the Rá's lands are ploughed first by the Kanchans clan, and that afterwards the other people commence this operation. As soon as the ploughing is finished and the time to sow the seed has arrived, the Rá gives a big feast to the inhabitants, who all assemble at his house and make merry, with the usual dancing, singing and playing upon flutes and drums. Some flour is then rubbed on a Kanchan's face, and his long locks are let loose. Moreover, he is made to hollow and go like an ox in front of all the party towards the Rá's fields, where some food is given him by the Rá. This he confines and eats like a beast. Next begins the sowing operation by the Kanchans's putting some handfuls of seed in the Rá's shirt, who mixing with it a small amount of gold dust, scatters it with his own hands in one of the fields. The rest of the seed is scattered by the Kanchans, and then by all the other people in their fields. On this day, which is called "Chili," the Kanchans receives from the Rá a reward of one maund of flour, 5 seers of ghi, one turban and one cloak.

## THE MISCHIEF OF WAZIR TAMBAL.

173 There lived a wealthy and influential man named Thambo at Gulapur in the Punyal District, during the time of Badshah, who was the ruler of Yasin. He had made for himself a golden plough, and used to keep many hidden treasures in safe places in the adjacent mullah. These are said to be still buried, but the places are unknown. Badshah, the Minister of Yasin, once sent him a khillat. When the messengers reached Gulapur, Thambo was ploughing in a field on the side of the Yasin road. The men, who did not know Thambo asked him the whereabouts of the house of Wazir Thambo. He pointed out his own house to them, showing them a round-about way to it, while he himself went there direct by a short cut and arrived before them. In the interval he changed his clothes and then met the messengers, who presented him with the khillat. On receiving this, Thambo returned towards his fort called "Bauri Thaki." (the ruins are still found at Gulapur.) By so doing he meant that his fort was so strong that the Minister sent him presents. The messengers were soon dismissed by him, and they related this story to their chief on their return to Yasin. The chief was much angered by Thambo's bearing, and advanced against him with a large force. Thambo sent his youngest brother, Khushbal Beg, to check his advance, but he had already reached Gulapur. In the fighting which ensued, Khushbal Beg cut his way through the opposite forces and came face to face with Badshah, who made three cuts with a sword at Khushbal Beg, which the latter successfully parried with his shield, and cried out that it was now his turn of attack. The Minister enquired as to which of them was after all to turn tail, to which Khushbal Beg made reply that Badshah was a king of hawks, Khushbal Beg of lawks only, and that he must or how give away. The fighting was then stopped, and the Minister being considered victorious, returned to Yasin. Thambo was very angry that his brother Khushbal Beg had not killed Badshah when such a favourable opportunity offered itself; so he made him a prisoner in the fort of Chatter Khan in Ishkoman. Hearing this news, Badshah again led his forces against

Thanks. The Mehtar captured Hakim Beg, the son of Thanks, at Gakuch and brought him along with great ceremony and treated him very kindly, making him many presents in order to show him his magnanimity. Reaching Gulapur, the Mehtar sent Hakim Beg to his father Thanks with a message of surrender; but Thanks was still more enraged at such a message from the lips of his own son, whom he blessed for bringing with him an army against his father; and (taking up a matchlock) was ready to commence fighting. Hakim Beg who had seen Shahbah's might, however, persuaded him from doing so, and forced him to accept allegiance. Thanks yielded to this, and in the midst of a large crowd of the headmen and his followers, came out of his fort to salaam to Shahbah. A dance was then held by the Mehtar, and Thanks ordered to show his obedience by dancing. This he did, but instead of salaaming to Shahbah in the course of the dance, he turned towards his own fort. The Mehtar was filled with anger and ordered his servants to behead Thanks with his 11 sons on the same spot. They were cruelly murdered and buried all together. Their grave, which is called "Thanks ai Bostan," is about five yards square and nine feet high, having the form of a small vault in which they are buried. The roof has now fallen in owing to a fig-tree having grown out of the vault. Khinshal Beg, the brother of Thanks, was afterwards recalled by Shahbah from Chatar Khan and made Wazir of Gulapur.

## The advance of Shahbah Against Chitral and the Devastation of the Chanagush Village.

When Sher Shah, Ali Shah, Shah Murad, and Shah Salim, the princes of Shardu, advanced towards Chitral, they halted on their way for a couple of days at Chanagush, a village about 13 miles east of Gilgit. Here they made merry, played polo, and tried to overawe the people by the horrible noise of about a score of drums. All the inhabitants of the village came to pay their respects, except one wealthy man of Chanagush. Some of his servants called his absence to notice. He was therefore brought by the Chiefs' men and asked to explain the cause of his delay in paying his respects. He stated that he had gone to his grain-pen, and as he had left the kids and lambs loose to suck milk, he could not, owing to their noise, hear of the arrival of the princes or the sound of their drums. The chiefs turned very angry, and to ascertain the truth of his statement, they deputed some of their servants to go into the man's pen and to listen for the sound of the drums, which would be known afterwards. They returned, saying that the noise of his flocks was sufficiently overpowering to overcome the sound of the drums. The chiefs were astonished to hear this; but still they did not relent, and they decided that the lands of Chanagush should be laid waste in order to prevent any of the people becoming rich enough to admit of a similar display of arrogance and disrespect. For this purpose the chiefs gave orders that twelve bags of quicksilver should be thrown into the source of the Chanagush stream, in order that the quick silver, because of its weight, would cause the level of the stream to be depressed and prevent water from being obtained for the irrigation of the land; and so it came about that Chanagush village and fields were laid waste.

Their army is said to have arrived at Gilgit by both the Harmoosh and the Astore routes. When both the divisions joined at Hisnil, a village about seven miles north-west of Gilgit, the

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princes thought of counting their men for the purpose of ascertaining their losses, as they were proceeding against a distant and formidable foe, who was likely to inflict a further loss on their numbers. Such a large force was never seen before in the country, and it was not an easy task for the chiefs to have them counted in a day. The simplest way therefore was adopted by the chiefs, viz., to order their men to throw stones together in a heap at one stone per man, and to take out one stone from the same heap on their return, in order that by this means they might be able to deduct the casualties. There is a heap of stones at Hinzil, which, however, is more probably the ruins of a Buddhist tope.

They conquered the country as far as Chitral, where they are said to have placed a big stone under a large chinar tree.

The *dak* arrangements are said to be so excellent that the chiefs used to eat dinner cooked at Skardu, which reached them warm at a distance of about 400 miles.

The following song is still preserved at Gilgit in memory of these Chiefs :—

"(1) Ala, Sher Shah, Ali Shah, Murad trai dram, Khiri sile sine aje Kalter gamige.

(2) Ala pute, Malgoore ai pute, trai dram Khiri sile sine aje Kalter gamige.

(3) Ala, Sher Shah, Ali Shah, Murad, trai dram, Khiri bole sarega lam guri gamige.

(4) Ala, pute Malgoore ai pute, trai dram Khiri bole sarega lam guri gamige.

(5) Ala, Sher Shah, Ali Shah, Murad, trai dram, Hadisa Kikke Khur bai Khiri Hini ga Yur phirsigai.

(6) Ala, pute, Malgoore ai pute, trai dram, Hadisa Kikke Khur bai Khiri Hini ga Yur phirsigai.

(7) Ala, Sher Shah, Ali Shah, Murad, trai dram, Chemogar ai roi phute, sang bourg thursigai.

(8) Ala, pute, Malgoore ai pute, trai dram, Chemogar ai roi phute, sang bourg thursigai.

(9) Ala, Sher Shah, Ali Shah, Murad, trai dram, bune sili Chili ai Khiri dewai romsigai.

(10) Ala, pute, Malgoore ai pute trai dram, bune sili Chili ai Khiri dewai romsigai.

(11) Ala, Sher Shah, Ali Shah, Murad, trai dram, bune sile Chili ai Khiri dum dole bashsigai.

(12) Ala, pute, Malgoore ai pute trai dram, bune sili Chili ai Khiri dum dole bashsigai.

(13) Ala, Sher Shah, Ali Shah, Murad, trai dram, Khiri Brook ga Balim phutai, Khiri roni rondi thursigai.

(14) Ala, pute Malgoore ai pute trai dram, Khiri Brook ga Balim phutai, Khiri roni rondi thursigai.

(15) Ala, Sher Shah, Ali Shah, Murad, trai dram, Khiri Brook ga Balim phute Khiri chai ghirsigai.

(16) Ala, pute, Malgoore ai pute, trai dram, Khiri Brook ga Balim phutai Khiri chai ghirsigai.

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(17) Ala, Sher Shah, Ali Shah, Murad, trai draro, Citrachtral aje *kat kei*, Khiri oordome thap tharaigai.

(18) Ala, pote, Makpoon ai pote, trai draro, citrachtral aje *kat kei*, Khiri oordome thap tharaigai.

(19) Ala, Sher Shah, Ali Shah, Murad, trai draro, Shah Katur nayáta, mute chhal bagwaigai.

(20) Ala, pote, Makpoon ai pote, trai draro, Shah Katur nayata, mute chhal bagwaigai.

(21) Ala, Sher Shah, Ali Shah, Murad, trai draro, Gilit beangus gasen, Yasin ar bola degai.

(22) Ala, pote, Makpoon ai pote, trai draro, Gilit beangus gasen, Yasin ar bola degai.

(23) Ala, Sher Shah, Ali Shah, Murad, trai draro, chimar ai chhai photai, dare bat othaigai.

(24) Ala, pote, Makpoon ai pote, trai draro, chimar ai chhai photai, dare bat othaigai."

TRANSLATION.

(1) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have made a bridge over the blue river below.

(2) O (countrymen), the sons, the sons of Makpoon, three brothers, have made a bridge over the blue river below.

(3) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have pitched their shining tents beside the rippling pond below.

(4) O (countrymen), the sons, the sons of Makpoon, three brothers, have pitched their shining tents beside the rippling pond below.

(5) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have made a *kul* (watercourse) below Hathu mountain (between Ramghat and Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(6) O (countrymen), the sons, the sons of Makpoon three brothers, have made a *kul* below Hathu mountain (between Ramghat and Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(7) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the *mallak* of Chemogar (Chemogah) and have made the land barren.

(8) O (countrymen), the sons, the sons of Makpoon, three brothers, have broken the *mallak* of Chemogar (Chemogah) and have made the land barren.

(9) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have held a dance of giants beneath that high, green *chili* tree.

(10) O (countrymen), the sons, the sons of Makpoon, three brothers, have held a dance of giants beneath that high green *chili* tree.

(11) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, are having their drums beaten beneath that high, green *chili* tree.

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(12) O (countrymen), the sons, the sons of Shāhpoon, three brothers, are having their drums beaten beneath this flag, green skirt-sun.

(13) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have conquered Brook and Balon; and the women of the places are weeping.

(14) O (countrymen), the sons, the sons of Shāhpoon, three brothers, have conquered Brook and Balon, and the women of the places are weeping.

(15) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have seized Brook and Balon and have brought here a number of the girls of those places.

(16) O (countrymen), the sons, the sons of Shāhpoon, three brothers, have seized Brook and Balon and have brought here a number of the girls of those places.

(17) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have planted a stone in Chitral and have spent the land.

(18) O (countrymen), the sons, the sons of Shāhpoon, three brothers, have planted a stone in Chitral and have spent the land.

(19) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have defeated the slaves of Shah Katur (ruler of Chitral) and have distributed many grain.

(20) O (countrymen), the sons, the sons of Shāhpoon, three brothers, have defeated the slaves of Shah Katur (ruler of Chitral) and have distributed many grain.

(21) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have halted at Gilgit, and played polo at Yasin.

(22) O (countrymen), the sons, the sons of Shāhpoon, three brothers, have halted at Gilgit, and played polo at Yasin.

(23) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the iron lock and left the doors open.

(24) O (countrymen), the sons, the sons of Shāhpoon, three brothers, have broken the iron lock and left the doors opened.

### Thakhan's mom Tomoro sits on Rom.

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Tro-Trakhan, an ancient Rā of Gilgit, is said to have married a woman of a wealthy family of Darel. The Rā was very fond of playing polo and used to go to Darel weekly for the purpose of playing his favourite game with the seven brothers of his wife. The game was played on the condition that whichever party lost the game should be murdered. After a long and skilful game the Rā was winner, and according to the conditions of the agreement he executed all his brothers-in-law. The Soni (queen), who was much disturbed on hearing the sad news of her brothers' death, determined to revenge them and mixed arsenic in her husband's food. So he died, and she took the reins of government [illegible] named Trakhan; but, his mother, who was deeply grieved on account of the brothers' fate, did not like to see the son of a murderer, and cruelly locked him up in a wooden box, which she secretly threw into the river. The box is said to have been carried away by the current as far as Hodar, a village in the Chilas District, where it was seen by two brothers of pure means, who were collecting wood on the river bank. Noticing this

the two the flaming spite rose to the back, and thinking that in might remain some treasure, one of them jumped into the river and brought it ashore. Thinking it better to open the box in their house, they proceeded to do a handful of wood and carried it home. There they opened it, but to their and their mother's great surprise, a lovely infant was found in it still alive. Their mother brought up this woman child with every care. The family was in straitened circumstances, but after the arrival of the child they grew richer and richer, and they considered the arrival the cause of their prosperity. When the infant was six years of age he began to talk freely with his foster mother, who was amazed to see the many of his appearance among them, and their becoming more prosperous since his arrival. When Tsetilaw reached the twelfth year he wished to see the Illigh district, of which he had heard a great deal, specially in regard of his destiny. So he set out for the place accompanied by his foster brothers. He stayed for a few days on Mandi, a hill to the north of Illigh which has a flat summit of land called "Bakkar" on its top. This was cultivated in three days, as the more supply which has ever been cut by two sufficient, and there existed a small village on the spot.

The mother of Tsetilaw was still the ruler of Illigh, but had then fallen dangerously ill. The people were therefore in search of another competent for them any of the neighbouring districts, as there was no one left of the ruling family of Illigh. One early morning when the village cocks began to crow, the birds, instead of the usual voice of *Barkandam*, uttered the following words, to the great astonishment and delight of the people, "*Bakkar dam kar*" (there is a king at Bakkar). She was at once sent down to bring down any stranger they happened to find. The three brothers were met by them and captured and forcibly carried before the queen. Tsetilaw was handsome and manly in appearance, and the queen therefore addressed him, and asked him to relate the causes of his undertaking his journey, and inquired of his country and his birth. He related all his history in full length, and she found, to her extreme surprise and joy, that the boy then speaking was her own son, whom she had so unfortunately thrown into the river, when her mind was disturbed by the words of her brothers. She then welcomed Tsetilaw and proclaimed him the rightful ruler and heir to the throne of Illigh.

### Tsetilaw and a Cave.

On a certain day, it is said, Tsetilaw, the youngest and the present Ato of Illigh, was sitting on the border of a rivulet situated in the centre of the community of his followers. There he said down that there was no one in the world equal to him in bravery and strength. While he was thus boasting, a cow happened to pass over his head and called him. He turned very angry at the impudent action of the cow, and ordered his followers to catch it at once by any means possible. The cow having been pursued by an active the Illigh river, but seeing that the pursuing [illegible] escaped towards the Tsenyon Mullah. There a woman was washing the feet of a merchant. The pursuers took from her a piece or two of the cloth, and by the help of this once they succeeded in seizing the poor lad. It was brought before Ato Ato, who indignantly asked the lad to explain the cause of his conduct towards a king of Illigh.

The cook, it is said, replied saying, " The bone looks to you as a spur I know well to be the groove of a man far more powerful than you, did not please me. A ring of the same manner is also hidden at this spot, and it will show you how strong he was in comparison with you." Trakhtan gave orders to dig up the ground; there was at once cleared, and a finger-ring was found in the groove as wide that Trakhtan could pass it over his body. A [illegible] of meat was then prepared for the cook, and afterwards the bird was set free.

### On Master's Returned with a "Successor."

Ko Khalik, an ancient Rik of Ulligh, is said to have presented a dog as a dowry to his sister, who was married to Formosik, a ruler of Yonin. When Tuj Wughlat, the chief of Sadakhtikan, arrived at Dashra for the purpose of attacking Ulligh, the Rik of which place had refused allegiance to Sadakhtikan and engaged mercenaries of Chingan, Formosik wrote a letter to Ko Khalik, and enclosing it in the collar of the dog, ordered it to start at once for Ulligh. The dog arrived here within five hours, travelling by night. Ko Khalik got the letter and started on the same day with a strong force to check the enemy's advance, and to assist Formosik against the Mongols invading Yonin. Both the forces reached Yonin on the same day and encamped on the opposite sides of the river bank. The Mongols, who had come by short and slow marches, sent a message to Ko Khalik to commence the fighting; but the Ulligh men were too weary to fight owing to their previous haste, and so Ko Khalik sent a reply requesting them to postpone the combat until the next day. However, he asked the Mongols that if there were any strong athletes men in their army, they should show him their skill. Tuj Wughlat selected one of his champions to show his prowess to Ko Khalik. The man caught hold of a large goat and threw her across the river, with such strength that the goat fell in the Sangpoo (Ulligh) camp near Ko Khalik. On this Ko Khalik, who was very strong, and had reached his full manhood development, took up a large and heavy log of wood and threw it to such an extent the Mongols with such force that, though the log was much heavier than the goat, it fell into the Mongol camp across the river. Seeing this prowess on the part of Ko Khalik, the Mongols lost their courage, and giving up the idea of any further fighting, they removed on the same night. On learning Ko Khalik, seeing no resistance from Mongols, pursued them rapidly and caught them at Dashra, where Ko Khalik, having overtaken them on foot, fell into the soldiers' hands and was carried by them as a prisoner to Sadakhtikan, without knowing however to them that he was the Rik of Ulligh. There he was given the work of bringing wood for the Rik's kitchen. On a certain day when he was collecting wood he saw the head of a dead animal and began to weep over it. His companions asked him to explain the reason of his grief, but he made reply to none until the Rik of Sadakhtikan heard this news and sent for him to know the reason of his weeping. He related to the Rik that his grief was only because the head was that of an excellent kulyahn horse. Tuj Wughlat, seeing that the man had a good knowledge of animals, appointed him as a caretaker of his stable, and asked him to see if there was any [illegible] that a slave may be had with a kulyahn, and that the young animal should be

[illegible]

saloo cut by opening the belly of the mare, as otherwise she would die in a few days and the colt would be lost as well as the mother. The Mir gave him permission to cut the mare's belly. Thus obtaining the Mir's consent, he performed the operation and secured a magnificent foal. On this success he received a handsome reward and a *khilat* from the Mir. When the foal grew up Sa Shāh used to take it about with him. The animal is said to have turned out as swift and strong a steed that Sa Shāh brought him back from a regard of ten miles in four hours. Sa Shāh then engineered Taj Mughal that, as the animal had grown to its riding, he should hold a Darbar to perform the ceremony of riding the new steed. A day was fixed for the Darbar, and invitations were sent by the Mir to all the officials and headmen of the district. On the appointed day the magnificent Tukdār was brought by Sa Shāh to the crowded ground caparisoned with gold. When everything was ready, Sa Shāh begged the Mir to give his permission to show the speciality the animal's swiftness and mettle. It was given, and Sa Shāh who was armed ready, addressed the Mir in the following way :—

"I, who was brought by your sons as a captive from Gilgit, am Sa Shāh, the Rāi of that country, and now I am going back to my native land on this *tukdār* pony of yours. If it is to be your pleasure to accept our sons, pray tell your answer." Adieu!"

As soon as he had uttered the above words, he spurred the pony, and galloped away at full speed from the assembly. A number of riders on good ponies were sent after him by the Mir to arrest him whenever they could find him, but in vain, as no one could catch his escape one rides on a certain good steed. This man caught up Sa Shāh in Gujhal territory. On seeing him Sa Shāh stopped to await his arrival, and so satisfy his curiosity by seeing the excellent mare which had been able to compete with the *tukdār*. As soon as the man approached Sa Shāh, the latter informed him that one man like him was useless in attempting to arrest Sa Shāh, that he would lose his own life, and that it was better for him to return with the happy news that his mare was in fact with a *tukdār* colt. The rider was very pleased to hear this of his mare, and returned to Sadpārāhan to tell to the Mir that he had come back unsuccessful. From Gujhal Sa Shāh came to Yasin via the Darkot pass, and found that his sister was badly treated by her husband Farmaish, who had no fear of Sa Shāh, thinking that he would never return to his country. He was therefore severely punished by Sa Shāh. Now Sa Shāh is said to have been given a piece of advice by an old man of Yāsin who was well aware of his sudden fits of rage. These he was learnt to overcome by following the advice, which was not to punish with the weapons in hand, but to wait and search for others at a distance. When Sa Shāh reached Gilgit, he sent a message stating to his house by the side of his wife, and because so angry that he felt impelled to kill both his wife and the man by means of a big stone which was lying quite close to him. But he remembered the advice of the old Yasini and went out to search for a [illegible] and [illegible] Sa Shāh, [illegible] to show a good reward to his old Yasini adviser.

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and have at all times borne a high reputation for bravery. In former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1851, to the Maharajah Golab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Lolab Valley, and one from Astor by the Mazenoo Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not be re-built. Takh is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

The love of music, dancing, and polo, which are so marked among all the neighbouring communities, are unknown in Chilas; and ponies, which are common enough elsewhere, are scarce.

The country is bare and treeless. The village of Chilas is situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Boonar, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve goats and three tolas of gold since 1842. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, during childhood and consequent minority and republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bût and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bûte are now the most prosperous family in Chilas.* Tradition still preserves the name of Naron, a

* This is perhaps the origin of the name "Bûtia," applied indiscriminately to all Dards by Cashmere officials.

Av3 Dard Av3



tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigao*. At the Sigao all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigao of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities quarrelling, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Mullahs, who profess to administer the law according to the Shuryat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

431 422 423 422 [241] 692 713 727 600

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101 172 The ancient name of the place was Sargin. Later, the name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested.* A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

162 177 The settled population of the Gilgit district, which is very mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Cashmeri, Dogri, Hindustani, and Punjabi expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhand, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahrein. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhand on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

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174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

* McCrindle's *Ancient India*.

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In Hunza there is a tradition preserved of the occurrence B
at some remote period of a Mongol invasion, but no clue 173
exists to the approximate date. It is said to have taken place at a period before the separation of Hunza from Nager. In more recent times a prince of Nager is related to have visited Cashmere to seek assistance from Shah Jehan, which was granted, and the prince thereby enabled to expel his brother and make himself master of the country. Bernier mentions another prince from this neighbourhood, by name Bowali Khan, applying in a similar manner for assistance to Shah Jehan. This prince appears to have belonged to the family of the rulers of Iskardo or Shigar.

During the rule of Ghazanfur Khan, the father of the present Thum of Hunza, Nager was temporarily forced to give allegiance to the Hunza ruler, who had secured the active alliance of Suleiman Shah, of the Khushwakté family.

Returning into the Gilgit Valley, 19 miles above Gilgit, D
the Ponyal District is reached. This stretches for some 131
25 miles up to the Yassin frontier. Of old an appanage of D
Gilgit, Ponyal became in later times a bone of contention 973●
between the rulers of Yassin and Gilgit, who each possessed it in turn for a time, till it finally came into the possession of Cashmere in 1860. Soomalik, whose name will be found in the genealogy of the Gilgit Ras, is said to have given Ponyal as a dowry with his daughter to a prince of Chitral. At a later date it became an independent republic for a time, till a certain Shôt, a native of Darel, made himself Thum of Ponyal, but was shortly afterwards slain by Shah Pershah, of the Khushwakté family of Yassin, who established his son Boorroosh as ruler. The present Ra of Ponyal, Akbar Khan, is a descendant of Boorroosh, his father having been established and confirmed in his possession by the Cashmere Government in return for services rendered in the P
wars which finally established the Dogra rule on the right 648
bank of the Indus. Cashmere troops garrison Ponyal, and grave cases are under the jurisdiction of the Gilgit officials, but no revenue is paid either to Cashmere or to Akbar Khan, who receives in lieu a fixed subsidy from the Maharajah, in consideration of which he is bound to maintain a certain number of men to guard the frontier posts in time of peace, and to render military service in war. But for this arrangement, Cashmere would hardly have been able to make good its footing west of the Indus, and its success in this matter may be said to be entirely owing to the father of Akbar Khan.

Sir Biddulph G-3 (1873-1878) 1880 AVS Afghanistan 1879
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Burnsha AV7



are found. The Wuzeers are generally, though not always, chosen from among the Rono families. They exist in small numbers in Nager, Gilgit, and Ponyal, gradually increasing in numbers as one travels westward through Yassin, Mastooch, and Chitral, in which places there are said to be altogether over 300 families. In Nager and Yassin they call themselves Hara and Haraiyo,[1] and in Chitral Zundra, but they claim to be all of the same stock. Some exist in Wakhan and Sirikol, where they are called Khaibar-khatar; and in Shighnan, where they are called Gaibalik-khatar. Wherever they exist they are held in great respect. They have two principal traditions concerning their origin, both of which may contain a germ of truth. One is that they are descended from three brothers, Zoon, Rono, and Harai, the sons of a certain Soomalik who ruled in Mastooch before the establishment of the Shahreis line. The other is that they are of Arab blood, and descended from Mahommed Hanifa, the son of Ali, the Prophet's son-in-law. Their small numbers, general distribution, and the universal estimation in which they are held, are evidence in favour of the first assertion, and it is possible that they may be descended from Arabs who settled in the upper part of the Chitral Valley at the time of the Arab conquest of Badakhshan, at the end of the seventh century. A claim to Arab descent is, however, very common among many sections of the inhabitants of these valleys, but it seems to rest on no real foundation. According to another version they came originally from Rajauri, near Poonch, and are descended from three brothers, Sirung, Soorsung, and Kanger Pistol.

In appearance they are generally taller than the other inhabitants of the country, with rather high cheek bones, oval faces not thickly bearded, and fairly developed features. Some of them resemble in features high-class Kaimoris. The esteem in which they are held is proved by the fact that they are able to give their daughters in marriage to the ruling families, and children born of such marriages are qualified to succeed to all the honours of the father's family, and intermarry with other ruling families. They also give daughters in marriage to Syuds, of whom there are a few scattered about the country, but not to the inferior castes. They, however, take daughters in marriage from both Shins and Yeshkuns. Children born of these unions rank as Ronos, and, if daughters, can, as above stated, intermarry with ruling families. The Zundré of Chitral do not refuse their daughters to the Afghans of Dir. Excep-

[1] [Members of the Rono Caste — Ayub 175]

[1] This name recalls the Haroys of the Zendavesta.

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4 AVJ Dard AVJ



the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *loor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum ras*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Pehlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Pehlowan Bahadoor succeeded his brother Moor Walli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

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First in rank comes the Sangallié, Rezaé, Mahomed Begé, and Khush Amaé, who are descended from the common ancestor and founder of the Katooré and Khushwakté families. They are generally spoken of as Shah Sangallié.[1] Next to them come the Zundré, or Ronos, of whom mention has already been made.[2] They are most numerous about Oyon. Below th Zundré comes a large class styled "Ashimadek." Their tans are—

| | |
|---|---|
| Kashé. | Shaokié. |
| Atambegé. | Baiyeké. |
| Dushmunné. | Shighnié. |
| Ludkhé. | Borshimeé. |
| Bairambegé. | Majé. |
| Koshialbegé. | Jikaré. |

The term Asimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler ad his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passe through their villages. This is the only revenue of any description paid by them to the ruler, and those living in th more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their riationship to the present ruling family, and the latter becausethey are descended from a former race of rulers.

Among the Asimadek, the Shighnié and Kashé claim respectively to core from Shighnan and Kash (Kishm?), a village close to Jim, in Badakhshan. The names of many of the others show that they trace their descent from some individual, and thre appears little doubt that they are the descendants of [illegible] who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population.

In the upper part of the Ludkho Valley, above Drooshp, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled

[1] See Katooré Genealogy.

[2] See page 36.

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4 AVJ Dard AVJ
Chitral



563 197 [173] [715]

"fakir mushkin." They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variation in dialect. They claim to have migrated from Munjan seven generations ago, in consequence of an invasion of that district by the ruler of Badakhshan, in which the Meer of Munjan was slain. They number about a thousand families, and, like the Munjanis, all belong to the Maulai sect. In Ludkho they call themselves Yidghâh,[1] and give the name of Yidokh to the whole valley with all its branches from the Hindoo Koosh to the Chitral river.

By the people of Badakhshan and the Oxus Valley north of the Hindoo Koosh the valley is called Injigan. The principal place is Drooshp. At Ludkho in the Tirich Valley there are a few families who speak a different language from their neighbours; but it appears doubtful whether it is a purely separate language, or only a mixture of the dialects spoken around them.

Below Chitral the mixture of tribes becomes still more puzzling. On the western side are the two small valleys of Kalashgoom and Bidir, inhabited by Kalash Kaffirs, who have long been subject to Chitral. The villages of Jinjuret, Loi, Sawair, Nager, and Shishi are also inhabited by Siah Posh, who have become Mahommedans, though in other respects they adhere to their ancient customs. They speak the Kalash language.[2]

Tradition relates that the whole Chitral Valley was once occupied by Kaffirs; but it is impossible to say whether by this term a tribe of the Siah Posh is indicated, or merely that the people in question were not Mahommedans. At Madaglusht is a small Badakhshi colony who speak Persian. Ashuret, Beorai, Poorgal, and Kalkatak[3] are inhabited by a tribe, said to speak a language cognate with Shina, who are still styled Dangarias by their neighbours, though they have long ago embraced Islam. The term Dangarik would seem to show that they were Hindoos before being converted. The villages of Pasinger, Birkote, Langorbat, Gud, Narisat, Maimena, Sukai, Nawakali, and Choondak are inhabited by a tribe who call themselves Gubber, but are called by their neighbours Narisati.[4] Their name would seem to connect them with the Gabaré of the

[1] See Appendix J.
[2] An account of the Kalash language is given in Dr. Leitner's work.
[3] This is evidently the Culkatak of Vigne.
[4] See Appendix G.

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AV3 Dard AV3



Hian and his companions must have travelled either through Hunza down to Gilgit, and so on to Darel, or, more probably, across the Pamir, which would account for the mention of their route proceeding westward from Sirikol, and into the Gilgit Valley by the Durkot Pass, as suggested by Beal. From the Gilgit Valley they would naturally take the route to Darel up the Kergah Valley, at the mouth of which is the rock figure in question. This would certainly have been their most direct route to the Punjab. Striking the Indus (Sin-to) at the mouth of the Darel Valley, they must have followed the course of the river for several days, and reached Swat (Su-ho-to) by one of the lateral routes, such as that by Ghorbund.

Whether or not this be the actual figure mentioned by Fah-Hian, his account enables the date of the introduction of Buddhism into these valleys to be approximately fixed at about 150 B. C., or three hundred years after the Nirvana of Buddha.

The account now given of the figure is, that in ancient times a *Deonee*, or female demon who preyed on men, lived in the ravine, from which she sallied forth to seize passers-by; her custom being to devour only half of her prey, that is, if she seized two men, she devoured one and left the other; if she seized one, she only ate half of her victim. One day a holy man arrived who undertook to free the country of the demon. The Deonee sallied out as usual to seize him, but by the power of the holy man was turned into stone, and fixed to the rock. Being soon after desirous of leaving the country, the holy man told the people that, to ensure the continuance of the spell by which the demon had been rendered powerless, it was necessary that at his death he should be buried at the foot of the rock, and stringently charged them to be careful to bring back his body for the purpose from whatever place in which he might chance to die.

The people of Gilgit, according to the account of their descendants, took a very practical view of the case. They said that they could not be at the trouble of searching for, and bringing back, his body from any distant place he might chance to die in, with the risk of the demon being restored to life in case of failure, so they chopped off his head there and then, and buried him as directed. At the foot of the rock is a tomb which is pointed out as that of the unlucky saint.

Buddhism was no doubt the religion of the country at the time of the Shin invasion. There seem, however, to be good grounds for supposing that the religion of the Shins was of the Brahminical type.

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fication. It plays a conspicuous part in the incantations of the Dainyals, and on a great man entering a Shin village a pan of burning Chili branches is waved before him. On certain occasions both men and women saturate themselves with the smoke, which is of a particularly pungent nature.

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The custom of Chili worship does not appear to have penetrated to Hunza or Nager, nor is any trace of it to be found in the Oxus Valley, in Chitral, or among the tribes of the Swat Valley; but among the Siah-Posh it seems to exist in almost the same form as it did among the Shins. Chili wood, or Padam, is still taken down to the Punjab to be used in Hindoo ceremonials. According to Colonel Prejevalski, the same tree is also held sacred by the Mongols and Tangutans, who burn the branches for incense during prayer time. At Hemis Shukpa, within 20 miles of Leh, a few trees of great age exist, and are held in much veneration by the Tartars of the village, though the tree is not generally an object of Tartar respect.[1] It may be that the feeling of veneration was imbibed from the Shins, whose influence must have extended nearly to Leh. It is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

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The religion of the whole country is now some form of Mahommedanism, and in the immense knot of mountains of which Yassin forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south, Soonnee Moollahs have carried their tenets up the different valleys with more or less success. From the eastward a current of Shiah doctrines has set in from Iskardo; and from the westward the curious Maulai, or Muglee,[2] tenets have found their way up the Oxus Valley. It is to be noticed that the subversion of Hindooism by Mahommedanism in the remoter valleys seems to have been extremely gradual, and to have been more owing to gradual conversion than to per-

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The genealogical tables of the present ruling families of Hunza, Nager, and Gilgit, enable a fair idea to be formed of the date of the introduction of Islam into the country. Tradition records the death of the Gilgit Ra with the non-Mussulman name of Shiri Buddutt,[3] at the hands of a stranger bearing the Mussulman name of Azru, or Azor, from whom the present Ra of Gilgit, and the Thums of Hunza and Nager, trace

[1] Henderson's *Lahore to Yarkand*, page 51.
[2] The common uneducated pronunciation.
[3] The meaning of the name is perhaps "Given by Sri Buddha."—Sri *Buddha* Datta

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their descent. Allowing twenty-five years for each generation, this would place the first appearance of Mahommedanism in Gilgit at about the end of the thirteenth, or the beginning of the fourteenth century—a time when that faith had already spread over the more accessible parts of Central Asia. It is to be noted that this exactly corresponds with the time when Islam was first introduced into Cashmere, which, according to Ferishta, happened between A. D. 1315 and 1326. General Cunningham, by computing thirty years for each generation, and fifteen for the reign of each ruler, places the introduction of Mahommedanism into Khapolor about a century later.[1] According to one tradition Azor came from Iskardo, and in the genealogy of the Makpon princes, a Mahommedan adventurer is shown to have established himself in that place at exactly the same time, if the same computation be allowed for the duration of a generation.

It is not, however, probable that the usurper would have been in a position to attempt the forcible conversion of his new subjects; and it may be presumed that, for a long period, his descendants contented themselves with practising their own faith, with, no doubt, greatly relaxed stringency, without interfering with that of their subjects. It is not till eight generations of rulers later, which would represent a period of two centuries, that we meet with a Mussulman Thum in the neighbouring state of Nager. There was, probably, a fresh impulse given to Mahommedanism about the end of the sixteenth century, for it was at about that period that a Persian adventurer, the founder of the present ruling families of Chitral and Yassin, established himself in Kashkar. The names of those whose kingdom he usurped are lost, the only record being that they were of the Shahreis family, which is the name by which the Gilgit rulers previous to the time of Azor were known, and which was retained by the descendants of the usurper for [illegible] of the sixteenth century, speaks of Chitral as forming part of Kafiristan, "in the hill-country to the north-east lies Kafiristan, such as Kattor and Gebrek."[2] But on several occasions he distinguishes this Kafiristan from Kafiristan Pich (which is still a Kafir country), as if some difference existed between the two. It is probable, therefore, that though the faith of Islam was introduced into the country mentioned about the beginning of the fourteenth century, it was long confined to

[1] Cunningham's Ladakh, [illegible]
[2] Erskine's Memoirs of Babur, page [illegible]

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A [illegible] L: Cunningham, A Sketch of the Tibetans [illegible] Analyst]

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a limited number of the inhabitants, and did not become general till the middle or end of the sixteenth century. Even then its acceptance was so irregular that it is not surprising that Hindooism has lingered on, and has only become extinct in the present day.

The tribes of the Indus Valley were exposed earlier to the fervid preaching of the Moollahs of Swat and Boneyr, and this has led to the adoption by them of the Soonnee tenets. The people of Chilas, who were always a less tractable race than their neighbours, make it their boast that, though travellers and traders are safe in their country, no Shiah ever escapes out of their hands. At Gor, also, a few miles above Chilas, the people are all Soonnees, but a lower type of Mahommedanism prevails, and prayers were till recently addressed to the god Taiban, whose horse is sculptured on the rock near the village.

In Gilgit the population is now three-fourths Soonnee and the rest Shiah, but at the commencement of the Sikh occupation, the greater proportion were Shiahs or Moulais, and it is related that any Soonnee falling into their hands was branded with a hot iron unless he consented to become a proselyte. Those who now still adhere to the Moulai tenets, are mostly old men, who keep the fact concealed as far as possible, and call themselves Shiahs. At Soonnee, a secluded village in Yasin, the people, though professed Mussulmans, still make offerings to the god Shukun. In several other places the names of local deities are still preserved, and objects, such as a peculiar-shaped rock near a village, are still regarded with veneration, and invoked in the registration of solemn covenants.

The influence of the Iskardo Princes introduced Shiah tenets into the north-eastern part of Dardistan, while the tenets of the Moulais have made their way from the Gor Valley across the pass. Shiahs of the orthodox type, and so are two-thirds of the people of Bultistan; the rest belong to the Noor Bukah sect. In Hunza, till a few years ago, Shiah tenets found many followers; now the Meer and the whole population are Moulais.

The Shiahs in these countries lament the martyrdom of the sons of Ali twice a year; once at the usual time according to the Mahommedan calendar, and again in the month of August, the season at which they say the martyrdom actually occurred.

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Next in rank to the Pirs are Caliphas, whose duty consists in little more than the collection of offerings. The Pirs each correspond direct with Agha Khan.

The Maulais must not be confounded with the Maulavi sect of dancing Dervishes, with whom they have nothing in common. They assert that their sect was founded by the Imam Jaffer Ali Sadik (the just), a descendant of Ali, by the daughter of the Prophet, who died A.H. 148. Abou Mahommed Hossain, however, writing in the *Zahdat-ul-akhbar*, says, that Mahommed, surnamed Mahdi, who claimed to be sixth in descent from the Imam Jaffer Ali Sadik, founded the sect, who were first known as Ismailyan,[1] in Egypt in the year A.H. 299. His followers recognised him as the twelfth Imam, and quoted a supposed saying of the Prophet Mahommed that every 300 years the sun would rise in the west, explaining that Mahommed Mahdi's preaching 300 years after the Hijra was a fulfilment of the prophecy. Abou Yezid, a Moslim who questioned Mahommed Mahdi's descent from Jaffer Ali Sadik, on the plea that Ismail's only son had died childless, was proclaimed to be Dejjal (Antichrist). The conquest of Egypt by Sultan Sala-ud-deen Yusuf destroyed the temporal power of the sect in that country. They were, at that time, ruled by Azid, a descendant of Mahommed Mahdi. Meanwhile, the tenets of the sect had been brought to Persia by Hassan-i-Sabbah, an Arab of the tribe of Himyar in Yemen, who established himself later in Alamut, where his grandson, on the seventh day of the Ramazan, A.H. 559, publicly proclaimed that fasting and other observances of the Shariyat were no longer obligatory.

Colonel Yule, in his notes on the Travels of Marco Polo, has given an interesting account of the "old man of the mountain," whose representative he recognises in Agha Khan. The Oxus Valley belong to the sect of Assassins, and are an offshoot of the sect to which the Druses of the Lebanon belong. They call themselves Mughuns, Maulais, or Mawalis indifferently. Mr. Drew suggests that the name is derived from Maula, an Arabic name for God. The appellation may equally claim to be a corruption of Mowahidoon, the name by which the Druses still call themselves, or Mulahidah, from *Mulhad*, "an infidel," the name given to the sect in old times.

[1] So named from Ismail, son of Imam Jaffer.

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# CHAPTER XI.

## THE GILGIT PRINCES.

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THE history of the Gilgit rulers rests only on oral tradition and popular songs connected with the names of different princes. Did more trustworthy records exist, they would probably contain little of real interest. The genealogies of their respective families, which were supplied to me independently by the present representatives of the Trakhané, Mogh-lot, and Ayraké families, correspond well with each other in the number of generations, and are probably correct, or very nearly so. In the *Historical Legend of Gilgit*, Dr. Leitner has given an account of the earliest occurrence in the tangible history of the country. Several versions of the legend are extant, but the historical outline in all is the same. Stripped of all supernatural additions, the facts related are, that Gilgit was the abode of a prince of the name of Shiri Buddutt, whose rule extended over Hunza, Nagar, Darel, Chilas, Astor, Haramosh, Gurais, Yasin, and Chitral. Many of these places were no doubt governed by inferior princes who acknowledged allegiance to Gilgit. The people, suffering under the oppression of Shiri Buddutt, were relieved by an adventurer of the name of Azor, who is represented as having come from the direction of Iskardo, and, according to some versions, as being the brother of the Iskardo ruler, to rise and put him to death. Having slain the tyrant, Azor espoused his daughter, established Mahommedan names. In spite of the supernatural attributes now assigned to him, there can be no doubt that Shiri Buddutt was a real personage; the term Shiri is doubtless the title of respect still given to Hindoo princes.

Allowing 25 years to each generation, the usurpation by Azor must have occurred about the commencement of the 14th century, and there can be little doubt that it marks the extinction of the Shin princes, and the introduction of Mahommedanism into the valley. It is worthy of note that the genealogy of the Mahzuns of Iskardo[1] shows exactly the same number of

[1] See page 148

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generations from their founder as that of the Trakhand. From this it may be inferred that the introduction of Islam into Baltistan and Gilgit was simultaneous, and in both cases owing to the same cause. General Cunningham, by allowing 20 years to a generation, places it a century earlier than the date I have mentioned.

Under the Shin rule Hunza and Nagar appear to have been under one prince, whose capital was Nagar. His allegiance was no doubt transferred to Shin Buddhut's successor, but it is not till eight generations later, or about the beginning of the 16th century, that we find a Nagar ruler with a Mahommedan name. This prince married a daughter of the Gilgit ruler, and became the father of the twins Moghlot and Girkin, the latter of whom founded the principality of Hunza.

Mirza Khan, the sixth in succession from Azor, is celebrated in song and story as the most warlike of the older Ras of Gilgit. He is said to have been poisoned by his own wife, in revenge for the death of her seven brothers who had opposed Mirza Khan in the field. From Trakhan, his successor, the present Ra's family, derive their name. This would seem to point to a break in the direct line of descent, were it not that in the genealogies of Iskardo, Chitral, Yasin, Hunza, and Nagar we also find the present ruling families taking their names, not from the reputed founder of their line, but from some intermediate ancestor. Trakhan is said to have been a posthumous child of Mirza Khan, and it is related that he was set afloat in a box on the river by his mother. At Hudar he was rescued by a poor man who brought him up among his own children, and he was eventually acknowledged as the rightful Ra of Gilgit.

Sumsulik, the son of Trakhan, who is sometimes also called Gilit Malika, is related to have been taken prisoner and carried into Badakhshan, where he remained, unable to escape, for several years. Many wonderful stories are told of his [illegible] for,[1] plays a conspicuous part. He is said to have had three sisters, one of whom married Maiyrun Khan of Nagar, the second married Feramory, a prince of Yasin, and the third married a prince of Iskardo. There would, however, appear to be some confusion between this Sumsulik and the Ra of the same name five generations later. The Gilgit and Nagar genealogies agree so exactly as to the number of generations,

[1] "Gau Pahar" is a very small horse, possessing extraordinary powers of endurance, supposed to be the offspring of a horse and mare, which have both reached maturity at one year old. It plays a conspicuous part in Chitral tales.

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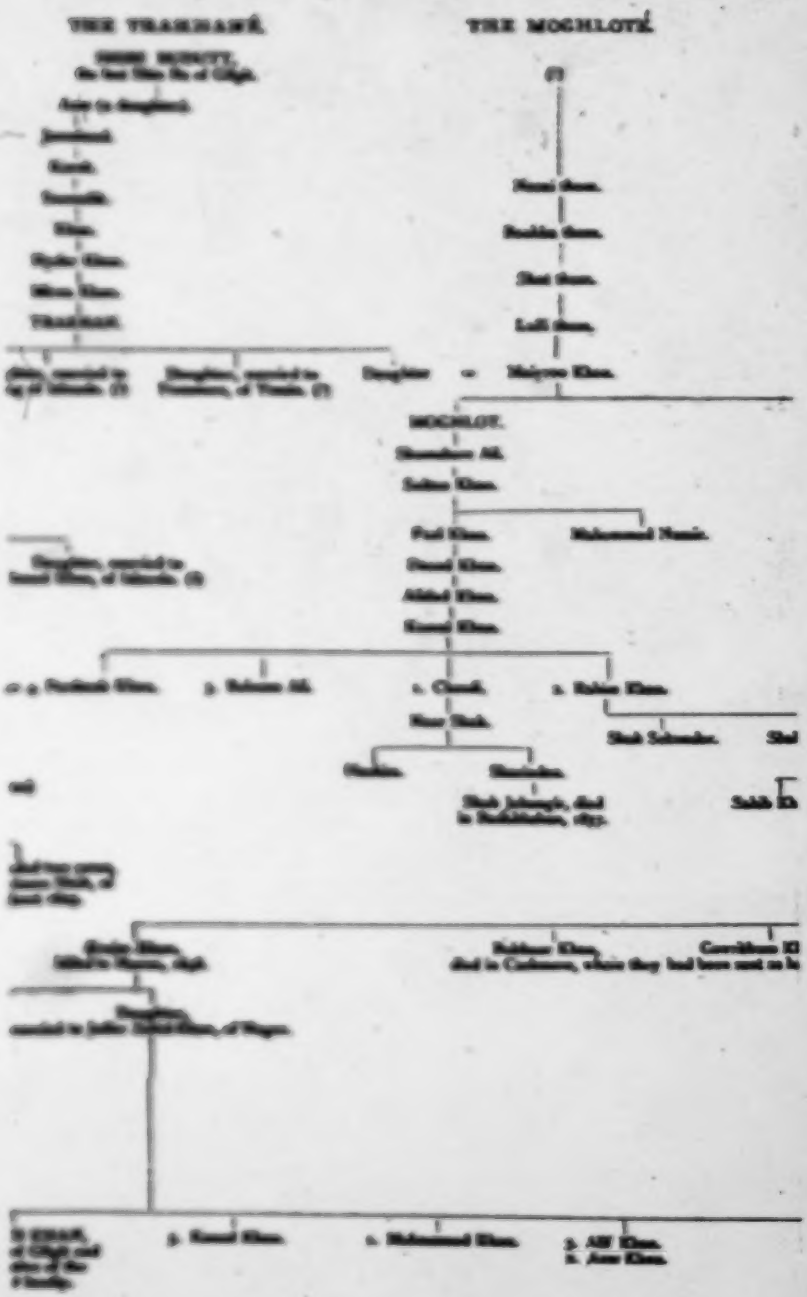


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GIT), THE MOGHLOTE (NAGER), AND AYESHE (HUNZA)

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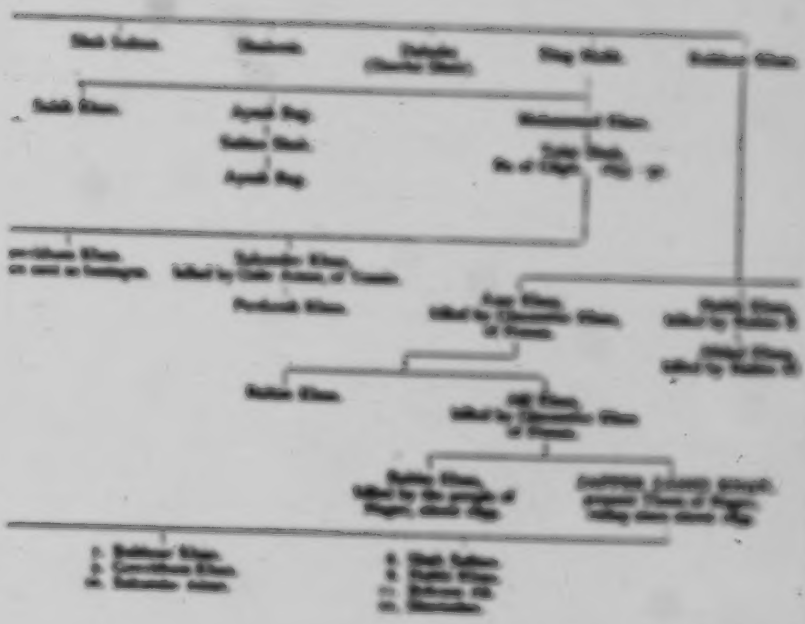

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NEAL FAMILIES

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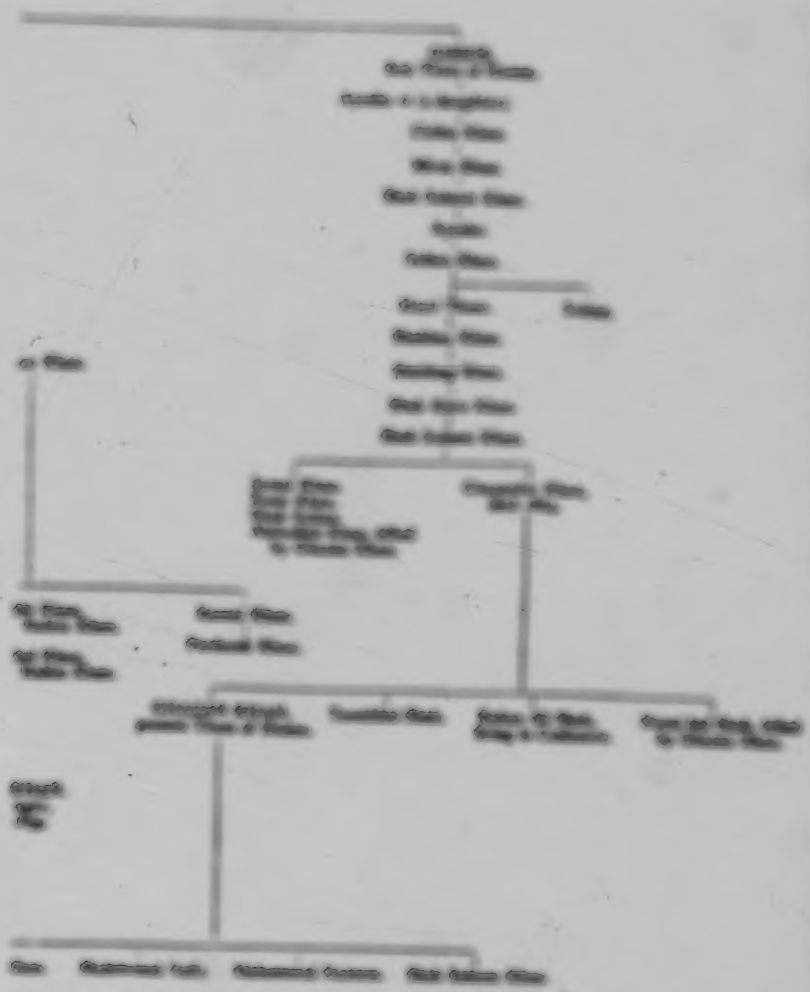

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ve to have no doubt that the sister of Sumalik who married
• 173 Mulgrao Khan, was the sister of the first Ra of this name.
But the same tradition also states most positively that the
B sister who married the Mulgao prince of Ishorlo was the
173 mother of the three warlike brothers, Shaw Shah, Ali Shah,
and Shah Warud, who aided Sumalik in his wars against
Yasin. Now, General Cunningham fixes the date of these bro-
thers at about A.D. 1600, and this, compared with the num-
ber of generations accounted for in the various genealogies,
shows that their mother must have been sister to the second
Sumalik, the son of Ali Shaw Khan. The Yasin prince
who is said to have married Sumalik's second sister, cannot
be identified in the Khushwakt genealogy, but the name given
is common in that family, which was not founded till after the
time of the first Sumalik.

During the lifetime of the three Mulgao brothers above
mentioned, Gilgit was apparently tributary to them, or more
especially to Ali Shah, the founder of the Kundu family.

Wrez, the grandson of the second Sumalik, and his
daughter Jewari, are still favourite subjects for Gilgit songs.
Under Wrez a successful raid was made on Gurais, which
would appear, before that time, to have slipped from the
grasp of the Gilgit Ras, and there are many indications that
their power steadily decreased, in spite of temporary triumphs,
from the day of the extinction of the Shin dynasty. While
on a friendly visit to Nagar, Wrez was treacherously slain
by Kamal Khan, and as he left no sons, an attempt was
apparently made to establish a prince of the Mughlot family
in Gilgit. Jewari, who, having married an Ishorlo ruler, had
been left a widow and childless, consented to marry Pardumah,
of Nagar, to whom she bore Habib Khan. It is related that
when Habib Khan was twelve years old Pardumah was publicly
told that Jewari had only consented to marry him to secure
the succession of the Trakhani, and that now the money he
returned to Nagar the latter it would be for him—a fact
which he was not slow to take. Jewari then abdicated in favour
of her son, who in time became the father of Suleiman Khan,
the last Ra of Gilgit who maintained anything approaching
to the power of his predecessors. Suleiman Khan, who is
better known under his assumed name of Gowerihun[1] Khan, is
said to have ruled fifty-three years, and was in the end mur-

[1] The use of the name of Gower, the wife of Shihabdin, shows how long the memory of Gowerihun lingered after the first conversion to Islam, while the existence of the Gowrik, or Buddhist shrines in the population is shown by the use of the title Thum.

dered about A.D. 1803 by the Khushwakt Prince Suleiman Shah, who had sought refuge in Gilgit from the enmity of his own brother. A rumour of a threatened attack from Hunza had drawn away most of his attendants, and as the aged Ra sat in his garden he was slain, together with his Wazir, by the man to whom he had given protection.

From this time the prosperity of Gilgit seems to have rapidly declined, and it became the prey of rival families whose wars almost depopulated the valley, until the firm establishment of Dogra rule gave the country what may be hoped in time to become a fresh lease of prosperity. Suleiman Shah fled to Yasin after the murder without attempting to establish himself in Gowrichum Khan's seat, which was occupied by Muhammad Khan, the rightful heir. In 1804 Wazir Aman of the Khushwakt family died, and was succeeded in Yasin by his brother Karam Khan, who gave Punyal, which seems to have come into the possession of the Yasin rulers about A.D. 1780, to his brother Shere Shah. Karam Khan had hardly taken possession when Muhammad Khan invaded Punyal, but was repulsed. The two brothers following up their advantage too hastily were entrapped in some broken ground and killed. Muhammad Khan's triumph was of short duration. His victory had the effect of making his enemy, Suleiman Shah, ruler of Yasin. Suleiman Shah seems to have been a man of considerable ability, and in less than a year he had recovered the greater part of Punyal. In the following year he invaded and took Gilgit and carried Muhammad Khan a prisoner to Yasin, leaving in Gilgit Akbar Khan, a younger son of Gowrichum Khan, who swore allegiance to him. Akbar Khan soon tried to renounce his allegiance, and in 1809 Suleiman Shah again invaded and took Gilgit and put to death both Muhammad Khan and Akbar Khan. Asghar Ali, the son of Muhammad Khan, fled to Nagar, but Suleiman Shah's influence was sufficient to procure his being put to death, and the sole remaining representative of the Trakhtani was an infant daughter of Muhammad Khan, through whom the line is now perpetuated. Suleiman Shah then formed the idea of incorporating Gilgit with Yasin, and made the former his chief place of residence. In 1813 Suleiman Shah, being engaged on an invasion of Chitral, placed Azad Khan of the Shumrodat family, in Dranan with a garrison of Gilgitis. Taking advantage of the opportunity, Azad Khan prevailed on the garrison to espouse his cause, abandoned his post, and hastened to Gilgit, where he was accepted by the people as their Ra. The

people soon found that Azad Khan's rule was not less tyrannical than that of Suleiman Shah, and again sought a change of oppressors. The Trakhané family was virtually extinct, but the Mughlani family had been connected with it for so many generations that they were looked on as the natural heirs to the principality. Consequently, Tahir Shah, a younger son of the Mughlani, was induced to accept the Ra-ship of Gilgit, and on his arrival accompanied by a small force from Hunza, Azad Khan was at once seized and put to death in 1833.

After a short reign of between three and four years, Tahir Shah died and was succeeded by his younger son Sikandar Khan, in whose favour Karim Khan, who was a man of weak character, had been set aside. His rule was short and troubled. Immediately after Tahir Shah's death the Gurais mallks made an unexpected raid on Gilgit, and succeeded in gaining possession of the fort by surprise, with the exception of the inner redoubt. This held out long enough to allow of the people assembling to the Ra's assistance, and the invaders were slain to a man. Hardly had this danger been surmounted, when Gilgit was invaded by Golab Aman, who had lately succeeded to the throne of Yasin. Sikandar Khan, being able to offer but a feeble resistance, contented himself by occupying a strong position which could only be assailed on one side. After a blockade which lasted many months, he was taken prisoner and put to death in 1842. Karim Khan then sought refuge in Cashmere, while Golab Aman established himself in Gilgit. Like many of the Khushwakt family, he seems to have possessed considerable energy and ability, but his blood-thirsty cruelty, which seemed to be directed especially against the people of Gilgit, threatened to depopulate the country. Whole villages were driven into slavery, and whole districts ruined, apparently to gratify his resentment. The misery inflicted by this man is almost beyond belief, and his name is still never mentioned without horror. A certain Syud in Badakhshan is still known by the nickname of *Syud Sad Bandai*, in consequence of his having accepted a present of a hundred Gilgiti slaves from Golab Aman. Numbers of Gilgitis are still living in slavery in Badakhshan, Bukhara, Khokand, and other neighbouring countries. Every year strugglers of different ages find their way back, after slavery and wanderings of the greater part of a lifetime, from Turkestan, Samarcand, and other parts of Central Asia. It was, therefore, with much gratitude that the people welcomed a Sikh force, whose aid Karim Khan had secured, and which had been despatched

by the Governor of Cashmere. They were at first repulsed, but advancing a second time they defeated Gohr Aman and installed Karim Khan as Ra of Gilgit under their protection in September 1842. Six years later Karim Khan was slain, together with the Sikh Governor, while invading Hunza. Eleven years later again his son Mohammed Khan dying childless, the nominal, as well as the actual, ownership of Gilgit devolved on the Dogras, who had succeeded the Sikhs in Cashmere. Not wishing to leave Gilgit without a nominal Ra, the Cashmere Government summoned from Nagar the present Ra, Ahdad Khan, the infant son of the Nagar ruler, who, through his mother, was still held to represent the Trakhani line, and installed him when only one year old. A son of Asghar Ali is still living in Cashmere, but, being born of a slave mother, he was held incapable of succeeding.

Mr. Drew has given a succinct account of the events which led to the consolidation of the Hindoo power on the right bank of the Indus. Whatever the faults and shortcomings of Cashmere rule may be when judged by a European standard, it has undoubtedly conferred on this part of the country an amount of prosperity and security which could not have been attained under the Khushwakt family, to whose group it would otherwise have remained. Freedom from the liability to be sold as slaves alone outweighs the disadvantage of being ruled by men of a different faith. It is scarcely an exaggeration to say that, of the inhabitants of Gilgit over 50 years of age, nearly half have passed some portion of their lives in slavery. There is not a family of which one or more of their members have not been lost in this way. The stories of their wanderings told by many are full of interest, and many curious scenes occur on occasions of their return. On one occasion a young man arrived, who had been carried off when a child to Arwa. From his companions in slavery he had learned his name and that of his father, who received him with open arms; but, having been all the time in Yin, where the Shina language is not spoken, he could not converse with his father for several weeks except through an interpreter. On another occasion a "chinam" appeared from Shahidullah, avowing himself to be the brother of the Wazeer, whose mother and brother had been sold into slavery thirty years before. His coming being rumored beforehand, the fatted calf was killed, and great preparations made to receive him by his aged mother, who had herself been enslaved from slavery only ten years before.

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## CHAPTER XIII

### THE YARGUN AND CHITRAL PRINCES

• 173 THE family name of the rulers of Chitral is Katoor. The name Katur seems to have been applied to the country in early times, before the present Katoor family was founded. Babur writes in his Memoirs:—

"To the hill country to the north-east (of Cabul) lies Kafiristan, such as Katur and Gebrek."

Going further back, General Cunningham identifies the name Katoor with Kinda, the king of the Great Yuechi, who, in the beginning of the 5th century, conquered Balkh and Gandhara, and whose son established the kingdom of the Little Yuechi at Peshawar.

Later, the name appears in the *Tarikh-i-Firishtah* and the *Tuzuk-ul-Timuri*.

"In the list of the Turk dynasty of Cabul kings, who preceded the Ghaznivides, the last is called Katoor, King of the Katurs."

"And Kutb returned to his country and to rule the line of the Katoorman kings."[1]

According to the line of reasoning followed by General Cunningham, it would appear that a dynasty of Indo-Scythic kings who established themselves temporarily in Cabul, derived their name of Katoor from their having come from Chitral, that is to say, that the name Katoor belonged to Chitral at an altogether earlier date. Nothing is more probable than that a line of rulers of Yuechi blood established themselves at one time in Chitral, but I do not see what evidence there is to show that the name Katoor was not introduced by them, and did not belong to the country previously. This presumption is borne out by General Cunningham's identification of the Kattis tribe, now beyond most of the Indus in the neighbourhood of Hassan Abdal, as descendants of the Yuechi. The Yuechi occupation of Chitral was con-

[1] Elliot's Indian Historians of India.
Journal of Royal Asiatic Soc., Vol. IX. Paper by E. Thomas, on the Coins of the Princes of the Hindoo Kings of Cabul.

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173 tainly most superficial, for there is no tribe mentioned in this work which shows all the characteristics of an Aryan race of pure blood in a higher degree than the poorer population of that state.

172 Opposite the village of Barenis, 20 miles above Chitral, is a figure with an inscription in ancient Sanscrit rudely cut upon a rock. General Cunningham has kindly favoured me with the following reading of the inscription: *Deva dharmasya Raja Jiva Pala*—"The pious gift of Raja Jiva Pala." This inscription refers, in all probability, to a building, of which the figure is a facsimile, erected somewhere near. General Cunningham tells me that from the character used, it cannot belong to an earlier period than the 3rd century A.D., and the date of it is probably a good deal later. The name Jiva Pala is, no doubt, the Jeipal of early Mahommedan writers. According to Al-Biruni, the fourth King of Cabul, who succeeded Kanik, whose period was about A.D. 900, was named Jeipal, and his rule may have extended to Chitral. The figure is Buddhistic, and is interesting, as helping to show that Buddhism existed in Chitral before Mahommedanism.

173 The earliest traditions now existing of the Chitral Valley relate to a certain king Bahman,[1] an idolater whose rule extended eastward as far as Partan, in the Indus Valley, and who dwelt at Mastuguz in the Mastuj Valley. During his reign an Arab army conquered Badakhshan, slew Zangbar[2] the ruler of Wakhan, and invaded Chitral by the Yarkhoon Valley, where they were met by Bahman. Among the invaders were two champions, named Sadoonk and Lalkanook, who challenged individuals in the Chitral army to a trial of strength. King Bahman, who was famed for his skill in martial exercises, accepted the challenge in person, and for a whole day wrestled with one of the champions in view of both armies, without either gaining the advantage. On the second day, when Bahman allowed himself to renew the contest, the other Arab champion was substituted without his knowledge, and, exhausted by his struggles of the previous day, he was vanquished, and carried bound to the Arab Chief, who, by a curious anachronism, is said to have been Homza, the uncle of the Prophet.[3] Bahman, consenting to render

[1] See also page 156.

[2] The exact identification given by the Shah Nameh to their country to Wamakhan, which may have some connection with this name.

[3] The name is still found in Wakhan, where a ruined fort, called Kila Zangbahan, is pointed out. See Wood's Oxus, page 218.

[4] Homza, the Prophet's uncle, was slain at the battle of Ohud A.D. 625, but the first Arab invasion of Badakhshan did not take place till the middle of the 7th century.

4 AVJ Dard AVJ



[173] allegiance, was released, and the Arab Chief retired to Madaim in Persia. After a few years Bahman, by renouncing his allegiance, invoked a second invasion, which also terminated in his submission, but on his rebelling yet again he was put to death.

Later, the country was ruled by a succession of princes styled Rois, the name which is also given to Gilgit rulers of Shiri Buddhist's line. They are sometimes said to have belonged to the Makpon family of Iskardo. Their names have not been preserved, but it is related that during the rule of one of them, a Calmak (Chinese) army, in alliance with a prince of Badakhshan, invaded and subdued the country. This is spoken of as occurring after the death of Abdoollah Khan, the Usbek. During the Chinese occupation, a Chitrali ravished a female slave of the Chinese leader, and a general slaughter of the inhabitants was in consequence ordered. For three days the massacre proceeded, after which the survivors were seized and carried off to Badakhshan. To test the completeness of the depopulation, a whip was left hanging on a tree in a conspicuous place, and, after inscribing their achievements on a stone, the invaders departed. After a year a messenger was sent to bring the whip, which he found untouched, and returning to Badakhshan he reported that he had not seen a living soul in the country. On receipt of this report a fresh hide was spread in front of the door of the fort, in which the Chitrali prisoners were confined, and they were made to pass out over it one by one. When a sufficient number had passed out to wear a hole in the hide, they were allowed to depart to their own country, and those who remained were put to death.

Towards the end of the sixteenth or beginning of the seventeenth century, Chitral was ruled by a Rois who is said to have been of the same family as the rulers of Gilgit before the introduction of Mahommedanism. His name has not been preserved, but he was apparently a Mahommedan, as his tomb is still preserved in Chitral. There is some reason for supposing that he belonged to the Makpon (Iskardo) family, as some branches of the Makpon family still speak of him as an ancestor. He was childless, but adopted as his son a certain Baba Eyoob, said to have been of a noble Khorasan family, who had settled in Chitral and ingratiated himself with the ruler. On the Rois' death he was accepted by the people as their prince and assumed the title of Mihtar, which his descendants still retain. The third in succession from him was

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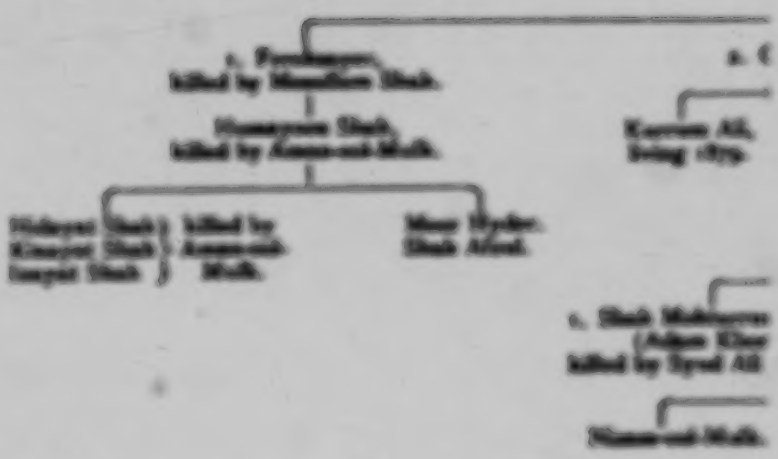

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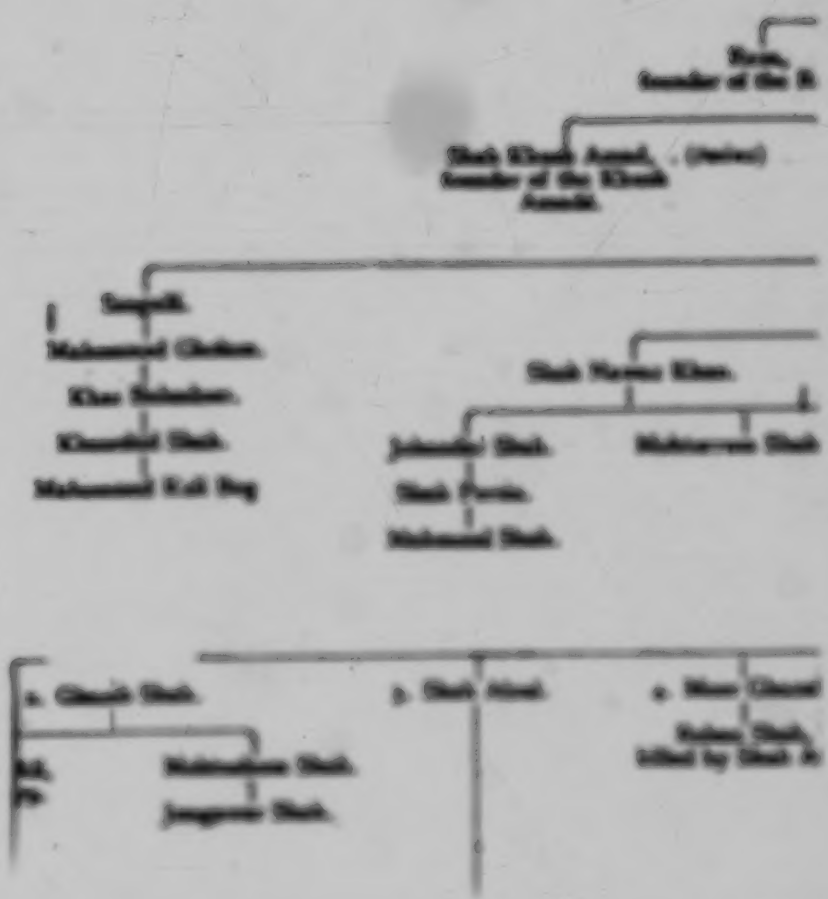
# GENEALOGY OF

• 173



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# OF THE KATOORE OF CHITRAL.

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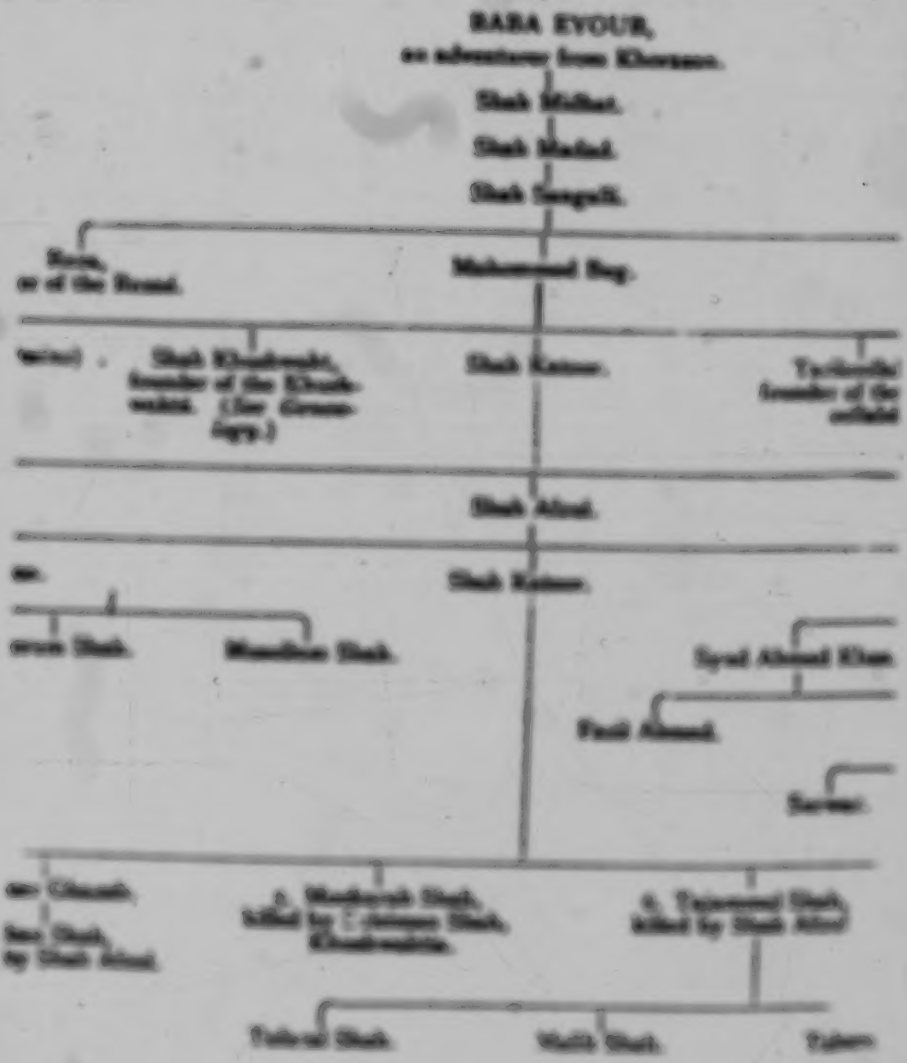


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173 Siddiqis G-3 (1873-1878) 1880 AV3 Dard AV3

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• 173 Shah Sangali, who, being the first of the family to establish a reputation for warlike prowess, is often spoken of as the founder of the family. To his son Mahammad Beg were born twins, happily named Khush Amad and Khush Wakt. The former was, however, wanting in ability, and was set aside in favour of another son Katore, from whom the present Katoorè family are descended. Khush Wakt was established in Mastooch as a semi-independent ruler, and became the founder of the Khush Wakté branch. It is uncertain whether Yassin at this time belonged to one of the Chitral family or to the Gilgit rulers, but it probably belonged to the latter. In the next generation the extension of the Khush Wakté family, which was only arrested by the intervention of the Sikhs, seems to have begun.

Khush Wakt is said to have been slain by the Chinese at Koghozé, near Chitral, but the details have not been preserved. Though the Chinese figure in many episodes of Chitral history, no tradition exists of the country having been permanently tributary to them. Khush Wakt's son, Forameez, was a notable warrior, whose exploits are still spoken of with enthusiasm. He conquered Yassin, forced his cousins of Chitral to give allegiance to him, and made himself master of the valley down to Chughan Serai, besides subduing the Punjkorah Valley and part of Swat. His nephew Khush Amad, the second of the name, was ruling in Mastooch when Chitral was invaded by a Chinese army in concert with the ruler of Badakhshan, Mirza Sultan Shah. The Chitralis, unable to offer any effective resistance, fled to Mastooch, which was shortly invested by the invaders. The fort was strong, and Khush Amad, who belonged to the Maulai sect, followed the advice of his Caliphas, who counselled him to content himself with a passive resistance, and not to offer battle in the field. The besiegers, trusting to starvation to give them possession of the fort, were satisfied with establishing a blockade. They were, meanwhile, harassed by Khush Amad's partizans outside the fort, who inflicted some loss on them by feigning submission and leading them into an ambush among the mountains. At the end of seven months, both parties being willing to make terms, an envoy from the besiegers was admitted into the fort, and several tricks were played on both sides to give an impression of their readiness to continue the war. On the envoy entering the fort, he was made to wait some time, in order that the reason of his coming might be explained to the Mihtar, who was still

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1773 unaware that his fort was being besieged. The envoy on his part, while awaiting an audience, distributed powder and lead to any of the garrison who chose to take it, by way of showing the super-abundance of warlike stores in the besiegers' camp. On being admitted he was invited to partake of the meal which the Mihtar's attendants shared with him daily. Double the usual amount of food was brought for consumption, and served out by a man whose hands were clotted with blood, as if he had not cleansed them since the fray of the day before. No remark was made, and each devoured his portion, as if the taste of an enemy's blood was no new thing to them, which caused the astonished envoy to regard them as cannibals. Terms were ultimately agreed to, and the invaders retired, taking with them four hostages. As they passed Ilwp, in Yarkhoon, each man of the invading army cast down a stone to show their numbers. The great heap thus formed is still pointed out. Very shortly after this Khush Amad died.

This tradition is interesting, as helping to identify Chitral with the Bolor of Chinese records; the following account of Bolor is translated by M. Klaproth from the Chinese Imperial Geography, published in 1790 :—[1]

*Bolor.*

"Ce pays est situé au nord-ouest de Yarkiang et à l'ouest de Badakchchân. Le chemin par lequel nos tribus arrivent à Pékin, est le même que celui des autres pays Mahométans. Sous les Han, le Bolor faisait partie d'Ou-sihn, nom les Grecs, d'après la prononciation d'*A Lexandrie*.

"En 1749, son prince, Chahhim Chamsé (pour Arsi Chahim Chah Amad) se soumit aux Chinois, et son pays fut enclavé dans ses limites. L'année suivante, il envoya Chah Ismâ comme ambassadeur à l'empereur, qui le reçut avec bienveillance l'invita à un festin et lui fit remettre un diplôme pour son maître.

"En 1763, un autre ambassade apporta le tribut consistant en valeurs et broches d'argent. L'année après ce pays fut envahi par Sultan-chah de Badakchchân; alors le prince de Bolor demanda du secours au général chinois qui commandait à Yarkiang. Celui-ci expédia à Sultan-chah d'Ourgout le Bolor et de faire cesser les hostilités. Le roi de Badakchchân se conforma à cet ordre, et Chahhim Chamsé donna une lettre de remerciement. Les deux administrateurs accompagnèrent des ambassadeurs et le tribut à l'empereur, consistant en perigueuls, qui sont d'excellente qualité chez eux.

"En 1769, un nouveau tribut de pierres de jade et de perigueuls arriva de Bolor, et depuis ce temps il a toujours été offert à l'époque prescrite."

Consanguinity did not prevent constant wars between the rulers of Chitral and Yasin, but the records of these wars contain little worthy of notice. The Khush Waktí seems to have

[1] Mémoire Asiatiques, Vol. 2, page 98.

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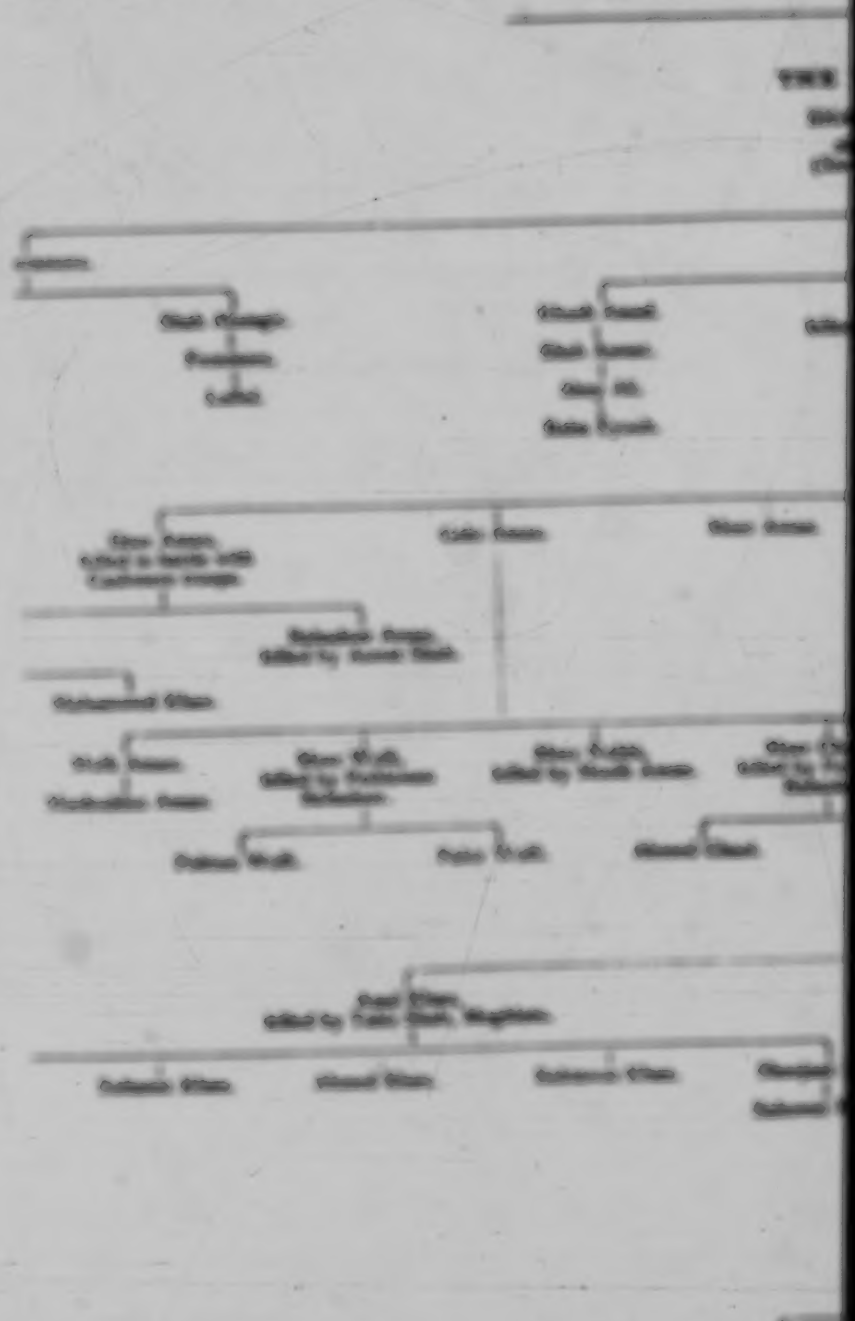
# 173 NEALOGY OF THE KHUSHWAKTE (YASSIN)



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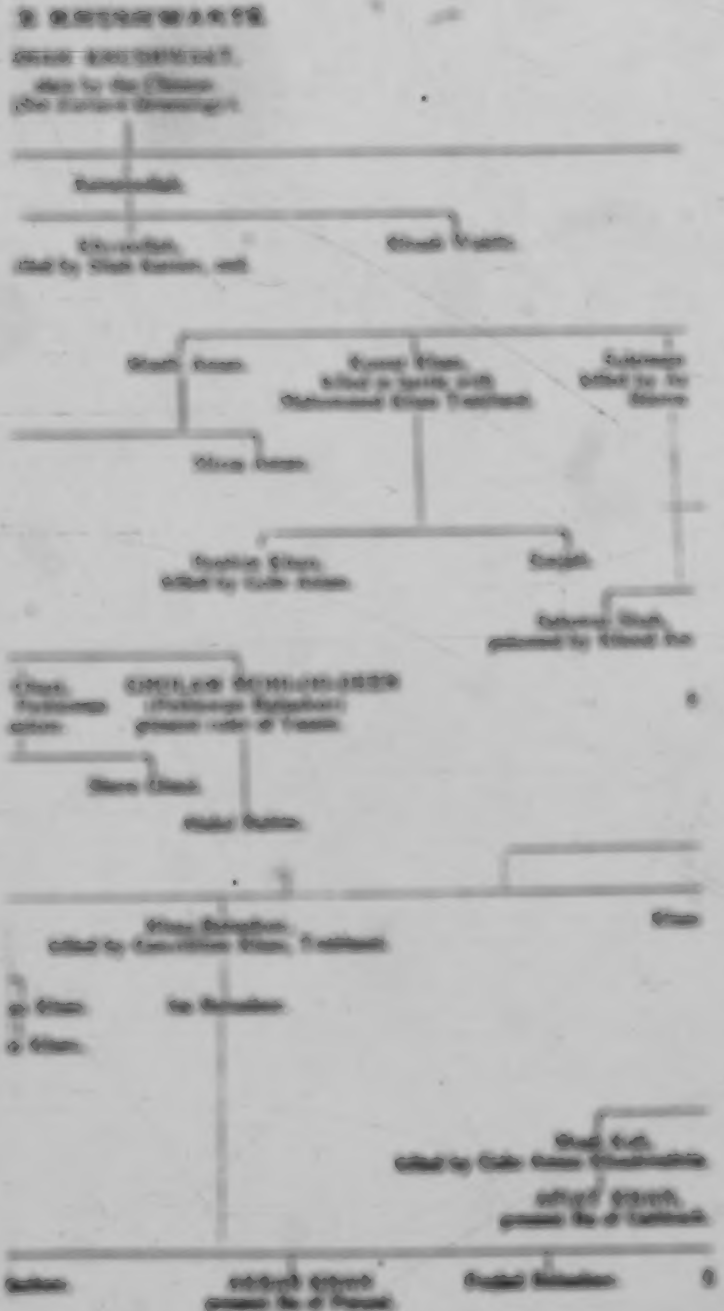
# AND THE BOOROOSHE (PONYAL).



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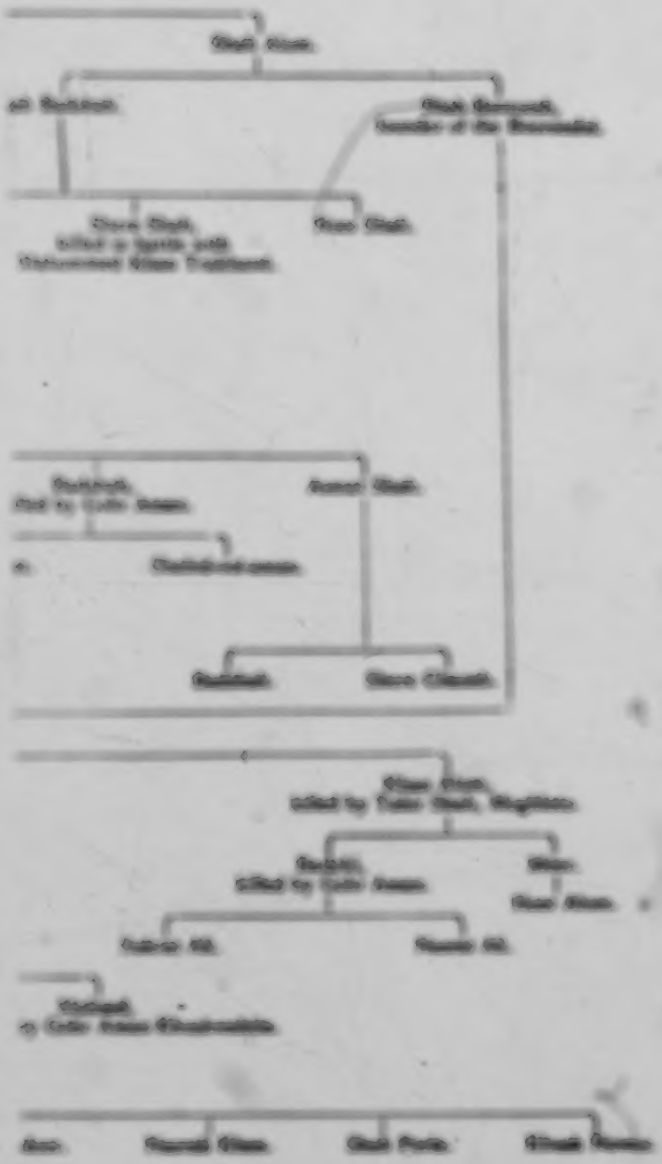

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1873

shown the greater warlike skill, but this advantage was balanced by the superior wealth and population of Chitral. Suleiman Shah, whose conquest of Gilgit has been already mentioned,[1] for a short time bid fair to found a considerable principality, but the incapacity for organisation, which seems to form so essential a part of all minds thoroughly imbued with Mahommedan tenets, prevented him from making any adequate use of his victories. Eastward he made himself master of the right bank of the Indus as far as Haramookh, and forced Ahmed Shah of Iskardo to acknowledge his supremacy. Boonji, which was then a flourishing place and formed part of the Iskardo domains, was twice besieged by him, the first time unsuccessfully, the second time it fell after a siege of eleven months, during which Shah Katoor of Chitral, taking advantage of Suleiman's absence, laid siege to Mastooch. Suleiman Shah, by a masterly march through the mountains, entered Dranna, cutting off Shah Katoor from his capital, and forced him to fight at a disadvantage a series of actions in which he was defeated, and his son Mookurrub Shah slain. Being without resources, Shah Katoor threw himself on the mercy of his victorious foe. Taking with him his wife, a sister of his conqueror, he made his way on foot and unattended to the camp of Suleiman Shah, who received him generously and allowed him to return to Chitral after swearing friendship.

During his residence in Gilgit, which lasted seven years, Suleiman Shah, in concert with Ghazunfur Khan of Hunza, invaded Nagar and made himself master of the whole country, with the exception of a single fort. During the siege, a false alarm one night caused a disastrous loss of men, who fell by the hands of their own comrades, and the siege was abandoned next day.

After the loss of Gilgit[2] his power rapidly waned. A severe earthquake levelled his fort of Mastooch, and this mishap was at once taken advantage of by Shah Katoor. The Yassin force under Sakowat Shah, eldest son of Suleiman Shah, was defeated at Gushi in the Laspoor Valley, and Sakowat Shah himself was treacherously murdered by his cousin Khosul Aman, who introduced poison into a wound received by him in the fight. Shah Katoor followed up his advantage by invading Yassin, and was aided in the invasion by a Badukhshan or Wakhan force under Kokan Beg. Suleiman

[1] See page 139. [2] See page 138.

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173 Shah was, however, able to sow dissension between the allies who retired to Chitral, and there Shah Katoor put Kokan Beg to death by casting him from a high rock into the foaming river and disarmed his followers.

Suleiman Shah was, however, doomed to fall by treachery equal to that which he had himself so freely employed. Rahmat-oollah Khan, his half-brother, born of a slave mother, conspired with Azad Khan and introduced a Gilgiti force into the castle of Cher, in Ponyal, where Suleiman Shah was residing. After defending himself for two days in a tower of the fort with no aid but that of his sons and a few servants, Suleiman Shah surrendered, and after a month's imprisonment, was put to death by Azad Khan. He was succeeded by Meer Aman, who ruled in Yassin for nearly eleven years, till he was ousted in 1840 by his brother Gohr Aman, whose wars against the Sikhs and Dogras have been already related by Mr. Drew and Dr. Leitner.

The annals of the Katooré branch of the family are of even less interest than those of the Khush Wakté. They seem to have produced no warrior or administrator of any pretensions, while their records abound in treachery and murder committed by son against father, and brother against brother. No attempt seems to have been made to weld the whole of the Katooré possessions into one principality, but each ruler in turn, by dividing the country during his lifetime among his sons, has directly encouraged the continuance of the family quarrels and intrigues.

In Cunningham G-S (1862-67) 1854 Alt W. Tibetan 954.67 Alt



197 The *Khajunak* dialect is spoken by the people of Hunza and Nager.

The *Arnéya* is spoken in Yasin and Chitrál.

These dialects have little in common with each other, and are widely different from those of the surrounding people.

634 *Astor* is situated on the left bank of the Indus, below Makpon-i-Shang-Rong. It has an area of about 1,800
• 173 square miles. Its chief claims descent from Ali Sher of Balti, and takes the title of Makpon.

634 *Gilgit** is situated on the right bank of the Indus, along the lower course of the Gilgit river. It is about 100 miles long from north to south, with a mean breadth of twenty-six miles. Its area is therefore about 2,500
173 square miles. The chief takes the title of Trakhna, from an ancestor.

634 The districts of Chilas, Darél, Kohli, and Pálas, lie along both banks of the Indus below Gilgit and Astor.

*Hunza-Nager* is a small tract of country on the upper course of a large feeder of the Gilgit river. It is named from two towns situated close to each other, on opposite banks of the river. The two districts have an area of
101 1,672 square miles. The chief of Hunza is called
634 Girkhis, and the chief of Nager is called Mágulato. The former name is no doubt the same as the Kirghis, who inhabit the steppes of Pamer to the north of Hunza-Nager beyond the Kárákoram. I presume that this district was formerly inhabited by the Dards, and that they were displaced by the Kirghis nomads. The chiefs of Shigar who take the Khajunak title of Tham, must also be Kirghis.

634 *Yasin* is a large district on the upper course of the

* In Tibetan *Gyil-gyid*.

Gilgit river. It is seventy miles long from south-east to north-west, with a mean breadth of sixty miles. Its area is therefore about 4,200 square miles. The chief places are Tamas and Chatorkun. The chief takes the title of Bukhto, which is the name of his tribe.

When Mahmud Ghaznavi invaded India in A.D. 1000, the people of Gilgit, Astor, and Chilas were Turks, who spoke the Turki language.* These Turks were of the *Khaldaseri* tribe, and their king took the title of *Shahi Khal*, or king of the *Khalo* tribe. I presume that these are the same as the Bukhto of the present day; but their language has become mixed with that of all the surrounding people, and no longer bears any affinity to Turki.

*Chitral* is a large district on the upper course of the Kunar river. The king takes the title of Shah Katur, which has been held for nearly 2,000 years, and the story of their descent from Alexander may be traced to the fact that they were the successors of the Indo-Grecian kings in the Kabul valley.

The large and interesting country of Kashmir, and the small principalities of the Alpine Panjáb to the south of Ladák, are too numerous to be treated of in this place.

To the east and south-east of Ladák lie the Chinese districts of Rudok, Chang-Thang, and Nguri.

*Rudok* lies immediately to the east of Ladák and Rukchu, but its climate is like that of the latter district. The principal feature of Rudok is the great Pang-kong lake, which stretches through the whole length of the country from east to west, a distance of about eighty miles. As the mean breadth is about sixty miles, the

* Reinaud's *Fragmens Arabes*, &c. p. 117.

and it was with some difficulty that he was allowed to see me and answer certain linguistic questions which I put to him. If he has not been sent back to his country, it would be a good opportunity for our Government to get him to the Punjab in the cold weather with the view of our obtaining more detailed information than we now possess regarding the Khajuni, that extraordinary language to which I have several times alluded. [This was done on my second official mission to Kashmir in 1886.]

The name of *Rai, Raish, Rayo*, applied to Muhammadans, may sound singular to those accustomed to connect them with Hindu rulers, but it is the ancient name for "King" at Gilgit (for which "Nawab" seems a modern substitute in that country)—while Shah Kator* in Chitral. Them in Hunza and Nagyr, Mehtar (Mihtar) and Rakhist in Yasin and Tankhas in Gilgit also lead for speculation. The Hunza people say that the King's race in Moghulan (or Mogul ?) [illegible] call the Biliq Sawaash and allow that he is Aishea (this probably means that he is descended from Ayesha, the wife of Muhammad).† Under the king or chief, for the time being, the most daring or intriguing hold office and a new element of disturbance has now been introduced into Dardistan by the Kashmir faction at every court [or rather robber's nest] which seeks to advance the interests of [illegible]

* This was the name of the grandfather of Aman-ul-Mulk, the present ruler of Chitral (1877). Cunningham says that the title of "Katore" has been held for many years. I may incidentally mention that natives of India who had visited Chitral did not know it by any other name than "Katore" the name of the principal town, while Chitral was called "a Kafir village surrounded by mountains" by Sayid Muhammad, a Laghmani Kizzilbu (or half) Musulman in 1868.

† This is the plausible Gilgit story, which will, perhaps, be adopted in Hunza when it becomes truly Muhammadan. In the meanwhile, my endeavour in 1866 to find traces of Alexander the Great's invasion in Dardistan, has led to the adoption of the myth of descent from that Conqueror by the Chinese Governor or the ancient hereditary "Thum" of Hunza, who really is "ayeshi," or "heaven-born," owing to the miraculous conception of a female ancestor. "Moghulan" is the direct ancestor of the kindred Nagyr line, "Girkin," his twin-brother and deadly foe, being the ancestor of the Hunza dynasty. (See Genealogy on pages 69 and 111.)

[illegible] interior piece of conquest of the Mu[illegible]rja, our footmary. While the name of Wazir is now common [illegible] a "minister," we find the names of the subordinate offices of Trenggé, Yarfé, Zeyni, Gegé, etc., etc., which point to the reminiscences of Tibetan Government and a reference to the "Official Designations" in Part II. of my "Dardistan" will direct speculation on other matters connected with the subject.

I need scarcely add that under a Government, like that [illegible] of Chitral, which used to derive a large portion of its revenue from kidnapping, the position of the official slave-dealer (Diwánbigi)* was a high one. Shortly before I visited Gilgit, a man used to sell for a good hunting dog (of which animal the Dards are very fond), two men for a pony and three men for a large piece of pattú (a kind of woollen stuff). Women and weak men received the preference, it being difficult for them to escape once they have reached their destination. Practically, all the hillmen are republicans. The name for servant is identical with that of "companion;" it is only the prisoner of another tribe [illegible] who is a "slave." The progress of Kashmir will certainly have the effect of stopping, at any rate nominally, the trade in male slaves, but it will reduce all subjects to the same dead level of slavery and extinguish that spirit of freedom, and with it many of the traditions, that have preserved the Dard races from the degeneracy which has been the fate of the Aryans who reached Kashmir and India. The indigenous Government is one whose occasional tyranny is often relieved by rebellion. I think the Dard Legends and Songs show that the Dards are a superior people to the Dogras, who wish to take their country in defiance of treaty obligations,† and I, for one, would almost prefer the continuance of present anarchy which may end in a national solution or in a *direct alliance* with the British, to the *spinier* policy of Kashmir which, without shedding blood,‡ has drained the

* This designation is really that of the Minister of Finances.

† This was written in 1866.

‡ I refer only to the present rule of Kashmir itself and not to the massacres by Kashmir troops in Dardistan, of which details are given elsewhere.

[illegible] from a common racial source these supernatural beings have been long enough in the possession of each to acquire independent existence in its language. This of course probably represents an invention of the facts. It is safer on the whole to assume independent origins and gradual assimilation through contact and social fusion.

It appears to me not an impossible theory that of the two great sections into which the Shire-speaking population is divided, the socially inferior Yaokinse represent the earlier population who probably shared the language and culture of the surviving Bumbudzi-speaking peoples, while the Shire were an invading and conquering race who imposed on the Yaokinse their language and probably took over from them some of their beliefs.

The Khowar in the western districts is due probably to the extension of the Chitrali population beyond the political and natural borders of Chitral, occasioned by circumstances which goes on at the present day, and in part to political dominance in the past, which is quite recent times succeeded to actual rule. Punial and Yasin are still governed by members of the Khushwakhte family of Chitral whose mother tongue is Khowar.

In order to facilitate the arrangement and handling of the material with which we have to deal, it is necessary to adopt some system of classification of the Supernatural. I am not in a position to offer any scientific scheme, but a very rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural as represented :—

1. By Animate Beings possessing certain supernatural powers or qualities, e.g. demons, witches, etc.

2. By Qualities or Virtues pertaining to, or affecting inanimate objects, exhibited in magical or irrational processes and properties.

With the latter category, comprising examples of sympathetic and contagious magic, the working of the evil

from the Karoli Pass to the Gilgit village, a distance of 103 miles, lies south-east to south-south-west with its small surrounding valleys of Kamri, Tarshing, Pershing, Sai, Aramanah and Bagrot, and along the Astore river from Gilgit to Kamri, with its adjacent valley of Astore, a distance of 29 miles.

The country was first conquered a short by the troops of His Highness the Maharaja of Kashmir under Kunt Kahir Shah from Gauhar Aman, the Khushwakht Chief of Yasin, who had usurped the district from Sikandar Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Kunt Kahir Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by these without bloodshed. The country was restored to the rightful rulers, but were kept under the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an officer of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkoman, Yasin, Chitral and the Chitral republic, which all acknowledge the supremacy of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Razdiangan) and the Burzil passes. However, the ordinary foot path is carried across the passes at favourable opportunities by local coolies. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

The present inhabitants of the country are all Mohammedans, chiefly of the Shia sect, with a few Sunnis and Wahabis. The principal tribes are Kanjuts, Shins, Yashkuns (Yashkuns), Kuranjas, Dards and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kanjuts are the original inhabitants of Gilgit, while the Yashkuns, Shins and Dards came afterwards in the above order and conquered the former inhabitants.

The Yashkuns are probably an Aryan race, having arrived from Central Asia via the Khaibr Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kranjas" (slaves).

The Shins profess to be the descendants of Arabs. They are probably Jews, and have come via Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even ghi made from cow's milk. Disapproval of the keeping of bulls and regarded even a bull-calf with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yashkun tribe, the children

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Brons are said to have come from Rajouri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gilgiti here recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Mohammedan rulers of the country called "Mir." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race resulting on the throne, and that therefore it was necessary to honour and obey them.

The people live very simply and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and goat, includes the dadan (cloak), woollen pyjamas, a woollen shirt and a felted cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell bracelets. They wear on their feet a kind of leather socks called pabbu, made either of bear skin or of cow hide. For hill journeys they wear their feet in pieces of goat or bear skin which they call dawal.

The chief amusements of the people is polo, which they play with the utmost zest, and shooting matches, bow and arrow with their matchlocks for the sake of sport, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chilasis call it "Dangrik." It contains many Persian as well as Persian words.

Such are the tribes to whom the Ishkoman and Gupsun appertain, but they have lived together for such a long period under the Buddhist and Mohammedan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

## (a)

### The Festivals of "Shino Shoomi."

The advent of spring in the Gilgit country brings with it the great festival of "Shino Shoomi," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As following that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the harvest is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put the seeds of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is sent

*[illegible]

"Dan Dag" ceremony, performed with a slight difference at Thargram, will be dealt with separately.

Sculptured Stones.[1]

On the bank of the Indus river a big stone is seen about a mile's distance from the entrance of Shangla Kohat. (Chilas Kohistan) where there exist some basement's here. It bears a figure of a Buddhist Stupa [illegible]. The carving begins a little above the foot of the stone. Its height is to a little longer than a man. Though finely engraved, it is an unlikely ornamental one, although it has been engraved for so long a time in the action

of the weather, its white colour is still to be recognized from a distance. On this rock there are also many other figures of the same kind, but they are somewhat smaller in size than the one above-mentioned. Some two or three miles below this place, there are numerous stones of various sizes on the river bank bearing the figures of goats and sacrifices, &c. Some of the stones show representations of men, while the others are those of deer. At some places the carvings are seen on the top of a stone as well as on its sides. The same kind of figures are also seen in the Bagrot Valley engraved on rock faces between the Sachee and Bubin villages.[2]

At Barmas, near Gupis, in the Yaz valley, there are rare pictures of Buddha. One is carved on a stone, and the other is a painting of Buddha sitting among his disciples.

At another place, in the neighbourhood of Chilas, there is a rock still larger in size, and on its face with them are a good many figures. There are also two or three carvings of complete with, a large number of men, goats, bodies and cows, &c., engraved on them. On this stone there is an inscription written in some ancient character. The same carvings are noticed for some way along the river, which have been are not sufficiently to mention to do them any injury. It shows that in a remote period, this part of Chilas was inhabited by Buddhists. The inhabitants of Chilas are under the impression that all these inscriptions are made by the fairies.[3] The tradition is that in ancient times the land was

[1] [illegible] village are situated in the Gupis Valley.

[2] A similar relief is said to be found in the district [illegible] of Lower Swat and Chitral regarding the "Hindu Rock" (Pir-e-Sabz) and across the valley of Buddhist origin found in some [illegible] (Ed.)

[3] [illegible]

frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chiliars it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in three days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shina Ramma," and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

### The Consumers of the River.

Sir Khan is said to be the name of Khaji Sachami, and lived at Ghandarch, a village near Gulda in the District of Astore. The villagers used to present grass to this goddess and prayed before her even for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

### "Jumeeree" and "Dawaree."

At Gilgit proper and in the surrounding villages there are even now small tracts of land called "Jumeeree" and "Dawaree." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the infidels used to bury the dead at "Jumeeree," and a few days after they gathered and carried away the bones to "Dawaree," where they buried them in one pit. Remnants of bones still exist in these places, though the graves have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Mohammadanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the bones, bangles and rings which they found in "Jumeeree," but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were buried with their ornaments.

### Sakhun Village and a "Chenar" Tree.

There is a small populous village named Sachun in the Hagrot Valley. It is said that when this tract was lying waste, a Pakir named Shah Surya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Surya felt the loss of his son, and planting his stick, which was of chenar wood, deep into the ground, prayed again to the Almighty to make it into a large chenar tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and sprawling that they touched the neighbouring hill about two yards distant, across the Hagrot Nullah. The tree was afterwards burnt by the Shinaqis, but after a short period five shoots sprung out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

171 The ancient name of the place was Sargin. Later, the
172 name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gelalatu of ancient Sanscrit literature has been suggested.* A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. These remains indicate that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the traditions has survived.

162. The settled population of the Gilgit district, which is very
197 mixed, amounts to about 4,000 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Cashmeri, Dogri, Hindustani, and Punjabi
173 expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddoot. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhani, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddoot was the last, were called Shalotia. The present Ra of Gilgit, Ahdad Khan, belongs properly to the ruling family of Nagar, but was installed as representative of the Trakhani on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

* McCrindle's *Ancient India*.

Ba to his peasant subjects, lived entirely by agriculture. According to tradition, Shah Rukhan's rule extended over Chitral, Yasin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nagar, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahomedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical warfare one upon another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yasin, three centuries later.

A glance at the map will show that Gilgit is situated in the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,620 feet; while half of the tract thus included still remains to be surveyed. A road to Kashgar and Kinchinjunga may yet be found among the mountains of Kafiristan.

From Gilgit mountain roads radiate into all the surrounding valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. Here the wild goat (*C. Falconeri*) roams in great numbers almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. Rutilans*), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks, but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayanus*) are rarely disturbed by the hunter's voice. On the lower and more barren hills below the forest are to

[162] consist exclusively of Kafir women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Darel station give their daughters born of slaves or concubines to Kafirs, but not those born of lawful wives.

[163] Next to the Kafirs, in order of consideration, come the Shins, who do not form the majority of the population anywhere except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Punyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the country by conquest. [167] Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Burushki, and of late with Cashmeri owing to an immigration of Cashmiris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hoshe Valley.

[164] Shins give their daughters to Kafirs and Syuds, but cannot marry the daughters of Kafirs or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Nanachas. Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

[165] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Kondia and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents.

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it.

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers.

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mahommedanism, the feeling is still maintained in Nagar, Gilgit, Astor, and the Indus Valley above Bunji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited by them not a single fowl is to be seen.

by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shin caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nagar, and Punyal, and nearly all the population of Yasin, besides being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nagar they do not call themselves Yeshkun, but Boorish; and in Yasin, Woorshik and Boorishe. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nagar, is never used in that country, and the old name also lingers in Yasin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

In the colder climate of Hunza and Yasin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nagar show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nagar was subject to the Mahpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nagar would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race. Considerable rivalry exists between the Shins and Yeshkuns,

[illegible] in villages where they have lived side by side for generations.

Living among them, in varying numbers, are Syuds, Kraumeins, Doms, Shoton, and Gurjurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village.

The Kraumeins, who are silken and pretty, are most numerous in Darel, and do not exist in Hunza or Nagar. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Some Aryans in Tibet," suggests that the name is derived from *kram*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yasin, Nagar, and Chilas, in which latter place they form a sixth of the population.

In Nagar there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley.

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the

character of the ordinary Cashmiri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the regular population. Those in Gilgit are weavers and carpenters, and are regarded with some contempt both by Shins and Yashkuns.

Their distinctive castes are Mons, Sheikh, Pirjis, Lon, Sunjar (goldsmiths), Dar, Rawar, Bat, and Tarchan (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tarchan, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yashkuns without reciprocity. With the Kramrins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmiris.

In the valleys south of Gilgit, the Goojurs pasture their cattle on the high lands, not mixing with the people of the country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper part of the Dir and Swat Valleys, and a few have found their way into the Gilgit Valley. They all speak the dialect of Punjabi, peculiar to their caste. Like the Syuds, they must rank as a class rather than as a caste.

Vigne, speaking of the existence of caste in Baltistan, remarks that it may perhaps be considered as a proof of the Hindoo origin of the natives of that country. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

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their entirely Hindoo form where the Shin element exists among the population. The class distinctions existing in Chitral are of a totally different nature, and the whole evidence seems to mark the Shins as having been a Brahminical race, who succeeded in imposing their language, and to a great extent their customs, on races to which they were numerically inferior.

The system of administration which existed under the old Shin rulers is still maintained by the Cashmere Government with slight modifications. The revenues of the Ra were derived as follows: From the land, a tax called "Koodkul" was paid on every crop, in kind, according to the quality of the land, which was regularly and apparently not heavily assessed. A pastoral tax of a sheep or goat, called "Ganoni muri," was paid by each household every alternate year. This might be commuted at the will of the payer for the sum of two shillings yearly. A tax called "Nyooni shuir," of four shillings a year, was paid by each water-mill, which was, however, exempted from payment the first year after construction. For washing gold-dust, in which a considerable number of people in certain villages find employment during the winter, a fixed tax of fifty-five pounds sterling, called "Ra-i-dilki," was paid yearly. In the autumn a grape tax, called "Jachai tom," was levied in kind on every vine according to its size; and when the wine-making began, a certain number of measures of grape juice, called "Rikhoo," were also paid to the Ra. A money tax of sixteen shillings, called "Gurd tolon," was levied on each marriage, for which the bridegroom was liable. Every weaver's house furnished eight yards of cotton cloth to the Ra, which was called "Buyetcho pâtchi." Silk also, which was produced by nearly every household, paid a tax called "Chuchi purtai," which consisted of as many cocoons as the Charboo could grasp in one hand, out of the heap collected by each family. Four villages, in which silk was not produced, paid a commutation of one fat sheep, valued at eight shillings, which was called "Chooshi mâri," per village.

Besides these, a curious tax, called "Cha etté gol," was paid by the villages of Burmess, Khomer, and Naupoor only, which consisted of all the milk and butter produced by one cow from each house in those villages between the Ganoni and Chili festivals,—that is, from the middle of May to the end of October. These three villages also gave the Ra one small kid yearly from each house. This impost was called

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This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Tsurikho* (*Upper*), *Moolkho* (*Middle*), and *Ludkho* (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Benfrey's Ancient Inscription*, Vol. III. p. 102.

[2] See Appendix H.

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Indus Valley, but their language differs a good deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them term bald any race less liberally endowed by nature than themselves. They are no doubt the Gebrek of Baber's Memoirs. Their language seems to link them with the Bushgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bushgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mushkin" class. In Bailam, or, as they style it, Bargam, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghoor, Shoogram, and Shogot, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dangariks, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Kho before they embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus Valleys. They are called *Ustâds*, "artificers," and are divided into *Dertoché*, "carpenters," *Dergoré*, "wooden bowl makers," *Koolalí*, "potters," *Doms*, "musicians," and *Mochis*, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mushkins, who are all agriculturists. No Ustâds are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriages among themselves. The Shah Sangallié marry amongst themselves, and take daughters from the

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## CHAPTER VI.

### TORWAL AND BUSHKAR.

IN the Punjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 60 miles from Araneh to Chiroleh, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branihal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chiliss are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the tradition[1] still extant among the Chiliss evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.[2]

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Boneyr, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiroleh, has a mixed population of Afghans and Kohistanis, from which the latter

[1] See page 10.

[2] See Appendix D.

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# CHAPTER IX.

## PAST AND PRESENT RELIGIONS.

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MR. DREW has shown that the stricter observance of Mahommedan customs in Gilgit dates from a very recent period, and though the tenets of Islam, owing to local circumstances, have taken firmer root in some valleys of Dardistan than in others, there are no positive records or traditions to indicate the nature of the religion which they supplanted. Circumstantial evidence, however, enables some opinion to be formed on the subject, and each religion that has in turn prevailed in these valleys has left some trace of its existence.

The Oxus Valley having been the cradle of the religion of Zoroaster, the valleys south of the Hindoo Koosh are not likely to have escaped its influence. In Wakhan there are many towers and structures which are still ascribed to the worshippers of fire, and the tradition of this worship still lingers in Yassin. The secluded easily defensible valleys of Yassin and Gilgit are so eminently suited to afford shelter from persecution to the followers of a dying faith, that fire-worship probably existed in them long after it had been driven out of neighbouring, more accessible, valleys. In the "Taleni" portion of the Nôs festival, of which mention has already been made, we probably see the last surviving relic of Magian worship in these countries.

Richardson, in his Dissertation, says, speaking of the ancient fire-worshippers—

"In December, on the shortest night of the year, was the anniversary of the great festival of fire, called *Shab Sadah* (شب صادہ), when their temples were illuminated, and large piles of fire blazed all over the kingdom; round which the people entertained themselves all night with choral dances, and various amusements peculiar to the season."

He also says that the festival was instituted to commemorate a popular tradition—

"In the time of King Hushang (about 860 years before the Christian era) a monstrous dragon infesting the country, the king himself attacked him with stones, when one of them falling with prodigious force upon

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771 another, struck fire, set the herbage and surrounding trees in a blaze, 174 and consumed the dragon in the flames."

The resemblance of this legend to the Gilgit legend, which the Taleni festival is said to commemorate, is noteworthy. Under the story of the tyrant Shiri Buddutt devouring his subjects is probably concealed an ancient sun-myth. Long after the original meaning of the celebration had been forgotten, the custom no doubt survived; and advantage may have been taken of the festival to get rid of an unpopular ruler. In the legend of Shiri Buddutt it is represented that his life could not resist fire, and he is still fabled as dwelling in a place surrounded by glaciers, from which he attempts to issue yearly at the time of the winter solstice, but is driven back by the Taleni.

771 174 172 Later, when Buddhism was the prevailing religion on both sides of the Hindoo Koosh, this religion doubtless established itself as strongly in the southern valleys as it did in the lateral valleys of Badakhshan. Scattered through the Gilgit and Astor Valleys are a number of remains of Buddhistic stone altars, similar to those which are so common in Ladakh. The name "Munni," which is still applied to them, sufficiently attests their origin, though the natives attempt to account for them by saying that they have been made for the convenience of people carrying loads to rest their burdens upon. Their size, position, and the labour that has evidently been expended on them, however, forbid the acceptance of the reason assigned. They are sometimes also called "Thalli."

Both in the Sai and Gilgit Valleys there are several remains of Buddhist Chogtens, whose forms can still be distinctly traced. Those in best preservation are about 3 miles from Gilgit, near the village of Nowpoor, where there are four Chogtens close together in line. The remains of a large one also exist in the Chitral Valley, on a conspicuous point near the road not far from the valley of Koosht, and are still spoken of as "the idol." Closer research would no doubt discover many others.

Near the village of Nowpoor,[1] not far from Gilgit, is a large rock-cut figure of Buddha. The angle of the fork of two ravines is formed by an abrupt perpendicular rock several hundred feet high. In the very point of the angle the rock has split, so as to leave a broad smooth surface 50 feet from the ground. On this a deep slot has been cut in

[1] Nowpoor would appear to have been formerly the more important place of the two. Its ancient name was Amsar.

½ [Cf. category 116, plate facing p. 109 -- Analyst]

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4 AV3 Dard AV3



771 the form of a pentagon, within which the figure has been cut
• 174 in intaglio. The face is exactly as represented on well-known
172 figures of Buddha, with ear ornaments and head-dress, thick compressed lips, smooth face, and impassive countenance. The figure is erect, and is about 9 feet high. The upper part, which is in excellent preservation, is well finished, the lower part is not so well executed. The right arm is held across the body with the hand open, palm outwards; the left hand hangs by the side, and holds a staff or some kind of weapon. The whole figure is exposed, but the edge of a robe or some hanging drapery is portrayed, which, with the smooth face, has given rise to the modern belief that it is intended for a female figure. The lines of the pentacle are accurately drawn and deeply cut. On the edge are deep square niches, cut at regular intervals, which may have been used to hold timber supports of a frame to protect the figure from injury. The feet of the figure are upwards of 30 feet from the ground, and it must have been a matter of considerable difficulty to execute the work in such a position.

It is probable, however, that the level of the soil below the figure was formerly higher than it is at present, for there are signs close by of the existence of an old watercourse for purposes of irrigation, part of which appears to have been carried for a considerable distance along the face of the rock in a wooden trough. This watercourse has been rendered useless by the sinking of the water-levels, probably accompanied by a sinking of the level of the adjacent soil; and, this being the case, it appears likely that, at the time at which the figure was cut, no very high platform was necessary to enable the cutters to reach the proper position. The cutting both of the figure and of the sockets, which appear to have been used for the supports of the watercourse, show a knowledge of stone-cutting quite beyond the power of the present inhabitants of the country.

771 Were it not for the difference in size, I should be inclined
174 to regard this as the figure of Buddha mentioned by the Chinese traveller Fah-Hian, who visited India about A.D. 400. According to him the figure was 94 feet high, and the length of one foot 9 feet 4 inches. His route as far as Khoten is traced without difficulty, and To-li, or Tha-li-lo, must certainly be Darel or Gilgit; but the route followed between these two points is less easily identified. General Cunningham has given strong reasons for identifying Kiech-ha with Leh, thus making Fah-Hian's route to have been along the

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course of the Indus from Leh to Darel; but the narrative shows that the great mountain range was not crossed till after leaving Kiech-ha, which must therefore have been on the north side of the mountains. Also it is scarcely possible that the travellers should have journeyed for a month along the bank of Indus, from Leh to Darel, without making mention of the river, and the first mention of it is not made till after passing To-li. Moreover, the route down the Indus Valley from Leh would necessitate frequent crossings and re-crossings of the river, which would scarcely have escaped mention, and is so difficult, even in the present day, as to be only accessible to practised mountaineers, so it is not likely to have ever been used by ordinary travellers. Had Fah Hian passed through Leh on his way to India, he would naturally have continued by the route in present use through Cashmere, which he certainly did not visit. Beal identifies Kiech-ha with Karchoo, which has lately been re-discovered by Shaw; but the elevation of Karchoo is not sufficient to justify the statement that no grain except corn ever ripened there, or to procure for the inhabitants the title of "Men of the snowy mountains." Beal identifies Tsu-ho with Yarkund, while Cunningham, following Klaproth, would identify it with Cogiar. The balance of evidence is certainly in favour of Beal's view. Cogiar has not advantages sufficient ever to have made it so important a place as Tsu-ho seems to have been, and it is situated immediately at the foot of the mountains, which would be entered by the travellers on the first march after leaving the place. But the narrative states that they did not enter the mountains till four days after leaving Tsu-ho, and this would correspond well with the position of Yarkund. The twenty-five days occupied by the travellers on the road between Khoten and Yarkund gives a fair idea of their general rate of march. I should be disposed to identify Kiech-ha either with Sirikol, which in spite of its elevation was certainly an important place in those days, or with Raskum, which, though now deserted, is said to have once been the centre of a flourishing community. Each of these places would answer fairly well to Kiechha. The distances, however, judging by the number of days taken by the travellers, agree best with Sirikol, in which, therefore, I would recognise Kiech-ha. From Yarkund the travellers must have reached Sirikol by the Koosherab route, and the Yu-hwui must have been nomad tribes, answering to the Kirghiz of the present day. From Sirikol Fah-

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771 Hian and his companions must have travelled either through
● 174 Hunza down to Gilgit, and so on to Darel, or, more probably, across the Pamir, which would account for the mention of their route proceeding westward from Sirikol, and into the Gilgit Valley by the Durkot Pass, as suggested by Beal. From the Gilgit Valley they would naturally take the route to Darel up the Kergah Valley, at the mouth of which is the rock figure in question. This would certainly have been their most direct route to the Punjab. Striking the Indus (Sin-to) at the mouth of the Darel Valley, they must have followed the course of the river for several days, and reached Swat (Su-ho-to) by one of the lateral routes, such as that by Ghorbund.

Whether or not this be the actual figure mentioned by Fah-Hian, his account enables the date of the introduction of Buddhism into these valleys to be approximately fixed at about 150 B. C., or three hundred years after the Nirvana of Buddha.

173 The account now given of the figure is, that in ancient times a *Deonee*, or female demon who preyed on men, lived in the ravine, from which she sallied forth to seize passers-by; her custom being to devour only half of her prey, that is, if she seized two men, she devoured one and left the other; if she seized one, she only ate half of her victim. One day a holy man arrived who undertook to free the country of the demon. The Deonee sallied out as usual to seize him, but by the power of the holy man was turned into stone, and fixed to the rock. Being soon after desirous of leaving the country, the holy man told the people that, to ensure the continuance of the spell by which the demon had been rendered powerless, it was necessary that at his death he should be buried at the foot of the rock, and stringently charged them to be careful to bring back his body for the purpose from whatever place in which he might chance to die.

The people of Gilgit, according to the account of their descendants, took a very practical view of the case. They said that they could not be at the trouble of searching for, and bringing back, his body from any distant place he might chance to die in, with the risk of the demon being restored to life in case of failure, so they chopped off his head there and then, and buried him as directed. At the foot of the rock is a tomb which is pointed out as that of the unlucky saint.

771 174 Buddhism was no doubt the religion of the country at the time of the Shin invasion. There seem, however, to be good grounds for supposing that the religion of the Shins was of the Brahminical type.

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4 AV3 Dard AV3



000 good grounds for supposing that the religion of the Shins was of the Brahminical type.

783 Mention has already been made of the curious fact of the cow being esteemed unclean. 184 Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aver- 174 sion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangariké,[1] *i. e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangariké is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangariké, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

764 Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Châni, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

[197] [1] Cunningham met with the term in Baltistan, and speaks of Gilgit being inhabited by Dangariks, and of the Dangri language, as if it was the name of a tribe. The now well-known term of Dard has no doubt come to be applied in the same manner.

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sacrificed beside the stone, which is sprinkled with blood, and in other places the practice has only lately been discontinued. Though the religion introduced by the Shins would appear to have been of a Brahminical type, it must have contained also a considerable amount of demon worship, as is shown by Mr. Shaw in his account of the Hanu Dards.

I have been told that when the Cashmere troops first occupied Gilgit, there was in the fort a slab of stone about 3 feet long, bearing a Sanscrit inscription. My informant told me that he had made out the words, "Ishwar ling murti," or, "the Lingum incarnation of Shiva," but that the rest of the inscription was illegible. In 1871 the fort was destroyed by an earthquake which exploded the powder magazine and reduced the whole to ruins. The present fort was erected on the same site, and the stone was doubtless built into the foundations. The names of many of the rulers and of a number of places, not only in the Indus and Gilgit Valleys, but also in the Chitral Valley, point to a Brahminical origin. Amongst the names of places may be mentioned *Seo* (Siva, *or* Mahadeo), *Shogram* (Siva's village), *Shogoor* (Siva's priest), and *Swami*. In the Hunza and Nager genealogies we find the names of *Lullithum* (the beautiful Thum), *Hurrithum*,[1] and *Bookhatthum*,[2] and one of the last independent Ras of Gilgit, Suleiman Khan, is best known by the name of *Gowrithum*.[3]

With all this evidence it can scarcely be doubted that some form of Brahminism was introduced by the Shins into the Gilgit Valley, and, to a greater or less degree, wherever their rule extended. In valleys in which they were out-numbered by the former inhabitants, the result was, doubtless, a mixture of Buddhism and Hindooism, grafted on a form of demon-worship already existing in the country. The religious practices of the Hanu Dards described by Mr. Shaw, probably approach most nearly to those which formerly existed in Gilgit and the neighbouring valleys, when under Shin rule.

The Shins seem to have introduced, along with their form of Hindooism, a piece of tree-worship, which has been already described. Though no longer an object of public worship, supplications are still addressed to the *Chili*, especially by women desirous of children, by burning its branches, and it is still regarded as possessing special powers of puri-

[1] From Huri, a name for Mahadeo.

[2] Probably a corruption of *Mookhatthum*, referring to *Mookhat* "the final transmigration."

[3] From Gowri, the wife of Mahadeo.

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4 AV3 Dard AV3 Burushi AV7



D 771 174 778 fication. It plays a conspicuous part in the incantations of the Dainyals, and on a great man entering a Shin village a pan of burning Chili branches is waved before him. On certain occasions both men and women saturate themselves with the smoke, which is of a particularly pungent nature.

D 171 779 B 171 178 The custom of Chili worship does not appear to have penetrated to Hunza or Nager, nor is any trace of it to be found in the Oxus Valley, in Chitral, or among the tribes of the Swat Valley; but among the Siah-Posh it seems to exist in almost the same form as it did among the Shins. Chili wood, or Padam, is still taken down to the Punjab to be used in Hindoo ceremonials. According to Colonel Prejevalski, the same tree is also held sacred by the Mongols and Tangutans, who burn the branches for incense during prayer time. At Hemis Shukpa, within 20 miles of Leh, a few trees of great age exist, and are held in much veneration by the Tartars of the village, though the tree is not generally an object of Tartar respect.[1] It may be that the feeling of veneration was imbibed from the Shins, whose influence must have extended nearly to Leh. It is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

D 771 171 B 771 171 The religion of the whole country is now some form of Mahommedanism, and in the immense knot of mountains of which Yassin forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south, Soonnee Moollahs have carried their tenets up the different valleys with more or less success. From the eastward a current of Shiah doctrines has set in from Iskardo; and from the westward the curious Maulai, or Muglee,[2] tenets have found their way up the Oxus Valley. It is to be noticed that the subversion of Hindooism by Mahommedanism in the remoter valleys seems to have been extremely gradual, and to have been more owing to gradual conversion than to persecution.

D 771 173 B 771 173 The genealogical tables of the present ruling families of Hunza, Nager, and Gilgit, enable a fair idea to be formed of the date of the introduction of Islam into the country. Tradition records the death of the Gilgit Ra with the non-Mussulman name of Shiri Buddutt,[3] at the hands of a stranger bearing the Mussulman name of Azru, or Azor, from whom the present Ra of Gilgit, and the Thums of Hunza and Nager, trace

[1] Henderson's *Lahore to Yarkund*, page 51.
[2] The common uneducated pronunciation.
[3] The meaning of the name is perhaps "Given by Sri Buddha."—*Sri Buddha Datta*

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Burusho AV7



193 197 The grammar of the Shina[1] language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik[2] the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss[3] differ in having the same form both in the singular and plural.

B 193 197 The most singular and interesting language of all is the Boorishki,[4] spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the gramatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the celebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dard languages.

D 101 131 ● 174 Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

D 101 The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

[1] Appendix B. [2] Appendices D & E. [3] Appendices F and C. [4] Appendix A.

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their neighbours.[1] Though the Dards are frequently mentioned by ancient writers, it is difficult now to identify with certainty the exact locality of the tribes referred to under that name. In the Vishnu Purana they are thus mentioned among other tribes, "also Sudras, Abhiras, Daradas, Kasmiras, with Pattis, Khasiras, Antacharas, or borderers, Pahnaras, and dwellers in mountain caves." Some of these names evidently refer to castes rather than to ethnological divisions. Arrian speaks of "the Derdai, who inhabit the mountains on the eastern borders;" but this would hardly apply to tribes inhabiting the present limits of Dardistan. Pliny's description, "Fertilissimi sunt auri Dardœ," might apply to tribes dwelling in many parts of the Indus Valley, as far eastward as the Thok Jalung gold-fields in Long. 81.° Ptolemy also speaks of the race, as living at the sources of the Indus: "Sub fontibus vero Indi Daradræ, et horum montana supereminent." Thus it is evident that the tribes referred to under the name of "Dard" must formerly have stretched very much further to the eastward than those now so called. I think the name must have been given, in a general way, to all mountain tribes living in the Indus Valley, by the less warlike people of the plains and the effeminate Cashmeris, and that the legend grew up concerning them, not an uncommon one in wild countries, that they were descended from wild beasts. "Why do you call me Dardoo?" is the question most commonly asked by the Gilgitis who visit Cashmere. "Because your grandfather was a bear," is the not infrequent answer. Thus from the Persian دد *dud*, "a beast of prey," or from درندہ *darenda*, "fierce," the name Dard may have come to be used as an ethnological term in the same way as *dahyu*, "a robber," gave its name to Dahistan and the Dahœ tribe, as shown by General Cunningham,[2] and as Kaffir, Cossack, and Kirghiz are now applied to different Asiatic Tribes. The term Dard is not known in Chitral.

Mr. Shaw, in treating of the Ghalchah languages, is inclined to look upon the tribes north and south of the Hindoo Koosh as forming one group, whose linguistic differences are due to the interposition of the great mountain barrier, but whose present position is the same as it always has been since the first separation. Closer examination will, I believe, show that the Hindoo Koosh tribes are divisible into several well-defined groups. The difference between the Ghalchahs

[1] See page 12.

[2] Archæological Report, Vol. II, pages 47-48.

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101 and the tribes to whom the name of Dard has more especially
174 been applied cannot be satisfactorily accounted for by the intervention of a mountain range, which has been crossed by emigrants on a smaller scale more than once since the first wave of Aryan migration swept southwards, while the differences existing between the Dardistan tribes themselves is, in some cases, greater still.

000 In the first group I would place the Sirikolis, Wakhis, Shighnis, the people of Munjan, and the upper part of the Ludkho Valley, and the Wooditsai, or people of Sanglich and Ishkashim. The people of Hissar, Darwaz, and Karategin, north of the Oxus, may probably claim close relationship with this group, though they now speak Persian or Toorki, and, in some places, have received a considerable infusion of Usbeg blood. The process of the disappearance of a language seems to be that the tribe first becomes bi-lingual, as is the case at present in Shighnan, Wakhan, and Sirikol, where almost every man speaks Persian in addition to his native language, and in the Swat, Kooner, and Punjkorah Valleys, where many of the Dard tribes speak Pushtoo in addition to their own dialects. In the course of time, increased intercourse with the outer world causes the more widely-spread of the two languages to be preferred, and finally altogether adopted, to the exclusion of the native tongue, which falls into disuse. Such a process must be accelerated by the absence of writing.

The people of Pakpooh and Shakshooh, in the valley of the Yarkund River, probably also belong to this group, and remnants of other tribes belonging to it may possibly still exist in the Kokcha and other valleys to the westward.

101 In the second group I would class the Kho of Chitral and the Siah-Posh tribes; further research will perhaps show that the tribes of the Nijrao, Panjsher, and Ghorbund Valleys in Afghanistan also belong to this group.

In the third group I would class the Shins, the Gowro, Chiliss, and other broken tribes of the Indus Valley, the Bushkarik and Torwalik of the Swat and Punjkorah Valleys, and the broken tribes of the Kooner Valley between Chitral and Kooner. Sufficient is not known of the Maiyon tribe of Kandia, Doobeyr, and Seo to determine with certainty whether they belong to this group, but it is probable that they do.

197 One point which is worthy of note in regard to the languages of these three groups is, that while those spoken

1 [Of Hindu Koosh tribes -- Analyst]

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by the Ghalchah tribes, that is, those belonging to the first group, appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanscrit. But Zend and Sanscrit being sister languages,[1] a relationship is shown to exist between the two groups. The Khowar language, as has already been mentioned, shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two. D 197

The Yeshkuns, or Boorish, of Hunza, Nager, &c., must be classed separately from all the three groups, though they have now, perhaps, nearly as much Aryan as Turanian blood in their veins. B 144

Conjecture is permissible as to the events which brought these tribes into their present localities, although the actual facts must remain unknown. Some idea also may be formed as to the order in which these events happened, but anything approaching to exact chronology is utterly unattainable. B 174

It is generally agreed that Badakhshan and the upper part of the Oxus Valley was one of the earliest homes of the Aryan race. Their progress southwards was probably gradual, and at first more due to natural expansion than to any desire for conquest. As they came to occupy localities of greater fertility in a more genial climate, their number would naturally increase more rapidly. Warlike expeditions on a large scale would become possible, and each step in advance would be taken with greater confidence. In the tribes of the first, or Ghalchah, group may probably be recognised the descendants of those who remained settled in their original locality, and who, in latter times, were gradually driven up into the narrow valleys where they are now found. In some instances, as in the Ludkho Valley, they crossed the great range and settled on the south side of it at a comparatively recent date. 000

The tribes of the second and third groups I take to represent those who migrated southwards at the earliest period. Of these a certain number must have settled in the ground first occupied by the emigrants, leaving the more energetic to push on further south. In the Kho and the Siah-Posh, I would recognise the descendants of these first settlers who, after crossing the Hindoo Koosh and exterminating or driving before them the aboriginal inhabitants, remained in occupation of the hill country down to an elevation of about 2,500 D 174

[1] Muir's Sanscrit Texts, Vol. II, page 266.

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4 AV3 Dard AV3



174 feet, and probably spread along the hills for a considerable distance to the eastward.

In the tribes of the third group I would recognise the descendants of those who settled in the fertile valleys among the lower hills. In the course of generations considerable differences would naturally arise between the three groups, living under different conditions, and acted on by different circumstances, and in time all community of feeling would disappear. The first great change to occur must have been the intrusion of the Boorish. I believe that in them we see the descendants of the Yuechi, who conquered Bactria about 120 B.C. In the term Yeshkun, applied to them by their neighbours, the old name perhaps survives, and the name *Boorish*, by which they still call themselves, is perhaps traceable in "Pooroosha," the ancient name of Peshawur, which was the seat of the Indo-Scythic kingdom founded by the son of Kitolo, of the Little Yuechi tribe, who conquered Gandhara and Ariana in the beginning of the fifth century A. D. They probably once occupied the Shigar Valley, and all the affluents of the Indus, together with the Indus Valley itself, down to about Jalkot. In the process of occupation of this country, they must have subdued the Aryan (Siah Posh) inhabitants, whose women were probably not less sought after for their beauty then than at the present day, and in this way, and by absorbing the tribes already occupying the ground, they gained a sufficient infusion of Aryan blood to alter their type of feature and their general characteristics. It is no doubt to them that Abu Rihan, who wrote in the beginning of the eleventh century, refers in his description of the course of the Indus—

"In two days' journey you arrive at another part of Turkestan, where the Bhotyas and Dyan dwell. Their king is called Bhot Shah, and their cities are Gilgit, Asurah (Hasora or Astor), Salsas (Chilas), and their language is Turki. The inhabitants of Cashmere suffer greatly from their encroachments and depredations."

In another place he styles them:

"The Bhotyawari Turks, from whose encroachments the Cashmerians suffer great distress."[1]

The next event of importance in the shifting of tribes was probably the movement of the Shins northward, which may have happened about the time of, and was possibly occasioned by, the irruption of the Mahommedans into India; but I should be inclined to assign an earlier date to it. It is to be

[1] Elliot's Ancient Historians of India.

~~10c~~ Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU3~~
4 AV3 Dard AV3
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noted that the northward impulse appears to have been given to them under somewhat different conditions, and at a considerably earlier period than it was imparted to cognate tribes in other valleys. That their religion was a form of Hindooism, and not of Buddhism, I think there can be little doubt. The preservation of a caste system, and their feeling for the cow, which has procured them a distinctive name among their neighbours, point to this conclusion, while no tradition or reverence survives for the Buddhistic remains still to be found in their country. Leaving their home in Pukli they must have pressed up the Indus Valley, founding a number of small principalities, the most important of which were Gilgit and Baltistan, and extended almost as far as Leh. The rock-carved Hindoo idols still to be met with in Western Ladakh, some of which show the Brahminical thread, were no doubt their work. The conquerors naturally settled in the most fertile parts where the climate was least severe, forcing the original occupants to take refuge in the wilder, colder, and more mountainous districts, where some of them were perhaps enabled to preserve a semi-independence. As time elapsed, in the parts where both races continued to live side by side, the language of the conquerors would be imposed on the conquered. The strict caste habits of the Shins would, however, prevent a thorough blending of the two races, so that, long after their relative positions of conquerors and conquered were lost sight of, a rigid line of separation was maintained between them. Had the Shins come into the country by mere immigration, without conquest, they could hardly have imposed their language on, and assumed a position of superiority over, a people who out-numbered them.

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Now, if things had happened as I have suggested, we should naturally search in the difficult fastnesses of Hunza for the original race in its greatest purity, and that is what is actually found. In Nager also, a country not quite so impregnable as Hunza, but sufficiently so to make it difficult of conquest, the population is entirely Boorish. At the villages of Myoon and Hini, or Hindi, in Hunza, a few Shins are found. Below Hini on both sides of the valley they form an increasing proportion of the population as Gilgit is approached. Below Myoon the Boorish language is not spoken. At Chaprot, however, there are plenty of Shins, and the nature of the ground is such that the possession of Chaprot secures the command of the upper valley. It is, therefore, allowable to suppose that much the same state of

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4 AV3 Dard AV3
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things existed in the days of the Shin rule as now, that is, that while Hunza was nominally obedient to Gilgit, there was little intercourse between the two states.

Turning westward to Yassin, we again find the Boorish, or Woorshik, forming the population of the upper valley in which the Boorish language is spoken. Here, again, the language boundary nearly corresponds with the present political boundary, and here again, as on the Hunza side, physical difficulties form a natural barrier between the upper and lower valley, though the Shins have extended along the main valley west of its junction with the Woorshigoom Valley. Below Gahkuch, and as far as the Indus, the Shins are found in increasing numbers, though still in the minority. The language, however, is Shina. As the table already given[1] has shown, the proportion of Yeshkuns to other races decreases steadily the further south one goes, and the Shins preponderate in the more fertile valleys till the Pathan population is reached, the single exception to this rule being the community of Palus. Now, how else, I would ask, except by this theory of conquest, is it possible to account for this wedge of a strange language driven in between countries like Yassin and Hunza divided from each other by lofty mountains, which stops short at the natural frontiers?

The next event must have been the movement of the Tartars from the eastward along the Indus Valley. The period of the establishment of their power in Iskardo is perhaps marked by the appearance of the name Ghotachoh in the Makpon genealogy. There was, no doubt, at the time a Yeshkun population living mixed with the Shins, and owing to the absence of caste prejudices, they would be the first to be absorbed by intermarriage with the conquerors. In the people of Dah-Hanu, we see the only remaining relics of the former Shin inhabitants of Baltistan, and here again the preservation of their languages and themselves as a separate community appears to be due to the isolation caused by the physical difficulties of the spot which they inhabit.

Mr. Shaw, describing the localities, says:—

"In a wild gorge, through which the narrow Indus rushes, and where the grand masses of granite seemingly piled in confusion on both banks scarcely leave room for the passage of the river, and conceal the mountains behind them, my camp was pitched. Close by, the Hanu ravine, which in its upper part expands into a wide inhabited valley, escapes through a rocky chasm into the Indus. My next day's march led through similar scenery, the path now rising up the side of

See page 35.

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4 AV3 Dard AV3
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• 174 the cliff, supported on frail-looking scaffoldings of tree trunks, resting on projecting rocks or on wooden trestles, now plunging precipitously down to the river side, where a stone could be thrown to strike the opposite cliff across the Indus. The village of Darchik, likewise, is cut off from
B the lower course of the valley by a vertical cliff, the escarpment of the
174 plateau on which it stands. There are only two ways of approach—one high up and away from the river, is guarded by a fortified communal dwelling; the other, near the river, consists of a rugged narrow staircase, constructed in the face of the cliff and closed by a gateway at the top."

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174 In each case it is apparent how much concern the physical conformation of the country has with the preservation of ethnological divisions.

The movement of the smaller tribes was no doubt due to the increasing pressure of the Afghans in the sixteenth and seventeenth centuries, gradually pushing before them a less warlike people who lacked cohesion. The Gawaré of the Indus Valley, and the Gubbers of the Kooner Valley about Narisat, must be looked upon as separated branches of one tribe, and are, no doubt, the Gourœi of ancient geographers, whose former abode was in the Punjkorah Valley, if that river has been correctly identified with the Garæus of the ancients. Their name has certainly nothing to do with fire-worship, for in the Kooner Valley it is only used among themselves, and not by their neighbours of Chitral, who call them Narisatis. The Torwalik of the Swat Kohistan, and the Chiliss of the Indus Valley, apparently were also formerly one tribe, and according to the Chiliss tradition came from Boneyr.

The Kho would seem to have once spread over a much greater extent of country than they now occupy. Their name appears in the ancient Khophen (the Cabul River), the Choaspes (the Kooner River), the Choes (the combined Swat and Punjkorah Rivers), and in the name of the Comedæ mountains, which must have been those at the head of the Swat Valley. They were, no doubt, the Khasiras of the Vishnu Purana, and perhaps the Cosyri of Pliny; and in the name of And-Kho, 350 miles to the westward, we may perhaps see traces of them.

The number and diversity of the dialects spoken among the Siah Posh points to their having occupied a more extended area, from which they have been dislodged and driven into their present narrow limits, and the conversion of the surrounding tribes, first to Buddhism and later to Mahommedanism, has isolated them from their neighbours. But while their enmity with their Afghan neighbours to the west is deadly and

~~Ser~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3



174 unceasing, their relations with their eastern neighbours admit of friendly intercourse in spite of occasional raids.

181 It is impossible to view the so-called Dards closely without recognising that they are a decadent race. From the south and west the Pathan, from the east the Tartar, and in a 161 less degree the Cashmeri, and from the north the Tajik, are steadily pressing upon and supplanting them. In the Swat, Punjkorah, and Indus Valleys their attitude is one of passive resistance, which always yields when the pressure reaches a certain point. Their want of energy and adaptability, their unwillingness to employ themselves except in agriculture, or to strike out new modes of life, their slow numerical increases, and their want of cohesion among themselves, seem to show that they are doomed to be absorbed by more vigorous races. Men of other races settle among them and grow rich and numerous, while the owners of the soil remain contented with the same poverty that satisfied their forefathers, unmoved by the contrast presented between their own state and the increasing prosperity of those who settle among them. In the Neemchas of the Indus Valley, we may witness the commencement of the process by which all the Dards as a race are destined in time to disappear.

FINIS.

?: Francke M-6 (no date) 1904 A34 West Tibetans A34
Dard AV3

T 994 A. H. Francke—*A language map of West Tibet with notes.* [No. 6

197 In the Shayog-valley a development from type No. I to type
194 No. IV can be observed which is very similar to that of the Indus valley.

The dialect of Zangskhar is related to type No. I; only the north-western districts show traces of type No. III.

The dialect of Rohshe is of an entirely different character altogether; it is closely related to the Central Tibetan dialects and exhibits the Tibetan tone system in its full development (compare my article on Amundsen's and the native grammarian's tone system in R. D. M. G., Vol. 57, p. 288.) But the tone system has not yet become quite extinct in the Indus valley, although the bad Tibetan of Indian and Turkandi traders has done much harm to it.

*Conclusion*: From the above tables of dialects it becomes evident that the farther we advance towards north-west, down the Indus-valley, the more the pronunciation of the dialects is in agreement with the written language; or, in other words, the north-western dialects represent a more archaic state of the Tibetan language.

T D 194 *The Dard question of West-Tibet.* Other researches have shown me that the north-western portions of Ladakh, at least as far up as *Sangola* in the Indus-valley, were once peopled by Dard tribes which have been tibetanised only recently. The reasons are: (1) the historical recollections of the people. (2) The Dard names of many *pho-spunships*. (3) Remnants of the Dard language in those districts. (4) Dard customs in those districts.

Thus it can be shown, for instance, that Khalatse (Khalsi or Khalchi of the maps) used to be a Dard village in ancient times, although nowa-days at first sight it appears to be thoroughly Tibetan.

(1) According to the historical recollections of its present inhabitants Khalatse used to be a Dard colony from Gilgit.

T D 194 614 (2) The *pho-spunships*. *Pho-spun* means 'father-brothers.' The members of a *pho-spunship* have to burn the dead in their own *pho-spunship*. My explanation of this is the following: In the ancient times the same relatives (father, brothers, etc.) had to bury the dead. All the members of a *pho-spunship* of the present day go back to one and the same family of ancient times.

The *pho-spunships* of Khalatse are the following:

(a) Brushalpa: It comprises the following six families: Khrolpa, rGyantharpa, Skarolpa, Salcpa, Gongmarpa, bKrashis lhunphalpa.

(b) Pakmarpa: It comprises the following nine families: Saldpa, sNarpa, Skandi-pa, rKangdongpa, Grong dpenpa, Drugshampa, Grambumarpa, Rynlapa, rKyallapa.

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(c) **Mi dpongs**: It comprises the following two families: Phanba, Kalmopa. (The Tinghaiopa-family originated when a younger brother separated himself from the Kalmopa family.)

(d) **Rab blonpa**: It comprises the following three families: bKol rnams phalpa, Bragmopa, Skambopa.

Besides those mentioned, there are three families which do not belong to any *pha-spunsbiy*: Mon, Bhotapa and Sterapa.

More families do not exist at Khalatse.

As regards the *Brushalpa*, they have taken their name from the village of Brushal near Gilgit, and they know for certain that their forefathers were colonists from Gilgit.

The *Pakropa* also know that their forefathers once emigrated from the vicinity of Gilgit. *Pakro* is a Dard word meaning 'meadow.' Compare my Bono-na-songs, No. II.

Thus we see that out of 31 families which are members of *pha-spunsbiys*, 16 trace their origin from the neighbourhood of Gilgit, which has remained Dard to the present day.

*Mi dpongs* means 'lord of men' and *Rab blonpa* means 'state-minister.' These two *pha-spunsbiys* may go back to the Tibetan conquest of Khalatse, when their forefathers were perhaps the Tibetan lords of the Dard population.

From all this we see that the Dards, the lords of the country before the Tibetan conquest, were only colonists from Gilgit. Whom did they find in the country on their arrival? Did they perhaps find a Mon and Bhotia population? All this I cannot solve.

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(3) *Remnant of the Dard language.*—It is most interesting that in one house of the Brushalpa, in the house Gongmapa, a last remnant of the Dard language has survived until the present day. On New Year's day when a new branch of the pencil-cedar is placed on the house-altar, the prayer is rendered in Dardi, because the spirit of the house is supposed to understand this language only. This is the prayer:

Dargyani di sha nomo hla shrani
Shrani bi sha nomo hla shrani
Shrani bi sha nomo hla shrani

As a Tibetan translation this is given:

ངེ་ཆགས་ཀྱིས་ཤཱཀྱ་ཐུབ་པ་ལྷའི།
ངེ་ཐུབ་པོ་ཤཱཀྱ་ཐུབ་པ་ལྷའི།
ངེ་ཐུབ་ཀྱིས་ཤཱཀྱ་ཐུབ་པ་ལྷའི།།

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The following is my attempt at a restoration of the text according to the Dard-dialect of Da:

Dargyasi de tija namo hla zhuni
Shuni bhi tija namo hla zhuni
Sinani bhi tija namo hla zhuni

Translation:

Give abundance! Honour to thee, oh god Zhuni!
Crops also! Honour to thee, oh god Zhuni!
A son also! Honour to thee, oh god Zhuni!

Notes on the Dard text:

*Dar-rgyas* is a Tibetan synonym compositum meaning about 'abundance;' *di* was probably in course of time contracted from *de*, give, and *ti*, thee; *tisha* or *tija* means 'to thee,' *sha* and *ja* are frequently used terminations of the dative case; *nomo* instead of *namo* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *namo* as well as *nomo* often occur in the sense of 'glory, honour' in the Bono-na-songs, Ladakhi Songs, No. XXXI ff; *hla* is the Tibetan *lha*, a Pre-Buddhist god; *Zhuni* is the proper name of the house god. *Shuni* means 'harvest'; *bi* is supposed to be the same as Urdu *bhi*, meaning 'also.' [illegible] in the second and third lines the *ti* of *tisha* was lost in the preceding word. The *si* in *sinani* is the emphatic syllable of Tibetan.

(4) *Dard customs.*—To the present day the Māmani-festival is considered as a Dard custom. It is held 1½ months after the 21st of December. In Khalatse it is celebrated in this way:—Cooked heads of goats and sheep, and omelettes called *ten ten*, are brought before an ancient row of *mchod rten* (mchod rtengyi sgang) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

Also the Ladakhi music and art of dancing is so entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Ladakhi music, besides the Chinese scale,—classical scales are in frequent use. Of classical scales I have discovered the following in my collection of Ladakhi tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the metre of the Tibetan Ladakhi songs is almost invariably trochaic, the metre of the Ladakhi tunes is iambic.

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to accumulate similar reasons

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T D 174 ●

to prove that the whole of Lower Ladakh was Dard before the Tibetan conquest, and I hope that in the next Census special attention will be paid to the *pha-spunships*. The only colony, which has remained entirely Dard to the present day, is the colony of Da and its neighbourhood. The Dards of Dras are not Dard colonists apparently, but have always been in direct connection with the Dard population of Gilgit.

T 194

Now I shall repeat once more that it is interesting to note that the most archaic type of Tibetan pronunciation is found in territories where Tibetan was a foreign language for a long time.

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From my limited knowledge of languages I may add two parallels: In Hanover where one of the purest Teutonic tribes is found in Germany, the development of the German language has been more rapid than in the southern mountainous districts, for instance, in Tirol or Styria, where there used to be a Celtic and Slav population before the advent of the Germans. The language of the Slav tribe of the Wends, between Berlin and Bautzen is in certain respects one of the most archaic Slav languages living. It is one of those few living Aryan languages which still make use of the Dual; and the Wends have been largely mixed with Germans.

On the other hand, I can give two examples, which would prove the contrary. French is one of the most advanced types of Roman speech (in the garb of its modern pronunciation); but here the Roman language was accepted by an originally Celtic population.—Hebrew is a far more advanced type of Semitic speech than Arabic, and yet the Jews were settlers among a partially non-Semitic population.

Thus apparently geographical and other questions will have to be taken into consideration; but it would certainly be an interesting task to examine those conditions which work for a speedy or a slow development not only of the Tibetan language, but of languages in general.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Dard AV3



departure. These mattresses placed on the ground, with our own bedding on top, provided comfortable and warm beds for the cold nights of early spring. And what pictures the words early spring conjure up in this part of the world. The snow is still low on the great mountains all around, but the mid-day sun is already hot, and the sky is an azure blue, flecked with white fleecy clouds.

Riding along the bare hillsides with the rivers hardly yet beginning to rise, their sources still icebound, round some corner suddenly comes into view a little gem of a village. The leaves are not yet in bud, but the apricot trees are in blossom, a veritable pink and white fairyland. At the approach is generally a picturesque *chorten*-topped gateway, often flanked with gay blossoming trees, and all about the village the little newly-melted rills with early green peeping out from the banks add their joyousness to the whole scene, set in a background of blue sky and snow-covered hill with distant white peaks peeping over. Sometimes we spent the night on a roof, partially covered or walled-round in places, sometimes a room was given us, and once even the portico of the village temple, where all night long a gay goddess painted on the wall never ceased to pluck at her stringed instrument as we slept at her feet, while at dusk our own feet were stepped over by a young attendant who went in to trim the temple lamps.

After a week of trekking we turned up a side valley which leads to one of the villages, whose inhabitants are exclusively Brogpas; but one also finds some of these people living scattered about in the ordinary hamlets of Ladak. On the road from Srinagar to Leh, Brogpas are met with in Dras. Here they are all Mohammedan, whilst in the village of Hanu the predominating religion is Buddhist. They are said to have originated from Gilgit, where they no doubt played the national game of polo and later introduced it to Ladak, in which a good many villages now have their own polo grounds.

13: Heber and Heber D-3 (1914-25) 1928 AJ4 W. Tibetans
Dard AVS



174 They must have been quite a brave people at one time and they still love to recount the deeds done by their forbears ; in [486] fact Dr. Francke says there are certain times when they like to forget that they are Ladakis, only remembering their Dardish descent. At such times they tell how siege was laid to one of their castles, food ran out, and it became a question of surrendering to the enemy or dying. Like brave men they decided on the latter. They all gathered in the large hall, and the oldest man was given the privilege of pushing away the stone on which stood the main pillar which supported the roof. Thus these courageous men passed into the Walhalla 174 of the Dards. Or they tell how a Ladaki king wished to 466 make his Dardish subjects do their share of forced labour, to which they objected. They therefore chose one of their old men to inform the king, that they never would be slaves, not even of a king. The old man received the reply that he himself would be the first who would be forced to work, but as he absolutely refused, they immured him. However his fellow countrymen were equally obstinate; so no forced labour could be extracted from any of them.

576 Now we meet our first representative of this race, who has come to welcome us from the village of Hanu. How quaint his greeting is ! He takes off his hat and twirls it round one of his fingers, reminding us rather of an English hip-hip-hurrah. 291 Of course his hat differs from any hat worn by anybody else in Ladak, where the hat is of great diagnostic value. It is not unlike the hat of the Ladaki, but the part which is turned up is not lined with lambskin, and is continuous all the way round. Those worn by the ladies are different again, the upper half being turned over somewhat like a billycock hat ; the side turned over and uppermost is usually a veritable needle-case with rows of needles stuck into it. We asked them why they carried all these in their hats, to which they replied that each needle had been given by and represented a friend. The popular Brogpa woman should therefore not

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



795 origin from the Arabic *Maula*, God, they thus calling themselves "the Godly." In matters of prayer and fasting they follow the Sunī ways, but in creed (as regards the proper succession of Muhammad's successors to the Khalīfat) they are Shīas.

564 The Molāīs and Shīas will drink wine, the Sunīs will not. Of the different castes it would seem that the people of each may belong to any of the three religious sects; the religious differences do not depend on the caste, but are more geographical; this is illustrated by the table given in Chapter XX.

## BUDDHIST DĀRDS.

779 I have now to record some facts as to an outlying portion of
174 the Dārd race, which are of peculiar interest. In that narrow part of the Indus Valley which was described under the heading of "Central Ladākh" (Chapter XIII.), are some villages inhabited by Dārds who follow the Buddhist faith; who, though remnants left by a wave of immigration from the direction of Gilgit, have so far amalgamated with the Bhots that they obey the Lāmās as spiritual leaders.

Muhammadan Dārds, whose locality is denoted on the map either as outlying or outstretching portions of the main area occupied by the Dārd race, reach up close to these Buddhist Dārds, but the villages of each are distinct. The following places —villages and hamlets—are inhabited by the Buddhist Dārds: Grugurdo, Sanācha, Urdus, Darchik, Garkon, Dāh, Phindūr, Baldes, Hanū, Lower and Upper.

That they did come from the direction of Gilgit they have a tradition, and many circumstances of language and manners show that in spite of their being Buddhists in religion they are one in origin with those Dārds we have been describing. But I think they belong to an earlier immigration; probably a small number reached their present seat and settled there, separated from the main mass of their tribe-brethren, at a time before the Dārds were converted to Muhammadanism, so that the transition from their ancient faith to Buddhism was not difficult. At that time the neighbouring Baltīs also may still have been Buddhists. Later,

[Cf. category 116, End Map I -- Analyst]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



when the Dārds had become Muhammadan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants.

The Race Map shows the area of these Buddhist Dārds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladākhīs who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dārd language is spoken, in the Hanū side-valley the people have lost their original language, and speak only the Tibetan Ladākhī; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dārd-speaking.[2]

These Buddhist Dārds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladākhī, but they are not such fine men as the Dārds of Drās, Astor, or Gilgit. They wear the pigtail as the Ladākhīs do, and their dress is the same as theirs, including the drooping cap figured at p. 240.

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects.

I could not hear that there was any distinction of castes among them[1]; indeed what I heard made me think there was not. One

* Among the Muhammadan Dārds also, as in the upper part of the Hārpo Valley in Rondū, I have found this narrow-chinned, low-Aryan, form of face. It may after all be due to an admixture of breed, in this case with the Baltīs.

[1] [i.e. the Buddhist Dards -- ANALYST]
[2] [i.e. category 116, End Maps III-I -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV3



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At Drās the Dārds (who here are Sunīs) form more than half the community, the others being Baltīs, who are Shīas.

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

D 563 582

There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīrīs, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

D 174 B 174 142

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

There is one other peculiarity belonging to a class, which may

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1: Dasu G-S (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2



B 174 565 582 D 174

There is one other peculiarity belonging to a class, which may be an ethnological variation due to a strain of the Dārd. In general the class of Rajas and the class of Wazīrs in Baltistān are not only better looking than the ordinary Baltī, but have certain differences of cast of face. The Rajas are of several different stems, more or less connected by marriage; it is not uncommon to see them with a light complexion and light eyes and a hooked nose, in all these respects differing much from their Baltī subjects. The Wazīr class intermarry among themselves, and also take girls from among the ordinary Baltīs for their wives; hence they have a larger proportion of Baltī blood than their masters.

Cunningham remarks that the earlier Rajas of Shigar had the title of Tham, which, it seems, is the word for king in the Hunza language*; now whatever may be the affinities of the Hunza language there seems no doubt that the Hunza people are Dārds. All these facts go to support the view that Dārd blood is shared by the Baltī rulers. It would seem, indeed, probable that at different times the Dārds had given rulers to the Baltīs and the Baltīs to the Dārds, for, as Cunningham states, the chiefs of Astor are called by the Tibetan title of Makpon.

* By my own information, Āmichā is the name of the present caste of Shigar Rajas, or else the title they are called by; it is a word of the origin of which I know nothing.

2: Gervis T-3 (no date) 1954 AV1 Kashmir A363
Dard AV3



being Afghans who have migrated over the frontier—"All are Mohammedans except the tribes of Kafistan."

Those Aryan features, those blue eyes, that light complexion, where does it come from? Not a few of the sons, grandsons and great-grandsons of the chiefs who once ruled in those parts, surprisingly claim to be descended from one of the Generals of Alexander the Great, if not from the Emperor himself. There is no record in history of his having visited those parts, but the people of Gilgit maintain that he came as close as the Tashkurgan and the Killik Pass, and then sent an expedition down through Hunza to Gilgit. It is known that Alexander did visit Dir, and it is believed that the expedition to Gilgit was to move on to Chitral and then join the main army at Dir.

I have never seen it hinted at in any book, but I dare to suggest that these Aryan features, blue eyes and the occasional tinge of gold in the hair found among those men of Gilgit—and also those of Kashmir—might have come about by their owners having been descended from the prisoners, deserters, or even soldiers who had become lost from the forces of Alexander. It is known that until not long ago on the North-West Frontier of India, a captured European who was fortunate enough to be the possessor of red hair was treated with more respect than his fellows, who, if not ransomed, suffered a ghastly, unmanly death. Although not released, he like the others, was handed over to the women, but remained alive to "husband" the widows, so that they might breed red-haired sons. Natural red hair is considered among some of the tribes to be a sign that the owner is the descendant of their particular prophet, if not The Prophet. A beautiful red-haired camp follower—and most "redheads" have blue eyes—would make a fitting concubine for any King or Chieftain; a powerful, magnificent, red-headed soldier of the forces of Alexander, a fitting lover for his widow, or even husband—if he happened to be an officer—for a daughter he had been unable to marry off to one of his own rank. Can it be from such alliances as these that the red heads, pale faces and blue eyes have come to those parts?

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



word Dard, and they apply it to the dwellers on the left bank. Throughout the rest of the country inhabited by the Dard races, a block roughly two hundred and fifty miles from east to west, and a hundred and fifty from north to south, the name is, to the best of my belief, entirely unknown. It is a name found in the ancient geographers, both Pliny and Ptolemy use it, but it is very difficult to define exactly the limits occupied by the tribes to whom the name was applied. It is perhaps safe to conclude that the whole of the mountainous portion of the Indus valley from the plains of India to the source of the great river, was held to be occupied by tribes so called.

Who the Dards were originally is a most puzzling question, and one for the trained ethnologist and philologist rather than for the plain soldier. However, following Leitner, Drew, and Biddulph,* who made a special study of the question, it is possible to arrive at certain broad principles, which is all that the general reader requires. The Dard races may be put down as largely Aryan, and the position now held by the different classes and languages points unerringly to waves of conquest. The mass of the population of Chitral are the Kho, speaking Khowar, and they probably represent the earliest wave of invasion which swept into Chitral from the north over the passes of the Hindu-Kush. So remote is their antiquity that they may fairly be considered aboriginal. They owned the whole of

* Leitner: "Dardistan." 1
Drew: "Jummoo and Kashmir Territories." 2
Biddulph: "Tribes of the Hindu-Kush." 3

1 [See 1: Leitner in AV3 Dard file--Analyst] 2 [See 1: Drew in AV1 Kashmir file--Analyst] 3 [See 4: Biddulph, AV3 Dard file:-Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



174 the country of Chitral, but were dispossessed by the
563 Ronus, the most honoured caste amongst the Dards, and by various other privileged classes, among whom are certainly the offshoots of families from Badakshan, who followed the fortunes of the founder of the present ruling dynasty. These upper classes have absorbed all the power, and treat the Kho with contempt, calling them "Fakir Múshkin," which
564 one might translate *les misérables*. The despised aborigines, however, have imposed their language on their superiors, and are interesting from the fact that they have no castes. This, I think, conclusively shows that they belong to the earliest Aryan race, and broke off from it before the acquisition of Hinduism; for in all other cases the Dard proper is emphatically a man with a caste. The principal caste is that of the Ronus, a small body held in the highest respect, always ranking next to royalty, and from whom the Wazirs are as a rule taken. Then come the Shins, below whom are the Yeshkuns, and lastly a collection of low castes, Krámins, Doms, etc., the millers, potters, and musicians of the com-
[582] munity. There is one plainly marked rule about the three leading castes; they give their daughters in marriage to the caste above, never to the caste below. The Ronus give their daughters in marriage to the ruling families, and in return receive the illegitimate daughters of princes, but not a daughter born in wedlock. The Shins give their daughters to Ronus, the Yeshkun to Shins, but a lawful daughter is never given to a man of the lower caste.

174 It would seem from a study of the map, and of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



174 the proportions in which the main castes occupy the country, that the later waves of Dard invasion rolled in succession up the Indus valley from the plains of the Punjab, penetrating into the side valleys as the tide rose, and either completely submerging the aborigines, or else driving them and the wrecks of previous waves into the inmost recesses of the hills. The first of these waves must have been Yeshkun,
197 the second Shin. There are no less than eleven different languages and dialects spoken in Dardistan, and their distribution confirms the above view. Putting aside eight of the dialects, and taking the northern half of the country under discussion, you find Khowar generally spoken in Chitral; Burishki, the language of the Yeshkuns, spoken in the inaccessible Hunza, Nagar, and Yasin valleys; Shina, the language of the Shins, in the Gilgit, Astor,
162 Punyal, and Ghizr valleys. Roughly speaking, the proportion of Shins to the whole population falls from ninety-five per cent. at Koli, in the Lower Indus valley, to thirty-five per cent. at Gilgit. In Nagar, the Shins are about twenty per cent.; in Hunza, five per cent. of the population. The Yeshkuns are in inverse ratio. In Yasin, almost the entire population; in Hunza, eighty per cent.; in Nagar, sixty per cent.; in the side valleys of Astor and Sai seventy-eight and sixty-five per cent. of the people are Yeshkuns, driven up the valleys by the advancing Shins. The numbers generally go falling as the Indus valley is descended, until at Koli you find perhaps only four per cent. of the inhabitants are Yeshkun. In Chitral you find neither Shin nor Yeshkun; the waves had spent

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A43



162 themselves at the Chamarkand and Shandur passes.

174 563 As to the dates of the different invasions, or the last stage occupied semi-permanently in the tribe wandering before Yeshkun or Shin turned from the plains, and came surging up the Indus valley, who can give a definite answer? Biddulph inclines to take the Yeshkun, or Boorish, as they style themselves, to be the Yuechi who conquered Bactria about 120 B.C. Boorish, he says, may stand for Pooroosha, the ancient name of Peshawar, the seat of the Indo-Scythian kingdom founded by the son of Kitolo of the little Yuechi tribe who conquered Gandhara and Ariana in the fifth century of our era. The tribe must have swept up the Indus, and occupied it and the tributary valleys from Jalkot to the Shigar valley in Baltistan, subjugating the Aryan inhabitants as it passed. The beauty of the Aryan women—famous in all time—would soon tend to merge the races, and to stamp the Aryan type on the invader.

172 Buddhism must have flourished now, as the countless "mannis," or long stone altars, which abound throughout the Hindu-Kush show. The topes, chortens, and sculptured Buddhas scattered about in Chitral, Punyal, Gilgit, Nagar, and Baltistan, also testify to the spread of the gentle faith, and the voice of history in the writings of the Chinese pilgrims is not silent. With the Buddhist era came a proficiency in the arts never since equalled, as is shown by the masonry, sculpture, and clean-cut sockets to support the timbers of wooden irrigation channels taken across 174 perpendicular cliffs near Gilgit. After an interval 563 of some centuries, but how soon seems impossible

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3



to decide, followed the Shins. That the Shin race was Hindu there can be no reasonable doubt; this is shown by their peculiar regard for the cow, their strict regard for caste, and the absence of the slightest feeling or reverence for the Buddhist remains abounding within their limits. Biddulph places their last home before the final move at Pukli, the modern Hazara district, a corner between Kashmir, the Indus, and the plains of the Punjab, and thinks that they swept up the Indus valley as far as Leh. Certain enclaves of Shin-speaking villages in Baltistan, the inhabitants of which are called Brokpas, or highlanders, by the Baltis, prove the latter proposition. The Baltis again are Tartars, who swept in from the east, swamped the Shin population, and drove it in its turn into inaccessible fastnesses.

The smaller broken Dard tribes, living for the most part in the southern portion of Dardistan, it is unnecessary to mention in detail. Biddulph considers that they fled from the increasing pressure of the Afghans in the sixteenth or seventeenth century. Like a shoal of small fish when attacked by a pike, they seem to have broken up and scattered in all directions, never to reunite. The Gawaré of the Indus valley, and the Gabars of the Chitral valley, near Narsat, are probably of the same stock, and may be identified with the Gabrak of the Emperor Baber's Memoirs, possibly with the Gourœi of the ancients. Similarly many other of the smaller scattered tribes may be traced to a single root located probably in the north of the Punjab, or in the Swat and Panjkora valleys. But the research is tedious,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



000 when called on, and who did excellent work. Had the country been held by Pathans a small force could never have done what ours did, we should have lost dozens of officers and men on the line of communication, and the real trouble would have begun when the final successful action gave us access to the heart of their country. The characteristics of the two races could not be more dissimilar.

301 An incidental proof, if one were needed, of the
• 174 connection of the Dards with an Aryan race is to be found in the ornaments worn by men and women. These are of gold, silver, or brass, many being of rather debased design, overloaded with filigree detail. But some of the designs are remarkable and interesting. The brooches worn by all classes are discs of metal with a large hole in the centre crossed by a pin, and are identical in design with the fibulæ so common in Scotland and among the ancients. The necklaces of round and oblong beads, one of which in gold is figured in the plate of ornaments, are curious. The beads, more especially the long ones, are practically replicas in metal work of beads in coloured clay at least two thousand years old, dug up on the site of ruined Buddhist cities in India. So marked a persistence in designs would go far to prove a connection between races employing them in the common objects of everyday use.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



under a huge stone which projects from the base of the Niludâr range on the Gilgit side.

There were formerly seven forts at Tshamûgar. A convention had been made between the Rajah of Gilgit and the Rajah of Skardo, by which Tshamûgar was divided by the two according to the natural division which a stream that comes down from the Batkôr mountain made in that territory. The people of Tshamûgar, impatient of the Skardo rule, became all of them subjects to the Gilgit Rajah, on which Sher Shah Ali Shah, the ruler of Skardo, collected an army, and crossing the Makpon-i-shagaron* at the foot of the Haramûsh mountain, came upon Tshamûgar and diverted the water which ran through that district into another direction. This was the reason of the once fertile Tshamûgar becoming deserted; the forts were razed to the ground. There are evidently traces of a river having formerly run through Tshamûgar. The people say that the Skardo Rajah stopped the flow of the water by throwing quicksilver into it. This is probably a legend arising from the reputation which Ahmad Shah, the most recent Skardo ruler whom the Guraizis can remember, had of dabbling in medicine and sorcery.†

## CHILASI SONGS.

[The Chilasis have a curious way of snapping their fingers, with which practice they accompany their songs, the thumb running up and down the fingers as on a musical instrument.]

### 10. CHILASI.

Tù hùn Gítshere bódje sòmmo dímm̀ bamèm
Mèy shahínni pashalóto dewà salâm dáute
Rás; Aje góje bómto méy dùddi aje nush
Hargìnn Zúe déy mo bejómos
Samat Khánay sóni mó báshémm tutàk
Mùugà deyto; mó dabtar dèm

* The defile of the Makpon-i-Shang-Rong, where the Indus river makes a sudden turn southward and below which it receives the Gilgit river.

† The Shiah Rajahs of Skardo believed themselves to be under the special protection of Ali.

1: Leitner L-3 (1866-83) 1893? AV3 Dard AV3



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VIII.—Dir ... ... ... Ghazan Khan (a very powerful ruler. Chitrál is said to have once been tributary to him).

Rahmat-ulla Khan and other eight sons (dispersed or killed in struggles for the Chiefship).

The connection of Little Tibet with the Dard countries had ceased before 1800.

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## *ROUGH CHRONOLOGICAL SKETCH OF THE HISTORY OF DARDISTAN SINCE* 1800.

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1800.—Gurtam Khan, hereditary ruler of the now dispossessed Gilgit Dynasty, rules 10 years in peace; is killed in an engagement with Suleyman Khan, Khushwaktia, great uncle of the famous Gauhar Amán (or Gormán) of Yasin.

1811.—Muhammad Khan, the son of Gurtam Khan, defeats Suleyman Khan, rules Gilgit for 15 years in peace and perfect independence whilst—

1814.—(Sirdar Muhammad Azim Khan, Barakzai, is ruler of Kashmir).

1819.—Ranjit Singh annexes Kashmir.

1826.—Suleyman Khan of Yasin again attacks Gilgit and kills Muhammad Khan and his brother, Abbas Ali. Muhammad Khan's son, Asghar Ali, is also killed on his flight to Nagyr.

1827.—Suleyman Shah appoints Azad Khan (?), petty Raja of Gakutsh, over Gilgit as far as Bunji; Azad Khan ingratiates himself with the people and rebels against Suleyman Shah whom he kills (?) in 1829.

1829.—Suleyman Shah, head of the Khushwaktia family of Yasin, dies.

1833.—Gauhar Amán turns his uncle, Azmat Shah, out of Yasin.

1834.—Azad Khan is attacked by Tahir Shah of Nagyr and killed. Tahir Shah, a Shiah, treats his subjects well. Dies 1839. Vigne visits Astór in 1835, but Tahir Shah will not allow him to cross over to Gilgit. At that time the Sikhs had not conquered any Dard country. Ahmad Shah was independent ruler of Little Tibet (Baltistan) and under him was Jabar Khan, chief of Astór (whose descendants,* like those of Ahmad Shah himself and of the Ladak rulers are now petty pensioners under Kashmir surveillance). (The Little Tibet dynasty had once, under Shah Murad, about 1660, conquered Hunza, Nagyr, Gilgit and Chitrál, where that ruler built a bridge near the fort.) Zorawar Singh conquers Little Tibet in 1840, but no interference in Dard affairs takes place till 1841 when the Sikhs are called in as temporary allies by the Gilgit ruler against Gauhar Amán of Yasin.

1840.—Sakandar Khan, son of Tahir Shah, succeeds to the throne of Gilgit and rules the country—with his brothers, Kerim Khan and Suleyman Khan.

* Abbas Khan (?) now at Srinagar and Bahadur Khan (?).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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1841.—Gauhar Amán of Yasin conquers Gilgit. Its ruler, Sikandar Khan, asks Sheikh Ghulam Muhi-ud-din, Governor of Kashmir on behalf of the Sikhs, for help.

1842.—1,000 Kashmir troops sent under Nathe Shah, a Panjabi.

1843.—Sikandar Khan is murdered at Bakrôt at the instigation of Gauhar Amán.

1844.—Gauhar Amán of Yasin re-conquers the whole country, selling many of its inhabitants into slavery.

Nathe Shah, joined by Kerim Khan, younger brother of Sikandar Khan and 4,000 reinforcements, takes Numal Fort, but his subordinate Mathra Das is met at Sher Kila (20 miles from Gilgit) by Gauhar Amán and defeated.

1845.—Karim Khan succeeds his brother as ruler (called "Raja," although a Muhammadan) of Gilgit and pays a small sum for the retention of some Kashmir troops in the Gilgit Fort under Nathe Shah. The Rajas of Hunza, Nagyr and Yasin [Gauhar Amán sending his brother Khalil Amán to Sheikh Iman-ud-din] now seek to be on good terms with Kashmir, especially as its representatives, the tyrannical Nathe Shah and his equally unpopular successor, Atar Singh, are removed by its Muhammadan Governor.

1846.—Karim Khan, Raja of Gor, another son of Tahir Shah, calls in Nathe Shah and defeats Gauhar Amán at Basin, close to Gilgit. A succession of officers of Ghulab Singh then administer the country in connexion with the Raja of Gilgit (Wazir Singh, Ranjit Rai, Bakhshu, Ali Bakhsh and Ahmad Ali Shah, brother or cousin of Nathe Shah). By Treaty (see page 110):

"KASHMIR AND ITS DEPENDENCIES EASTWARD OF THE INDUS" are made over by the British to the Hindu Ghulab Singh. Gilgit, which lies to the *westward* of the Indus, is thus excluded from the dominions of that Maharaja. Gilgit was also, strictly speaking, not a dependency of Kashmir, nor was Chilás.

1847.—The Maharaja restores Nathe Shah, whilst confirming his cousin Nazar Ali Shah as Military Commandant of Gilgit. Raja Kerim Khan sends his brother Suleyman Khan on a friendly mission to Srinagar, where he dies. Vans Agnew arrives at Chalt on the Gilgit frontier towards Nagyr and makes friends with the people, who at first thought that he came accompanied by troops.

1848.—Isa Bahadur, the half-brother of Gauhar Amán by a concubine of Malik Amán Shah, is expelled from Sher Kila, a Fort belonging to Punyal, a dependency of Yasin, and finds refuge with the Maharaja, who refuses to give him up. Gauhar Amán accordingly sends troops under his brother Akbar Amán and captures the Bargu and Shukayôt Forts in Gilgit territory. The Rajas of Hunza and Nagyr combine with Gauhar Amán and assisted by the Gilgit people, with whom Kerim Khan was unpopular because of his friendship for Kashmir, defeat and kill Nathe Shah and Kerim Khan. Gauhar Amán captures the Gilgit and Chaprôt Forts. The Kashmir troops re-invade the country and at the beginning of

1: Letter L-9 (1966-92) 1993? AV3 Dard AV3



175

1849.—Wrest all the forts in Gilgit territory from Gauhar Aman, and make over the rule of that country to Raja Muhammad Khan, son of Karim Khan, assisted by the Kashmir representative, Aman Ali Shah as Thanadar, soon removed for oppression.

1850.—The raids of the Chilasis on Astor is made the occasion for invading the country of Chilas, which, *not* being a dependency of Kashmir, is *not* included in the Treaty of 1846. (See page 110.) The Maharaja gives out that he is acting under orders of the British Government. Great consternation among petty chiefs about Muzaffarabad, regarding ulterior plans of the Maharaja. The Sikhs send a large army, which is defeated before the Fort of Chilas.

1851.—Bakhshi Hari Singh and Dewan Hari Chand are sent with 10,000 men against Chilas and succeed in destroying the fort and reasserting the hostile hill tribes which assisted the Chilasis.

1852.—The Maharaja's head officers, Sarup Singh and Ramdhan, are murdered by the people of Gilgit whom they oppressed. The people again assist Gauhar Aman, who defeats and kills Bhup Singh and Rukneddin (for details *vide* Appendix), and drives the Kashmir troops across the Indus to Astor.

1853.—The Maharaja now confines himself to the frontier, assigned to him by nature as well as the treaty, at Bunji, on the east of the Indus, but sends agents to sow discord in the family of Gauhar Aman. In addition to Isa Bahadur, he gained over two other brothers, Khalil Aman and Akbar Aman, but failed with Mahtar Sakhi, although an exile. He also attracted to his side Aman Shah, Gauhar Aman's uncle.

1854.—The Maharaja instigated Shah Afzal of Chitral to attack Gauhar Aman, and accordingly in

1855.—Adam Khan, son of Shah Afzal of Chitral, drove Gauhar Aman from the possession of Mastuj and Yasin and restricted him to Punyal and Gilgit.

1856.—The Maharaja sends a force across the Indus under Wazir Zoowers and Attar Singh assisted by Raja Zahid Jafar of Nagar,* and Gauhar Aman thus attacked in front and flank, recovers from Gilgit and dispossesses Adam Khan from Yasin and Mastuj.

1857.—Gauhar Aman again conquers Gilgit and drives out Isa Bahadur, officiating Thanadar of that place. Gauhar Aman and the Maharaja intrigue against each other in Chitral, Nagar, Hunza, etc.

1858.—Shah Afzal of the Shah Kathor branch, ruler of Chitral, dies.

Intrigues in Gilgit against Gauhar Aman, by Muhammad Khan, son of Raja Karim Khan, assisted by Kashmir. Muhammad Khan is conciliated by marrying the daughter of Gauhar Aman. The Sai District of Gilgit beyond the Nilodar range is still held by the Sikhs.

* I believe that Raja Zahid Ja'far's wife was a sister of Rajas Karim Khan and Sikandar Khan of Gilgit (also of Nagar descent). *Vide* page 67 and Heading V. on page 89.
This connexion might account for Ja'far helping the Dogras, who had established Karim Khan in Gilgit.

31 Lattimer L-8 (1860-82) 1893? AV3 Dard AV3



175

1859.—Mir Shah of Badakhshan and Raja Ghazanfar of Hunza assist Gauhar Aman in attacking Nagyr, which is under the friendly Raja Zahid Jalal, and in trying to turn out the Sikhs from Sai and even Bunji. Azmat Shah, uncle of Gauhar Aman, is expelled from Chitral where he had sought refuge.

Amin-ul-Mulk, King of Chitral, dispossesses his younger brother, Adam Khan, who had usurped the throne, from the rule of Chitral and joins Gauhar Aman against Kashmir.

1860.—The Maharaja instigates Adam Khan and Azmat Shah, who were in the country of Dir with Ghazan Khan, a friendly chief to Kashmir, to fight Gauhar Aman—Adam Khan was to have Yasin. Azmat Shah was to take Mastuch and Sher Kila (Payal) was to be given to Isa Bahadar, the Maharaja to have Gilgit. Intrigues of the Maharaja with the Chiefs of Dir, Badakhshan, etc.

Gauhar Aman dies, which is the signal for an attack by the Maharaja co-operating with the sons of Raja Karim Khan of Gilgit. Gilgit falls easily to Lochan Singh, who murders Bahadar Khan, brother of Gauhar Aman, who was sent with presents from Malik Aman, also called Malik Aman, son of Gauhar Aman. The Sikhs, under Colonels Devi Singh and Hushiara and Radha Kishen, march to Yasin expelling Malik Aman from that country (which is made over to Azmat Shah) as also from Mastuch. Isa Bahadar is reinstated as ruler of Payal, but Malik Aman returns and drives him and Azmat Shah out. The Kashmir troops fail in their counter-attacks on Yasin, but capture some prisoners, including Malik Aman's wife.

1861.—Malik Aman murders his uncle, Akbar Aman, a partisan of Kashmir.

Badakhshan, Chitral and Dir ask the Maharaja to assist them against the dreaded invasion of the Kabul Amir, Afzal Khan and Azim Khan. Amin-ul-Mulk tries to get up a religious war (Jehad) among all the Mohammedan Chiefs. Hunza and Nagyr make friends. Both Adam Khan and Amin-ul-Mulk, who have again become reconciled, send conciliatory messages to the Maharaja, who frustrates their designs, as they are secretly conspiring against him.

Even Malik Aman makes overtures, but unsuccessfully.

1862.—Kashmir troops take the Fort of Roshan. A combination is made against Malik Aman, whose uncle Gulshar and brother Mir Ghazi go over to the Maharaja.

1863.—Malik Aman advancing on Gilgit is defeated in a very bloody battle at the Yasin Fort of Shanzir. Massacre of women and children by the Kashmir troops at Yasin.

1864.—Mir Vali and his Vazir Rahmat become partisans of the Maharaja.

1865.—Ghazanfar, the Raja of Hunza and father-in-law of Malik Aman, dies, which causes Mirza Bahadar of the rival Nagyr to combine for an attack on Hunza with Kashmir. Adam Khan murders his uncle, Tajammul Shah, whose son, Malik Shah, murders

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



175 1866.—Adam Khor (some say at the instigation of his elder brother, Amán-ul-Mulk). Malik Shah seeks refuge with the Maharaja who will not give him up to Amán-ul-Mulk. Amán-ul-Mulk then sprung the mine he had long prepared, and when the long contemplated campaign against Hunza took place in 1866, all the Mussulman Chiefs who had been adherents of the Maharaja, including Mir Vali, fell away. The Kashmir troops which had advanced on Nummal were betrayed, and defeated by the Hunza people (now ruled by Ghazan Khan, son of Ghazanfar).

All the hill tribes combine against Kashmir and reduce the Dogras to the bare possession of Gilgit, which however held out successfully against more than 20,000 of the allied Dards, headed by Amán-ul-Mulk, Ghazan Khan and Mir Vali. Very large reinforcements were sent by Kashmir,* at whose approach the besiegers retreated, leaving, however, skirmishers all over the country.

Wazir Zorawru followed up the advantage gained by invading Darayl. Whilst the place was yet partially invested, Dr. Leitner made his way to the Gilgit Fort and frustrated two attempts made against him by the employés of the Maharaja, who ostensibly were friends.

1867.—Jehandár Shah of Badakhshan is expelled from his country by the Governor of Balkh and seeks refuge in Kabul, where he is restored a year afterwards to his ancestral throne by the influence of Abdurrahman Khan, son of the Amir Afzal Khan and by his popularity. His rival, Mahmud Shah, leaves without a struggle. Mir Vali, joining Mulk Amán, made an unsuccessful attack on Isa Bahadur and Azmat Shah, who beat them off with the help of Kashmir troops from Gilgit. The consequence was general disappointment among the Muhammadan Chiefs and the Hill tribe of Darayl (which had been subdued in the meantime) and all opened friendly relations with Kashmir, especially.

1868.—Mir Vali rules Yasin with Pahlwan.† Mulk Amán flees to Chitrál.

1869.—Mulk Amán takes service with Kashmir and is appointed on a salary, but under surveillance, at Gilgit.

1870.—Mr. Hayward visits Yasin in March; is well received by the Chief, Mir Vali, but returns, as he finds the passes on to the Pamir closed by snow—visits the country a second time in July, after exposing the conduct and breach of treaty of the Kashmir authorities, and is murdered, apparently without any object, at Darkót in Yasin, one stage on to Wakhan, by some men in the

* Jawahir Singh went by Shigar with 13,000 Balti (Little Tibetans), 2,000 light infantry came out Jagloth under Sirdar Mahmud Khan. The general of all the "Khulle" Regiments was Bakhshi Radha Kishn. Colonel Hoshiára went by the Nomal road to Nagar, and after destroying 3,000 head of sheep and many villages returned.

Wazir Zorawru went to Darél with Colonel Devi Singh and 10,000 men (?). Bija Singh was at Gor (?) and Hussani Ali was in command of the Artillery.

† Mir Vali and Pahlwan are brothers by different mothers. Mulk Amán and Nura Gami (Mir Ghazi ?) are brothers by the same mother—so one of my men says. Pahlwan is Amán-ul-Mulk's sister's son (vide "History of Wars with Kashmir").

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV7



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service of his former friend, Mir Vali, who, however, soon flies the country in the direction of Badakhshan, then seeks refuge with the Akhund of Swat, and finally returns to Yasin, where he is reported to have been well received by Pahlwan. Whilst in Chitrál, he was seen by Major Montgomerie's Havildar and was on good terms with Amán-ul-Mulk, who is supposed, chiefly on the authority of a doubtful seal, to be the instigator of a murder which was not, apparently, to his interests and which did not enrich him or Mir Vali with any booty, excepting a gun and a few other trifles. Much of the property of Mr. Hayward was recovered by the Kashmir authorities, and a monument was erected by them to his memory at Gilgit, where there is already a shrine, which is referred to on pages 47 and 51.

1871.—Jehandár Shah, son of Mir Shah, who had again been turned out of the rule of Badakhshan in October 1869 by Mir Mahmud Shah with the help of the Afghan troops of Amir Sher Ali, finds an asylum in Chitrál with Amán-ul-Mulk (whose daughter had been married to his son) after having for some time shared the fortunes of his friend, the fugitive Abdurrahman Khan of Kabul. (Chitrál pays an annual tribute to the Chief of Badakhshan in slaves, which it raises either by kidnapping travellers or independent Kafirs or by enslaving some of its own Shiah and Kafir subjects—the ruler being of the Sunni persuasion.)

1872.—Late accounts are confused, but the influence of Amir Sher Ali seems to be pressing through Badakhshán on Chitrál and through Bajaur on Swat on the one hand and on the Kafir races on the other. The Maharaja of Kashmir on the one side and the Amir of Kabul on the other seem to endeavour to approach their frontiers at the expense of the intervening Dard and other tribes. Jehandár Shah infests the Kolab road and would be hailed by the people of Badakhshan as a deliverer from the oppressive rule of Mahmud Shah, as soon as the Kabul troops were to withdraw.

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So far my "Dardistan," in which a detailed "History of the Wars with Kashmir" will be found. The events since 1872 need only to be indicated here in rough outline, and, unfortunately, confirm my worst anticipations as to the destruction of the independence of the Dardu tribes, of their legendary lore, and, above all, of the purity of their languages, including the prehistoric Khajuná or "Burishki" spoken in Hunza-Nagyr, and a part of Yasin. What are the admitted encroachments of our Ally, the Maharaja of Kashmir, have been utilized in our supposed interests, and we have stepped in to profit, as we foolishly think, by his sins, whilst he is tricked out of their reward. Falsely alleging that Hunza-Nagyr were rebellious vassals of Kashmir, when Hunza at all events was under Chinese protectorate, we have reduced their patriotic defenders to practical servitude, and, by to-day's *Times* (21st November, 1892), are starting, along with 250 rifles and two guns, some 100 men of a Hunza levy to Chitrál to put down a trouble which our ill-judged interference has created in another independent principality, where we have put aside the rightful heir, Nizám-ul-Mulk, for his

101 131 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

175 631 The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of [648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 205 206 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 795 619 101 [174] The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 619 523 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *vid* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 [795] 619 The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *vid* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



and the pine-forest is less extensive, while spruce-fir has become rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattū, are some apricot trees; at the next place are some small walnuts; while at Chagām, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

But in that upper part it is chiefly traces of former cultivation that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilās. The Chilāsīs are a Dārd race inhabiting a long valley on the west of Diyāmir or Nangā Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenū Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hatū Pass and Dūiyān. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulāb Singh to send a punitive expedition against Chilās; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenū Pass. The Dogrās were in great straits for provisions, as the communications were

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



not well kept up, but they at last took the chief stronghold of the Chilāsīs, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; as late as 1869 some half dozen of them escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilāsīs into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tarshing, a village under Nangā Parbat, now go to Chilās, while from Chilās messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come in exchange.

It is curious that while the people of Astor are all riders and keep many ponies, these Chilāsīs have none, and they used not to attempt to take away any they met with in their raids.

The Astor people, who thus in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Drās also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Baltīs, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

The most interesting place I visited in the Astor country is the valley which leads up to the base of Nangā Parbat. Just beyond the last village, Tarshing, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality unite as there expressed. I have made the correction, as far as I could with certainty, in the map attached to this book. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Rondū districts; these, though I was able to detect them, I had not time to rectify; so they have been allowed to stand in mine as in the Government Map.

1: Drew G-S (1862-1872) 1875 AV1 Kashmir
Dard AV3



133 plateau on which the village of Choi is situated, and destroyed the prosperity of that place. On the left bank, the flood, in cutting a cliff, carried away the canal that irrigated another village; and some land and some houses at Tarshing itself were washed away. Lower down, in the Astor Valley, at Gurikot, Dashkin, and other places, some cultivated lands were destroyed, but it does not seem that any lives were lost. A curious thing followed this;—the glacier gradually sunk in level, at the rate of a few yards every year, till it came down to its present position, that is about 100 feet below its former level; at the same time it became crevassed, so that now it is difficult to find a road across. It is evident that at the time the glacier abutted against the rock the ice was being compressed, and the crevasses that may have formerly existed were closed up; afterwards, the water kept open a passage, the ice was cracked off bit by bit as it advanced, and the circumstances that cause crevasses (as inequalities in the bed) acted without opposition. Now again the space between the end of the glacier and the cliff is closed up; the waters at present find a passage for themselves beneath; probably the same process of compression has re-commenced, which may again end in a complete stoppage of the upper drainage, formation of a lake, and subsequent outbreak and flood.

[361] The village of Astor is situated on the western side of the valley, at the junction of one of those tributary valleys which come 648 down from the Nangā Parbat Ridge. It is on the remnant of an 175 alluvial plateau, at a height of some 500 feet above the main river. This place, which used to be the seat of a Dārd Raja, is now a cantonment of the Maharaja's troops, the chief station for the Gilgit Brigade. It is a collection of hundreds of small huts, which the soldiers inhabit in twos and threes; these huts are huddled or crowded together in two or three separate clumps. The number of troops is about 1200; the object of keeping them here rather than nearer the frontier is to save carriage of the supplies, which mostly come from Kashmir; the force is on the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



right side of the snowy Pass, and is always ready to advance to Gilgit if required. I know very little of the history of Astor. Bernier, who wrote about the year 1660, in enumerating the countries that border Kashmir, speaks of the territories of *Raja Gamon*. Now from geographical position I infer that this was the ruler of Astor. When the Sikhs held Kashmir, the Astor Raja was tributary to them; he had become so without any force having been sent; for a time he remained in quiet. But a curious thing happened. When Wazir Lakpat (who was lieutenant of Zurāwar Singh, who was servant of Raja Gulāb Singh, who was a tributary of the Sikhs) was victorious in Skārdū, he came over the Harpo Lā and invaded Astor. Lakpat besieged the Astor fort for four months; at the end of which time it was given up for want of provisions, and the Raja was taken away prisoner to Skārdū; and this though he was on terms of friendship and (in a degree) dependent on the Sikh Governor of Kashmir. At last, representations on the subject went to Lāhor, and from there Gulāb Singh received directions to desist from interfering with Astor, so the Raja was sent back. But not long afterwards the Sikhs themselves from Kashmir required a passage through the Astor territory on their way to Gilgit (as will be related in Chapter XIX.), and not only so, but they required to make their communications sure; with this object a Sikh post was placed at Astor, and from that time the independence of the Raja diminished; now there is a titular Raja, for whose subsistence some provision is made, whether by pension or from land I do not know.

At Astor and for many miles on there is one general character of the valley; at the bottom it is very narrow; the river is quite confined between the ends of great spurs from the lofty mountain-ridges on both sides; the cultivation is on very small spaces, usually some hundreds of feet above the valley-bottom. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with grass in tufts, and with bushes of pencil-cedar scattered over, while in parts sheltered from the sun *Pinus*

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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From Hatū Pīr there is a great descent, of about 5000 feet, by a zigzag road, steep and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Hatū spur nearly meets the mountain on the opposite side of the Astor River, leaving but a narrow channel for the water. Here the Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strange one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial tracts, over nine miles of which, with small ups and downs, we have to go before reaching Bawanjī.

## BAWANJI.

This is a spot where at one time was a good deal of cultivation, and it is likely that fruit-trees once shaded it; but during the wars of two or three generations back it was laid waste and became entirely depopulated, and nought but bare ground remained. At that earlier time it was inhabited by Dārds, but was ruled, as I am informed, from Rondū; it was by Sulaimān Shāh's invasion that it was laid waste.* At the present time Bawanjī has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dogrās; it is manned by about seventy men, and as many more are in barracks outside. There is here also a prison, where a gang of incorrigible Kashmīrī horse-stealers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley here is warm and dry; with irrigation two crops can always be raised.

* See Chapter XIX.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



here the Puniāl Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gākūj; one is on the left bank of the Ishkoman River (which falls in from the north above Gākūj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is pushed nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yāsīnīs have a guard at a place called Shedodas, on the left bank, opposite to Hūpar.

It was in November, 1870, that I went through Puniāl. The ruler is Raja Isā Bāgdur (a name sometimes corrupted by strangers to Bahādur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yāsīn family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilās, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharaja's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dārdistān, or at all events in that part of it where the government is monarchical.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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# CHAPTER XIX.

## DĀRDISTĀN: GILGIT HISTORY.

BEFORE THE COMING OF THE SIKHS IN 1842 — THE SIKH OCCUPATION; 1842 TO 1847 — THE SUCCESSION OF THE DOGRĀS; 1847 — THE EXPULSION OF THE DOGRĀS; 1852 — RE-CONQUEST BY THE DOGRĀS; 1860 — LATER HOSTILITIES; 1863 TO 1869 — CHANGES AT YĀSIN; 1870 TO 1873.

### BEFORE THE COMING OF THE SIKHS IN 1842.*

As far back as the time of any tradition that has reached me, Gilgit has been governed by Rajas; it has not been of those valleys ruled a democracy, such as, in connection with some neighbouring countries, we shall later describe. 175

The early Rajas of Gilgit were called Trakane; that was the name of their caste or family; this caste is now extinct, except that the present titular Raja has a slight strain of that blood from the female side. Tradition mentions as the founder of this royal family of Trakane one Trakan, a personage described as of miraculous powers. I was told the names of half-a-dozen rulers after him whom we still must count as outside the bounds of history; these are Azar, Jamsher, Khisrau, Fardos, and Habikan his son. It is worthy of note that most of these names are old Persian ones. The succeeding names I think we may depend upon, namely: [564]

Gūrītham.
Muhammad Khān, son of Gūrītham.
Abas, brother to Muhammad Khān.

Of the name Gūrītham the last syllable must be the same word "tham" which in the Hunza language means "king" or

* I am not sure of this date to a year; J. D. Cunningham ('History of the Sikhs') says, "Towards the end of 1843 the secluded principality of Gilgit was overrun and annexed to Cashmere by the Sikhs." But my other information pointed to the year 1842.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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175 "raja"; the name "Gūrī" is found in composition in Gūrīkot, *kot* meaning "fort,"; there is one Gūrīkot in the Astor Valley and another in the Kishangangā Valley.

Abas was the last of the Trakane line; with him ended the independence of Gilgit; henceforward the valley was devastated by successive invasions of the neighbouring Rajas, who, each in turn, first acquired the country and then was defeated and killed by some other. In the twenty or thirty years ending with 1842 there were *five* dynastic revolutions in Gilgit, as follows:—

(1) Sulaimān Shāh, ruler of Yāsīn, of the Bakhte caste or family, conquered Gilgit from either Muhammad Khān or Abas, I do not know which.

(2) Āzād Khān, ruler of Puniāl, killed Sulaimān Shāh at Sher and ruled in his stead in Gilgit.

(3) Tāīr Shāh, ruler of Nagar, displaced and killed Āzād Khān; he himself died a natural death, and was succeeded by his son, Shāh Sakandar.

(4) Gaur Rahmān, ruler of Yāsīn, conquered Gilgit and killed Shāh Sakandar.

(5) Karīm Khān, brother to Shāh Sakandar who was killed, with the aid of a Sikh force, expelled Gaur Rahmān from Gilgit a year and a half after his acquisition of it.

This brings us to the year 1842, and from that time Gilgit history becomes bound up with Kashmir; from here onwards it is known in more detail.

159 But first I must speak of Gaur Rahmān, who, though expelled at this stage, will again appear on the scene in a prominent part. He was the eldest son of Mulk Imān,* the ruler of Yāsīn. He

* Dr. Leitner states that Mulk Imān was brother to Sulaimān Shāh; this would make Sulaimān Shāh uncle to Gaur Rahmān, but in another place Dr. Leitner speaks of Sulaimān Shāh as Gaur Rahmān's great-uncle; I do not know which is correct.

I have had given me the names of eight sons of this Mulk Imān:—Gaur Rahmān: Gul Sher Khān, the son of a golī, or concubine; he was killed in the fight at Madorī: Mīr-i-Imān, the son of a Rānī; he was killed in Chitral, in 1870: Akbar Imān, the son of a golī; he was killed by his nephew, Mulk Imān: Khalīl-i-Imān, the son of a golī; he lives at Tūī, in Yāsīn (1870): Dur-i-Imān; he was killed at Madorī: Suja', the son of a golī; he was living in Yāsīn in 1870: Zedulla Khān, the son of a golī; he was killed at Roshan in 1869.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



was a most bloodthirsty man; as much so perhaps, though he had not the same opportunities of killing on a large scale, as Theodore of Abyssinia. There are many tales told of his ferocity and brutality; the Dārds generally are rather careless of life, but with his deeds they were disgusted. I believe it to be a fact that on one occasion at least he killed a young child by throwing it up and cutting it in the air with his sword. And I cannot doubt the truth of this that I heard, that, he stopping at Naupūra, on a village headman being brought before him on some complaint, or else coming to complain of his people, Gaur Rahmān beckoned him near, and then, with his sword, cut the man's head off with a blow; then he would let no one touch the body to bury it, but would have it devoured by the dogs. They say that when he was ill he would have some men killed for *niyās*, that is, as a propitiatory sacrifice. He seems to have had a special enmity and spite against the people of Gilgit, who suffered terribly under his two reigns, but to have spared the Puniāl people.

Gaur Rahmān married first the maternal aunt of Imān-ul-Mulk, ruler of Chitrāl, secondly the sister of the same Imān-ul-Mulk, and, thirdly, the daughter of Āzād Khān, of Puniāl, that is, it would seem, the daughter of the man who killed his uncle. From the first marriage he had two sons, *Mulk Imān* (named after his grandfather) and *Mir Walī*; from the second marriage he had a son, *Pahlwān Bahādur*, who is also called Ghulām Mahai-ud-dīn; from the third marriage he had two sons, one was *Mīr Ghāzi*, the other (whose name I do not know) was killed by his half-brother Mulk Imān.

## THE SIKH OCCUPATION; 1842 TO 1847.

Gaur Rahmān, as stated above, coming from Yāsīn, conquered Gilgit and killed the then ruler, Raja Shāh Sakandar. Shāh Sakandar's brother, Karīm Khān, having escaped to Gor, from there sent an agent to the Sikh Governor of Kashmir imploring aid. The appeal was responded to. A couple of Sikh regiments were sent under Nathū Shāh, a Syed, of Gujrānwāla, who held the rank of colonel. This was about the year 1842. Up to this time the

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
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175 Sikhs had not occupied the intermediate country of Astor, but they had made it tributary to them; now on advancing they established a post there to make their communications sure.*

Nathū Shāh encountered Gaur Rahmān (who seems to have relinquished Gilgit itself) at Basīn, three miles higher up the valley, and defeated him; Gaur Rahmān retired into Puniāl.

Shortly afterwards, in the same year, one Mathrā Dās, having boasted to the Sikh Governor of Kashmir that he could easily settle the whole country of Gilgit, was sent to supersede Nathū Shāh. Coming to Gilgit, Mathrā Dās went forward to the frontier by Sharot with part of the Sikh force, Nathū Shāh retaining the rest. Gaur Rahmān attacked Mathrā Dās and his force in the stony plain between Sharot and Gulpūr and defeated them with great loss, having here some horsemen to aid him. Mathrā Dās himself ran straight away to Kashmir; but Nathū, who was really a soldier, came up with his reserve from Gilgit and prepared to engage Gaur Rahmān. But before they came to blows negotiations were entered into, and the strange result was that it was agreed the Sikhs should hold Gilgit, the boundary being drawn where the two forces were confronting each other, that being, indeed, the usual boundary of Gilgit, and that Gaur Rahmān should give his daughter in marriage to Nathū Shāh, the commander of the Sikhs. Not only was this done, but the Hunza Raja (Ghazan Khān) and the Nagar Raja, who were there as allies to Gaur Rahmān, did the same thing; each gave a daughter to Nathū Shāh, and peace was made all round.

Of course Nathū Shāh did not give over Gilgit completely to Raja Karīm Khān, who had called in his aid, but there was a kind of joint government established. Karīm Khān had certain dues from the people allotted to him; further imposts were, I think, made for the Sikh Government; a small Sikh force was fixed at Gilgit under a thānadār, and Nathū Shāh himself returned to Kashmir, or rather (for reasons connected with the Sikh troubles which were then brewing) passed through Kashmir, avoiding Sirīnagar, to the Panjāb.

We have seen that Karīm Khān was not of the old rulers of

* For an incident in the history of Astor near this time, see p. 403.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



Gilgit; his father had conquered it; his brother and he himself had been turned out by Gaur Rahmān, who had just the same right to it as the other's father—that is, no right at all, but only the power of acquiring it. Karīm Khān asked the aid of strangers —of the Sikhs—to get back the country; they got it back, but, as was to be expected, held it more for themselves than for him. 175

Thus were things settled; and this was the state that Maharaja Gulāb Singh succeeded to when he received Kashmir in accordance with the two treaties made by the British, with the Sikh Darbār in one case, and himself in the other.*

## THE SUCCESSION OF THE DOGRAS; 1847.

On Kashmir, and with it Gilgit, being ceded to Gulāb Singh, Nathū Shāh left the Sikhs and transferred his services to the new ruler, and went to take possession of Gilgit for him. In this there was no difficulty. The Dogrā troops relieved the Sikh posts at Astor and Gilgit; most of the Sikh soldiers took service under the new rulers; they were few in number, those at Gilgit being perhaps not more than one hundred.

The frontier at this time was between Shakaiot and Gulpūr, in the main valley, and somewhere above Chaprot, on the Hunza stream. Since then, after many oscillations, of some of which an account will be given farther on, the changes made have resulted in this, that Puniāl has been brought within the Maharaja's boundary as a dependent Rajaship, and that his territory in the valley of the Hunza River has been contracted by Chaprot having been wrested from him by the Hunza people.

It has been the subject of remark by some that the words of the treaty between the British Government and Maharaja Gulāb Singh (see Appendix V.), namely, "the hilly or mountainous country, with its dependencies, situated eastward of the river Indus and westward of the river Ravee," cannot be made to include Gilgit, which indeed is on the north of the Indus.

But the fact is these words will not bear any close geographical examination or application at all. Ladākh, which certainly was

* See Chap. I., p. 20, and Appendix V.

1: Drew G-S (1862-1872) 1875 AV1 Kashmir
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175 intended to be brought in, is north-east and north of the Rāvī, and not west of it; Kashmir itself, the chief object of the treaty, cannot accurately be said to be west of it either, while it is both east and west of the Indus. The framers did not know very exactly nor care to express very closely how the countries lay; but afterwards, at leisure, a commission was sent by the British Government, which laid down a portion of the boundary, and by that commission both Ladākh and Gilgit were recognized as part of the countries handed over to Maharaja Gulāb Singh. To Gilgit came Lieuts. Vans Agnew and Young,* of the Bengal Engineers. I do not hear how far they went up the main valley; on the Hunza River they went to the frontier, then beyond Chaprot. Also they wrote to the Hunza Raja asking his leave to come there, but he refused it. At this time (which was, I think, in the year 1847) the actual boundary, as before said, was above Chaprot in one valley, and between Shakaiot and Gulpūr in the other.

The state of peace did not long continue. Shortly after the visit of the two English officers, the Hunza Raja made an attack on the Gilgit territory and plundered five villages; he justified his thus breaking peace with Nathū Shāh by saying that Nathū Shāh had broken faith with him in bringing the Farangīs to see the country. Nathū Shāh led a force up the valley of the Hunza River to avenge this attack, but his force was destroyed and he himself was killed, as also was Karīm Khān, the titular Raja of Gilgit, who had accompanied him.†

* Lieut. Vans Agnew was murdered at Multān; Lieut. Young is now Col. (Ralph) Young, R.E., Commissioner in the Panjāb.

† Karīm Khān was succeeded in the title of Raja of Gilgit by his son, Muhammad Khān. This one, from the troubles that will be described immediately, retired to Kashmir, where he died. Thus when, as will be told, the Maharaja of Kashmir, after losing Gilgit, reconquered it, there was no one to represent the family in whose aid the Sikhs had originally arrived in the country. But the present Maharaja looked about for some one of that family, and then heard of a boy three years old, whose parentage was this—Karīm Khān had married a woman of the old Trakan caste; a daughter of this marriage had married Zafar, the present Raja of Nagar; of these a boy was born, whose name is Alīdād. The Maharaja wrote to the father saying he would like to do something for the boy; thereupon Zafar sent the child, and said the Maharaja might have him for good and all. He lives at Gilgit, with the title of Raja, and with some, not very important, rights to a share of certain dues. When I saw him he was a sharp little boy of thirteen.

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Gaur Rahmān, too, who at this time governed Puniāl and Yāsīn, joined in against the Dogrās; the people of Darel joined also; Gilgit Fort fell into the hands of these allies. 175

To put things right Maharaja Gulāb Singh sent two columns, one from Hasora and one from Baltistān; there was some fighting, and then peace was made on the basis of the former state of things. After this a few years went by without any great disturbances, until events occurred which caused the Maharaja to lose all of Dārdistān that he possessed on the right bank of the Indus.

## THE EXPULSION OF THE DOGRAS; 1852.

In 1852 Sant Singh was Thānadār, or Commander, at Gilgit Fort; there was another fort at Naupūra, a couple of miles off, held by a Gurkhā regiment of the Maharaja's, under Rām Dīn, Commandant; and one Bhūp Singh was in command of the reserves at Bawanjī and Astor.

I do not know what it was that made Gaur Rahmān to perceive and urged him to take advantage of his opportunity. He suddenly brought a force that surrounded and separated the two forts.

Bhūp Singh, hearing of this, advanced to their relief with some 1200 men. He crossed the Nīla Dhār, a ridge which separates the Se and Gilgit valleys, and had reached to the bank of the Gilgit River, where there is a narrow space between the water and the alluvial cliff; the path here rises from the level of the stream to an alluvial platform two or three hundred feet above it by a narrow gully. But here he found the road stopped by the enemy; the Dārds had barricaded every possible channel of access, they had built sangars, or stone breastworks, across every gully that led to the higher ground. And the Dārds had also managed, by passing along difficult mountain paths, to get to the rear of the Dogrās, so that their retreat by the way they had come was made equally difficult with their advance. The river by their side was swift and deep, there was no hope to be gained from that; at the same time the Hunza people assembled with adverse intent on the left bank opposite, within gunshot. In short Bhūp Singh was caught in a

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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175 trap. Thus encircled he was helpless unless by main force he could push his way up one of the defiles.

The Dārds then began to play the game of double-dealing in which they are such adepts.* They promised Bhūp Singh provisions, for of these he was quite short, and a safe passage back if he would agree to retire. This he consented to do, and he waited for days in hopes of the food coming; the Dārds kept him in expectation, and fed his hopes; one might almost fancy that they had learnt a lesson from Akbar Khān of Kābul. Thus for seven days the Dogrās were kept without food, and only then, when they were so reduced in strength as to be helpless, did the enemy begin their attack. The Hunza people fired from the left bank, while Gaur Rahmān's army sent from the summits of the alluvial cliffs close above a storm of bullets and stones that soon overwhelmed the force. Near a thousand died on the spot; a hundred or two were taken prisoners and sold into slavery.†

I think that Gaur Rahmān himself was not present here, but that the Dārds were led by his brother and his sons.

While the Maharaja's reserve was thus being disposed of, a somewhat similar tragedy was being done upon his troops at Gilgit and Naupūra, who, we saw, had been separately surrounded. Naupūra is on an alluvial or fan plateau, 250 feet above the Gilgit plain. An adjutant with two or three hundred men sallied from Gilgit Fort in order to succour the garrison of Naupūra; they divided into two parties, those who went by an upper path were cut to pieces, the others succeeded in throwing themselves into the fort. But here, too, rations failed, and, besides, the supply of water was cut off by the enemy. Then began negotiations as before, and the force was allowed to retire; they were being passed down, when, as I hear, one of the Dārds made a grab at a gold earring which the Commandant wore; this he resisted, and the affray was the signal for a general assault on the Dogrā troop. These collected themselves into a walled enclosure—the

* I do not mean to say that the Dārds are much given to double-dealing; I think that the Dārd character, at all events of the lower classes, is generally straightforward. But in war they would count such a weapon quite a fair one, and certainly they can make good use of it.

† One of these survivors is now, they say, a rich merchant in Yārkand.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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place abounds with such—and defended themselves gallantly for a whole day, but they were at last overpowered; about 300 were killed and a few were made slaves. Eighteen years later I met one of these; he was a Rājpūt, but he had been forced to become a Muhammadan for the sake of his life; he was taken into the household of one of the family of Gaur Rahmān, and grew into a position of great confidence there, and had become bound up in feeling with the Dārds. 175

Then came the turn of Gilgit Fort. I do not know exactly how it was managed (for where the destruction was so thorough it is not easy to get the evidence of eye-witnesses), but I believe in somewhat the same way all the garrison came into the hands of the Dārds and were killed. The Gurkhā soldiers in the Maharaja's army, as in the British, take their families with them on service; their wives were in Gilgit Fort; these were all killed excepting one, who, throwing herself into the river that flows by the fort, managed to cross it and to reach the Indus, and to cross that also to Bawanjī; they say that she swam the Indus holding on to a cow's tail; at all events she escaped to tell the story, and she now receives a pension in Kashmir.

Thus, as before said, the Dogrās were expelled from all that part of Dārdistān which is on the right bank of the Indus. Gaur Rahmān again ruled in Gilgit.

From the time when these events happened, from the year 1852, onwards for eight years, the Maharaja's boundary, below Haramosh, remained at the Indus; above Haramosh, that is, in Baltistān, he possessed the country on both sides of the river. A considerable force was kept at Bawanjī; a few small raids took place, but no important movement; once by way of reprisal an expedition was made into Se, but none of the country on that side of the Indus was for a long time occupied. It seems to have been Gulāb Singh's fixed policy to advance no farther.

## RE-CONQUEST BY THE DOGRAS; 1860.

In 1857 the present Maharaja, Ranbīr Singh, succeeded his father, Gulāb Singh, and he soon formed in his mind the intention

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175 of regaining on the frontier what had been lost, and re-establishing the name and reputation of his army. At first, however, his attention and his resources were employed in the operations attending the Indian Mutiny; it was not until 1860 that he found opportunity for settling the affairs of Gilgit in the way he desired.

A force crossed the Indus and advanced on Gilgit under the command of a man who was a thorough soldier, Colonel (now General) Devi Singh, Narainiá. In the interval of eight years Gaur Rahmán had built the fort described in Chapter XVII., and this was thought by the Dárds to be a work quite impregnable; but the Dográs determined to attempt its conquest.

It so chanced that just before Devi Singh's force reached Gilgit, Gaur Rahmán himself died; it was, I think, in Yásin that he died; the news undoubtedly disheartened his people in Gilgit; they did not make much resistance to the assault; a cannon-ball which passed through the door of the fort killed the Wazír; this decided them to give in, and Gilgit again belonged to Jummoo, and since then the hold of the Dográs on the fort itself has never been lost.

Reckoning, doubtless, on a general disorganization of the Yásin power from Gaur Rahmán's death, the Dográ leader determined to advance farther, to follow up the victory. He and his army were actually able to reach Yásin, which they took, but to hold it was no part of their plan, so after a few days they retired to Gilgit.

They had, however, placed on the gaddí, or throne, at Yásin one Azmat Sháh, a son of Sulaimán Sháh, the old ruler of Yásin and invader of Gilgit, this Azmat Sháh being, as near as I can make out, first cousin to Gaur Rahmán. The idea was that Azmat Sháh at Yásin would remain on peaceable and friendly terms with the Maharaja's authorities at Gilgit. But the plan would not work; no sooner had the Dográ force turned their backs than the Yásinis expelled their nominee, and poor Azmat Sháh had to flee for his life. This was all done so quickly that when the Dográ army on their return reached Gilgit, which is but

1: Drew G-3 (1868-1878) 1878 AVI Kashmir
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half-a-dozen marches from Yásin, they found Amrat Shah already there a refugee, he having come by a mountain path in his flight. 116

One other political arrangement was then made, which was more permanent—indeed has endured to this day (1876).

Mention has been made of Raja 'Isá Bágdar, of Punial, of the line of the old Rajas of that country. I think it must have been about the time of the Sikh invasion of Gilgit that he incurred the enmity of Gaur Rahmán, and was obliged to leave his home; he took refuge first in Gilgit, then in Chilás, and ultimately he came to Kashmir, and there received a grant of land. When the re-conquest of Gilgit was planned, he accompanied the Maharaja's troops, and as the advance was continued into the country of his hereditary chiefship he was placed in power and welcomed by the people, who had for some years been subject to the bloodthirsty Gaur Rahmán. Ever since that time Punial he has held, aided by and aiding the Maharaja's troops in all the later troubles.

At this time of his reinstatement he acquired a bit of country which had never before been in the hands of his family. This was the valley of Ishkoman, which leads up northward from nearly opposite Gákúj. It was granted to 'Isá Bágdar by Amrat Shah, the few-days'-ruler of Yásin; of old it belonged to Yásin. Although the grantor almost immediately lost all his power, yet the grant remained for four years (or by one account six years) in the hands of 'Isá Bágdar; then, in further struggles, he lost it, and at this day it is with Yásin.

The possession of Ishkoman by the same power that should hold Punial and Gilgit might, perhaps, be a source of confusion, since a road leads from the head of the valley over into Badakhshán; but of the character of this road I know little.

## LATER HOSTILITIES; 1863 TO 1868.

At the conclusion of the war, which ended on the withdrawal of the Dográ force from Yásin to Gilgit in the same year, 1863, the state of things was this:—One of Gaur Rahmán's sons, Malik Imán by name, had succeeded him, and was ruler of Yásin, of the original family possessions, with the exception of the above-men-

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• 175 tioned Ishkoman. Raja Zal Digdar held Punial, and with it Ishkoman, in dependence on the Maharaja. The Maharaja's own officers and troops occupied the country of Gilgit, that which of old belonged to the Rajaship of Gilgit. Nor have many changes taken place since, or rather the result of them has been to bring things nearly to the same state after the various events which we will now speak of. These may seem but petty, yet their relative importance is the greater the nearer they are in time to the present, since from them can be drawn considerations which may tell on the future politics of this frontier.

After the war, though for a time peace prevailed, there was a feeling of stifled enmity between the two sides, which was not before long to show itself in action. Various events occurred, among them the plunder and detention of a merchant sent by the Maharaja to buy horses, on his way from Badakhshán through Yárkand, which determined the Maharaja to send a punitive expedition to Yárkand. Early in the year 1863 a force was led by Colonel (now General) Hoshiyára, a bold, dashing, perhaps rash, leader, to Yárkand. Little resistance was made at the place itself. But the Yárkand people and forces were collected at a place called Mazartákot, about a day's march higher up the valley, the women and children also having taken shelter within that fort. Thither the Dográs followed; on their approach the Yárkandis came out to give battle in front. The Yárkandis were defeated and broken; some fled to the hills, among whom was the Raja, Malik Imán; others fled to the fort; those the Dográs in hot pursuit followed in before the gates could be closed, and there began first a hand-to-hand fight, and then the indiscriminate slaughter that is so apt to follow the taking a place by assault.

This complete defeat brought down the Yárkand leaders, and made them submissive. The Dográs, indeed, at once retired to their old boundary, but for a few years Yárkand was in some sense tributary; that is, the chiefs sent their agents to Jammoo with presents, and they were anxious to keep on good terms with the Maharaja; and with good management this state of things might have been kept up till now.

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But the want of political ability in those who were sent in command to Gilgit, as well as circumstances over which they themselves had no control, hindered a good understanding being kept up with the tribes. 175

I do not know on what special quarrel disturbances again began, but in the year 1866 the Gilgit authorities under the Maharaja found Hunza such a thorn in the side, that they arranged an attack on that place, the Nagar people promising aid so far as to allow a passage through their country. This, indeed, was aid of the greatest importance, for the difficulty of approaching Hunza, on account of certain defiles to be passed, is probably greater than that of taking the forts when you reach them.

The Dográ force advanced on the Nagar side of the river, the left bank, and reached a place opposite to and within gunshot of one of the Hunza forts. But the way across to it did not seem easy, the river flows between cliffs of some height—probably alluvium or fan cliffs; and it was said that no practicable road could be found down and up them.

After a few days it seemed that the Nagar people were beginning to fall away from the alliance. The Dográs began to be suspicious of them, and this distrust very likely brought about its own justification. At last, one evening, a report spread among the Dográs that the Nagaris were upon them; a panic struck them, and they retreated, or more accurately perhaps fled, though no enemy was attacking them; in this disgraceful way they returned to Gilgit.

Things did not stop here. This display of weakness on the part of the Dográs caused all their old enemies to combine to try and expel them. A most formidable confederation of all the tribes round was made. Wazir Rahmat, the Yásin Wazir, was, they say, the soul of this combination. A year or two before he had paid his respects to the Maharaja at Jummoo, coming on the part of the Yásin Raja. He had now accompanied the Maharaja's force to Nagar, and for some time after its return had encamped at Gilgit, but one day, leaving his camp standing, he disappeared; he made his way to Yásin.

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175 In a month or two a considerable army invaded Gilgit. The Yāsīn ruler had now looked for aid across the mountains to Chitrāl, and from there came a force of horse and foot led by Imān-ul-Mulk, the Raja of Chitrāl. These with the Yāsīnīs and the Darelis (from Darel, one of the valleys on the south-west of Gilgit) environed Gilgit Fort, while the Hunza and the Nagar people, now in conjunction, occupied the left bank of the river, opposite the fort. The Raja of Chitrāl was the man of most importance of all the leaders.

This invading force, on its way to Gilgit or soon afterwards, reduced most of the forts of Puniāl: that is to say, Gākūj, Bubar, &c., aided, they say, by treachery within them. But the fort of Sher held out. Raja 'Isā Bāgdur himself was within it with 100 of the Maharaja's sepoys; supported by them he even went so far as to expel *most of his own people*, who, they say, went and joined —outwardly, for their own safety, and not heartily—the enemy. These, under Mīr Wali, brother to the then Raja of Yāsīn, besieged Sher with vigour, but they could make little impression upon it.

The mass of the invading force were unable to pass along the usual road on account of the fire from Sher Fort, but they found a way higher up the mountains, and so approached and invested Gilgit Fort, on the fate of which hung the state of the whole valley. The besiegers expected that it soon would fall, for they had heard that it had provisions to last for a week or two only, so they closely blockaded it, and were able to repel all sallies. But, in truth, the fort was better provisioned than they thought.

Meanwhile news of this state had reached Kashmir, and the Maharaja had sent off reinforcements with great expedition under the charge of Wazīr Zurāorū and Col. Bīja Singh. At Bawanjī, on the river, they met with some opposition; but when once they had effected a landing on the right bank of the Indus, and the news had reached Imān-ul-Mulk, he and his troops and allies decamped and got safely back to their own countries.

The whole confederation had melted away. Thus different was the conduct of it from the energetic action of the Yāsīn troops,

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who fourteen years before succeeded in expelling their enemies from the Gilgit Valley. 175

The Dogrā force now assembled in Gilgit was, for that barren country, very large; there were, I think, 3000 soldiers, and they were accompanied by a great number of coolis to carry supplies. The leaders began to revolve in their minds what should be done, what punishment should be inflicted, and on whom, as a retribution for the late invasion; but it was long before they could come to a decision. Wazīr Zurāorū wished to attempt something, but something that was sure of success; an old and trusted servant of the Maharaja's house, now declining in years, he did not wish that his reputation should be dulled at last by a failure. After much time wasted in hesitation, an expedition to Dārel was determined on.

The expedition started in September (1866).* The main body, under Wazīr Zurāorū and Colonel Bīja Singh, went by the Naupūra ravine, which is almost exactly in front of Gilgit; another division, under Bakhshī Rādha Kishan, went up a side valley from Singal. The only opposition met with was to the main force. This, having crossed the dividing ridge of mountains, was passing down along a ravine, at some distance above the place where that ravine debouches into the main Dārel Valley. A barricade formed of felled trees and stones was met with; this was defended by Mulk Imān of Yāsīn, with some of his own people, who were more used to fighting than were the Dārelīs. Bīja Singh, however, an experienced and wary soldier, knew what was the right thing to do; he scaled the heights and turned the position, and the enemy had to flee. In a day or two after this the right column joined. The main column had made six marches to the first village-fort in Dārel, the right column four marches. There was no more opposition, the country of Dārel lay open to the Dogrās.

As will be seen from the map, this Dārel Valley leads southward to the Indus. There are seven village-forts in it; the Dogrās only reached four of them; the one they came to first was the highest in the valley. All the inhabitants had fled to the

* It was while this expedition was on hand that Dr. Leitner visited Gilgit.

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175 mountains, there was not even a woman or a child to be seen; the cattle even had all been driven off. The Dogrās stayed a week. Some of the chief men of Dārel came in and made their submission; as snow was about to fall on the hills behind, it was convenient to take that as a reason for retiring. So the force returned, with some losses by cold, chiefly of the accompanying Kashmīrī coolis. The Dogrās certainly had shown the Dārelis that their country was not inaccessible, and doubtless they left their mark on it. After this, a great part of the force returned to Kashmir, and the usual garrison was established in Gilgit.

In the next year, I believe, 1867, the untiring Yāsīn enemies invaded Puniāl, attacking the fort of Bubar; but here were some of the Maharaja's irregulars, and they, with Raja Īsā Bāgdur, held out and made sallies; so the enemy was held in check until Bakshī Rādha Kishan arrived with some troops from Gilgit and relieved the place, the Yāsīnīs at once retreating.

This was the last conflict that occurred on the side of Yāsīn.

The enmity of the Hunza ruler was no less than that of the Yāsīn Raja. He had, in some of the later wars, taken, and he succeeded in retaining, the village of Chaprot, which village is held by Hunza to this day. From Chaprot, in or about the year 1869, the Hunza people made a raid on the large village of Niomal; they took away all the inhabitants, some 200 in number; those of them who were Kashmīrī Dārds, of the mixed blood, sixty or seventy, they sold to slave-merchants; but the others, after representations made from Gilgit, they sent back.

Other things have been endured from Hunza, and some reprisals have been made by the Gilgit officers, but there has been no fighting on a large scale.

## CHANGES AT YASIN; 1870–1873.

The list of Gaur Rahmān's sons before given must be referred to, and the names of the three first of them remembered. There are Mulk Imān and Mīr Walī of one mother, and Pahlwān Bahādur (also called Ghulām Mahai-ud-dīn) of another, who was sister to Imān-ul-Mulk, the Raja of Chitrāl. We saw that Mulk Imān,

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Gaur Rahmān's eldest son, succeeded to power on the death of his father, and had, during the later hostilities, led the Yāsīn forces; he is a man, I believe, of small stature, but strong and active, a soldier, but without much head. 175

Soon after the events last described, Mulk Imān and his brother Mīr Walī fell out. Mīr Walī, getting aid from Imān-ul-Mulk of Chitrāl, expelled Mulk Imān, and himself became ruler in Yāsīn. Mulk Imān took refuge in Darel first; then, strange to say, he came to the Maharaja of Kashmir, was well received by him, and was established at Gilgit with a pension, almost within sight of his old enemy Raja 'Isā Bāgdur, and quite within sight of the agents of his inimical brother, who now and then used to come to Gilgit.

Mīr Walī became a tributary to, or, more than that even, a dependent on, the Raja of Chitrāl. Pahlwān Bahādur received from the same chief the governorship or rajaship, whichever it may best be called, of Mastūj on the Chitrāl side of the mountains. Thus Chitrāl, Mastūj, and Yāsīn became bound up together. The relation of all these to the Maharaja's officers at Gilgit consisted in keeping and being kept at arm's length. As a rule, the Maharaja's agents could not safely enter the other territories, but some messengers from Yāsīn or Chitrāl used to come to Gilgit, knowing they need not fear for their lives, and hoping to carry away some present worth having in return for the smooth messages they delivered.

The next thing that brought about any change was, curiously enough, the visit of an Englishman.

In the beginning of the year 1870, Lieut. George W. Hayward came to Gilgit. He had been sent out by the Royal Geographical Society of London with the object of exploring the Pāmir Steppe. In prosecution of this object he had gone to Yārkand and Kāshgar, from which places he had, in the previous year, returned to the Panjāb unsuccessful as to his main end, not having been allowed to approach the Pāmir from the side of Yārkand, but with a store of information about Eastern Turkistān. With an enthusiasm for his purpose that was characteristic of him, he determined

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175 to run the risk of a journey through Yāsīn and Badakhshān to the place which was his goal. Though warned by many of the danger of putting himself in the power of such people as the Yāsīn and Chitrāl rulers—I myself introduced to him men who knew the ways of them, and declared them to be utterly devoid of faith—he started on the journey. What followed is told in the Royal Geographical Society's Proceedings for 1870, partly by his own pen, and partly, the final scenes, by mine. As that publication may not be available to all my readers, and as the story of the endeavours of a brave rash man may have interest and value to them, I will here put down a short account of Mr. Hayward's doings, by the repetition in part of the substance of what I had before written to Sir Roderick Murchison, President at that time of the Royal Geographical Society.

The first thought was that there would be difficulty in entering the Yāsīn country, that the chief would refuse admission to Hayward, as the Hunza ruler had done to Lieuts. Vans Agnew and Young twenty years before. But it did not turn out so. It chanced that an agent of Mīr Walī's had on some pretext come to Gilgit, and was there on Hayward's arrival; by his hands he sent a letter and presents, and in due time an answer came from Mīr Walī to the effect that he would be glad to see him. So Hayward went, was hospitably received, was taken about to some of the valleys for sport, and was made much of, in fact was won over by Mīr Walī. This was in the winter when the snow was on the ground; there was no prospect for three months or more of the road to Badakhshān being open. Hayward, though on good terms with the ruler, did not think it wise to wear out his welcome by staying all that time, but determined to return to the Panjāb, and make a fresh start in the early summer. And did Hayward give nothing in return for this attention from such a known avaricious man as Mīr Walī? He gave almost all he had with him that was suitable for presents, and he promised what was of more value. And this it is that shows the astuteness of the ruler. Mīr Walī interested Hayward in what he himself counted, and persuaded Hayward to consider, his rightful claims to Gilgit,

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and engaged his guest to represent these to the Governor-General, in order that the Maharaja might be forced to withdraw to the Indus. 175

The reader of the preceding pages will at once see that Mīr Walī had no more original right to Gilgit than the Maharaja had; that his father, Gaur Rahmān, had conquered it from some one who had conquered it from some one else; and that, although some four dynasties back (about one reign goes to a dynasty here) a relation of Gaur Rahmān's possessed Gilgit, yet he also only gained it by the same means as those by which his successor wrested it from him. The Sikhs, the Maharaja's predecessors, had conquered Gilgit from Gaur Rahmān, and, after more struggles between the two powers, neither of whom had any better claim to it than the sword, it had finally remained with the Maharaja.

But little of this did Hayward know. He adopted the views of Mīr Walī, promised his aid in getting them brought before the British Government. In fact, he himself brought them before the Governor-General; nothing was done about it; nothing could have been done about it. But Mīr Walī meanwhile was sanguine. He had, I believe, put down Hayward for a British agent, and he built upon his endeavours.

Hayward returned to Yāsīn in July (1870), and at once it was clear that the former cordial terms would not prevail. Mīr Walī was vexed at his having effected nothing for him, was vexed to see the now large mass of baggage, containing untold wealth in the very things he would like to have (for they had been provided as gifts for the people *beyond Yāsīn*), going out of his grasp, was vexed at Hayward's not agreeing to the route (through Chitrāl) that he was desired to take; lastly he was enraged at an encounter of words that took place between guest and host. For one used to have his own way within his own little country all this was sure to be more than annoying. For Mīr Walī, a man who thought little of taking life, it was enough to decide him to murder his guest and take possession of the baggage.

Hayward had started from Yāsīn, and had made three short

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



175 marches on the road to Badakhshān, had reached a place called Darkūt, when he was overtaken by fifty or sixty men sent by Mīr Walī. These, however, gave no signs of enmity; their leader said he had been sent to see the camp safe across the Pass. But the next morning they took Hayward in his sleep, bound his hands, led him a mile into the pine forest, and killed him by a blow from a sword. His five servants, Kashmīrīs and Pathāns, met with the same fate.

Three months afterwards I recovered Hayward's body, sending a messenger with presents and promises from Gilgit, where I lay. We buried him in a garden not far from Gilgit Fort.

It was said that this visit of Hayward's caused the next political changes in Yāsīn. This is what happened.

Wazīr Rahmat was still in the position of chief adviser of the Yāsīn ruler; but this thing Mīr Walī had done against his advice; it became a cause of distrust between them, and led each to plot against the other. It was Wazīr Rahmat's plot that succeeded. He sent his son to Pahlwān Bahādur of Mastūj, with whom a scheme was made up, that received the sanction of Imān-ul-Mulk of Chitrāl, to displace Mīr Walī. Pahlwān Bahādur came suddenly to Yāsīn with a few hundred men; Mīr Walī would not oppose them, but fled into Badakhshān; Pahlwān Bahādur reigned in his place.

This was about August, 1870, very shortly after the murder of Hayward. Mīr Walī, repulsed from Badakhshān, came to Chitrāl and threw himself upon the mercy of Imān-ul-Mulk, who relaxed his anger and allowed him to remain at his Court.

For the last three years, from the end of 1870 onwards, the further course of events has not been exactly known, but I believe that by 1873 Mīr Walī regained his position in Yāsīn, and that things had returned to about the same state as they were before the visit of Hayward. Efforts have been made by the British Government and by the Maharaja of Kashmir, by application to Imān-ul-Mulk and otherwise, to get hold of Mīr Walī and the actual murderers, but success has attended none of them; the murder remains unavenged.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



the whole length of it. Vineyards abound. Kine and goats are plentiful. Deodar, pine, and oak grow on the hill-sides. Most of the people during summer time live up on the hills, where pasture is to be found. This is a federal republic; but the federal bond seems weak. The people are called by their neighbours Dārele. 101 361 642

*Tangir*, a republic. It has of old been tributary to Yāsīn; but there is no close connection.

*Gor*, a republic; it has three forts or villages. It sends a few goats to the Maharaja by way of tribute, and leaves hostages in Astor, but it is practically independent. The people are called Gūrīje.

*Thalicha*; a small village of seven houses. It is the smallest independent state that I have ever heard of. Its government is republican.

*Chilās*. This is one of the larger of these republics; its people are called by the other Dārds "Bhute." Some account of the way in which the Chilāsīs used to make raids on their neighbours has been given in Chapter XVII. The Sikhs sent an expedition to Chilās under one Sūja Singh, but it was repulsed; this was when Mīān Singh was the Sikh Governor of Kashmir, about the year 1843. The expedition sent by Maharaja Gulab Singh (in 1850 or '51), and its good effects, have already been spoken of. Since that time the Chilāsīs have been in a sense tributary; they now pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; otherwise they are free. [175] [648]

Beyond these, down the Indus Valley, are some places of which I know almost nothing but the name, they are— 101

| | | | |
|---|---|---|---|
| Hudar, whose people are called Hudare. | | | |
| Bunar. | | | |
| Thak, | „ | „ | Khane. |
| Harban, | „ | „ | Bhije. |
| Thur, | „ | „ | Thorīje. |
| Sāzin. | | | |
| Koli, | „ | „ | Kolūche. |
| Pālus, | „ | „ | Palāoche. |

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV2
Dard AV3



At the time of Moghul power, Gilgit came under the suzerainty of Kashmir, but with the power going over to the Afghans, Gilgit became independent; several descendants of the old chiefs, as well as neighbouring chiefs, gained power, but each held it for very little time, always being killed off by some rival. Then with the coming of the Sikhs, several Muslim rulers appear in the pages of Gilgit's history, but in 1842 Yasin drove out the rulers of Gilgit, and Nathu Shah, who remained there to ensure his staying in power, made a friendship pact with the stronger of the neighbouring chiefs, and sealed this off by himself marrying the daughter of Gauhar Aman, and marrying his sons off to the daughters of the Hunza and Nagar chiefs. 175

Then in 1845, with the break up of the Sikh rule, Nathu Shah offered his services to Maharaja Gulab Singh, and he was appointed as Governor of Gilgit, two European officers accompanying him there. It is said that the Chief of Hunza became jealous of him because of these two officers, with the result that he invaded the country, was unsuccessful, but killed Nathu Shah. Next Gauhar Aman, the Chief of Punial, and Yasin invaded Gilgit. Maharaja Gulab Singh sent troops from Kashmir, and these, together with reinforcements from Astor and Skardu, defeated the invaders. The two officers commanding the Maharaja's garrison were Bhup Singh and Sant Singh; they governed the country peacefully for a while until the sons of Gauhar Aman took up the sword of their father, and in 1852, with the help of the Dards and the people of Hunza, they did not attack, but drew Bhup Singh together with a force of some thirteen hundred into an ambush. Eleven hundred of his Hindu troops were massacred, and two hundred, taken as prisoners, were sold into slavery after they had been converted to Islam; not a spiritual conversion, but a painful and frightening physical one, they being tied down to stakes one after the other and circumcised with swords. It is recorded that only one of the women camp followers escaped; she reached the other bank of the Indus by clinging to the tail of a cow—an animal sacred to the Hindus of course—which was swimming across, and was so able to get to Bunji to tell of the horror.

Gauhar Aman remained master of the country until his death in 1856. By that time Ranbir Singh had become Maharaja and in

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3



● 175 1859 sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1865 a punitive expedition to Hunza failed: taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, though tributary to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprot.

There came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Vizir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the strings of our wives' pyjamas". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chilas.

144 The people of Gilgit, Astor and some of the countries beyond
142 are a race with features of the Aryan type, and they claim to be of that stock. The majority of them are medium of height, hardy and strongly built. Again the descendants of the chiefs differ from the others, no doubt because of marriage from time to time with the most beautiful women either captured or made wives in order to ensure peace with a neighbour. These men are tall, many are fair-complexioned, with pale hazel or blue eyes, and they are extremely handsome. The features of the men of Gilgit are usually long and oval, the nose strongly curved, the expression sinister if not fierce; generally they are not as fair as
291 the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to
181 unroll it to cover the ears. Of these men Neve says, "They
563 are an independent and bold race, more straightforward than the Kashmiris and less bloodthirsty than the Pathan"—the latter

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3



duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahura*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

History

The remains of ancient stone buildings and Buddhist carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Srī Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhane. Srī Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rā of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yāsīn giving a Rā to Gilgit. He was killed by the ruler of Puniāl, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsīn. For the subsequent history of Gilgit, see KASHMĪR. The history of Astor, or, as the Dogrās call it, Hasora, is intimately connected with that of Skārdu. More than 300 years ago Ghāzī Mukhpun, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Rondu, and Kharmang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rā of Astor is the lineal descendant of Ghāzī Mukhpun. The Dogrā rule has secured peace to the people, but it will be long before the country recovers entirely from the desolating slave-raids of Chilās.

The people

The Wazārat contains 264 villages, and the population, according to the Census of 1901, is 60,885. The pressure on the cultivated area is great, the density being 1,295 persons per square mile. The people of Astor and Gilgit would be

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

## CHAPTER II

### FIRST VISIT TO CHITRAL

644 159 175 AFZUL-UL-MULK, second son of the Mehtar or King of Chitral, who had passed the winter in a visit to India, and had been in Kashmir as I passed through, now arrived in Gilgit, and came to see me. He was generally known in Chitral as the Tsik Mehtar, or little Mehtar, his elder brother Nizam-ul-Mulk, in consideration of being heir-apparent, having the title of Sirdar. He was a good-looking young man with beautiful eyes and well-shaped face, the mouth being the bad part, the lower lip of which was heavy. It was the family feature, borne by every Katúr, as the clan of the ruling family was called. Colonel Lockhart had taken a great fancy to Afzul-ul-Mulk, and he had certainly a taking personality. Bright, cheery, of an enquiring turn of mind, talking Persian fluently, as does every gentleman in the Hindu-Kush, interested in everything he had seen in India, realising what the British power meant better than his father, who had never left Chitral, and extravagantly loyal, open-handed, courteous to all, young, handsome, hospitable, a good shot, and, for a Chitrali, a fine rider, it would have been curious if he had failed to be popular. But there was a different side to his

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



character, as I very soon learnt. At heart he was a pure savage, a mixture of the monkey and the tiger. Loyal from calculation, and from hopes of being recognised by Government as the heir-apparent, he was, under his cloak of open bonhomie, generosity, and transparent honesty, the most persistent plotter, and the most treacherous and ruthless foe. At his father's death he very naturally seized the throne, and his elder brother fled the country, defeated by superior powers of intrigue. But with all his cunning Afzul-ul-Mulk was a fool. He tried to strike terror by *cutting down* the leading men; he cut down too many or too few. The cold-blooded and treacherous murder of three brothers would have passed with little comment, the death of leading adherents of his brother was natural, but the announcement that a list of head men existed, who were to be killed, and the uncertainty as to whose turn was to come next, were too much. A carefully prepared plot, hatched in Afghanistan, overthrew him; his trusted adherents betrayed him, his most confidential servant opened the gates of his fort and let in the enemy, and he fell as he had risen, by treachery and murder.

However, at the moment, everything was rosy. No shadows of coming events chilled us, and I gladly arranged to accept the Mehtar's invitation to visit his country, so courteously delivered by Afzul. It was decided that he should move on ahead of me, as he took up a great deal of carriage, and that he should await me at Mastuj, the headquarters of the district he governed. I wanted a few days to arrange about my carriage, and to take farewell of my Kashmiri friends, to each one of whom I had to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



181 time, their rapidity in movement, and intimate knowledge of their country, and its capabilities for defence, would make them dangerous enemies to a small invading force, and valuable auxiliaries while on the winning side.

175 Events proved the justness of the opinion then
181 formed and recorded. A few years later saw Chitral in the throes of civil war, and a Mehtar in possession one day, ousted and flying the next, after the fall of a position attended with the loss of one man. The feeble resistance made to Colonel Kelly's advance by the Chitralis, though holding splendidly defensible positions, the secondary part played by the Chitralis in the memorable siege of Chitral, when all the real fighting was done by Umra Khan's Pathans, and the skill they showed in cutting off small parties of Sikhs, all went to prove that, though not wanting in courage and endurance, they lack the tenacity and grit which is wanted to enable men to face severe loss and to make real soldiers. As Napoleon says, "*Un homme ce n'est pas un soldat.*" The Chitrali is wanting in the something which makes a soldier.

643 I found that the Mehtar had no conception of our
648 real strength, no standard by which to judge our power. He undervalued our troops, his only idea of a standing army being taken from the old Kashmir regulars, a body with whose name disaster was associated, and some of which he had himself defeated, driven into the fort of Gilgit, and besieged there.
643 His sons and leading men who had been to India had
648 not seen enough of our troops for their reports on
743 them to impress him. One thing I found he was most anxious to have, and that was a properly

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3



# LEGENDS, SONGS, AND CUSTOMS OF DARDISTAN.*

## (Gilgit, Yasin, Hunza, Nagyr, Chitrál, &c., and Kafiristan).

197 I. Dardu Legends, *in Shiná* (the language, with dialectic modifications, of Gilgit, Astor, Guraiz, Chilás, Hódur, Dareyl, Tangir, etc., and the language of historical songs in Hunza and Nagyr).

(*Committed to writing for the first time in 1866, By* Dr. G. W. Leitner.

212 *from the dictation of Dards. This race has no written character of its own.*)

### A.—Demons = Yatsh[1] (Yuecci?).

776 Demons are of a gigantic size, and have only *one eye, which is on the forehead.* They used to rule over the
[177] mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the demons have relinquished their possessions, and only occasionally trouble the believers.

776 They do not walk by day, but confine themselves to
823 promenading at night. A spot is shown near Astor, at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar (cultivator) at Grukót, a village farther on, on the Kashmir road, had, with great trouble, sifted his grain for storing, and had put it into baskets and sacks. He then went away. The demons came—five in number—carrying huge leather-

101 * "Dardistan," or the country of the Dardas of Hindu mythology, embraces, in the narrowest sense of the term, the Shiná-speaking countries (Gilgit, &c.); in a wider sense, Hunza, Nagyr, Yasin, and Chitrál; and in the widest, also parts of Kafiristan. (See my "Dardistan," part III.)

[1] "Yatsh" means "bad" in Kashmiri.

Rustem Ali who, like a famous player of the same name at Mardo, was passionately fond of the game, and had been thrown from his horse. The place of meeting near Astor is called the Eedgah. The game is called Torr in Astor, and the grounds for playing it are called SHAJARAN. At Gilgit the game is called BUELA, and the place SHAWARAN. The latter names are evidently of Tibetan origin.

The people are also very fond of target practice, shooting with bows, which they use dexterously but in which they do not excel the people of Nagyr and Hunza. Game is much stalked during the winter. At Astor any game shot on the three principal hills—*Tikkund*, a high hill opposite the fort, *Dumtikil*[illegible]n and *Tshtlidut*—belong to the Nawab of Astor, the sportsman receiving only the head, legs and a haunch—or to his representative, then the Tahsildar Munshi Rozi Khan. At Gilgit everybody claims what he may have shot, but it is customary for the Nawab to receive some share of it. Men are especially appointed to watch and track game, and when they discover their whereabouts notice is sent to the villages from which parties issue, accompanied by musicians, and surround the game. Early in the morning, when the "Lóhe" dawns, the musicians begin to play and a great noise is made which frightens the game into the several directions where the sportsmen are placed.

The guns are matchlocks and are called in Gilgiti "*turmúk*" and in Astór "tumák." At Gilgit they manufacture the guns themselves or receive them from Badakhshan. The balls have only a slight coating of lead, the inside generally being a little stone. The people of Hunza and Nagyr invariably place their guns on little wooden pegs which are permanently fixed to the gun and are called "Duganá." The guns are much lighter than those manufactured elsewhere, much shorter and carry much smaller bullets than the matchlock of the Maharajah's troops. They carry very much farther than any native Indian gun and are fired with almost unerring accuracy. For "small shot"

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3



The marriage takes place when
the girl reaches puberty, or perhaps rather the age when [582]
she is considered fit to be married. It may be mentioned 585
here in general terms that those features in the ceremony
which remind one of Indian customs are undoubtedly of [177]
Indian origin introduced into the country since the occupation
of Astór by the Maharaja's troops. Gilgit which is further off
is less subject to such influences, and whatever it may have of
civilization is indigenous or more so than is the case at Astór,
the roughness of whose manners is truly Chilâsi, whilst its
apparent refinement in some things is a foreign importation.

When the marriage ceremony commences the young man, accompanied by twelve of his friends and by musicians, sits in front of the girl's house. The mother of the girl brings out bread and Ghi-cakes on plates, which she places before the bridegroom, round whom she goes three times, caressing him and finally kissing his hand. The bridegroom then sends her back with a present of a few rupees or tolas in the emptied plates. Then, after some time, as the evening draws on, the agent of the father of the boy sends to say that it is time that the ceremony should commence. The mother of the bride then stands in the doorway of her house with a few other platefuls of cakes and bread, and the young man accompanied by his bridesman ["Shunèrr" in Astóri and "Shamaderr" in Gilgiti,] enters the house. At his approach, the girl, who also has her particular friend, the "Shaneróy" in Astóri, and "Shamaderoy" in Gilgiti, rises. The boy is seated at her right, but both in Astór and in Gilgit it is considered indecent for the boy to turn round and look at her. Then a particular friend, the "Dharm-bhai"* of the girl's

* The "brother in the faith" with whom raw milk has been drunk, *Vide* page 41. [608]

| | | | |
|---|---|---|---|
| Betrothal, | = balli = pumpkin in Gilgiti, Soél—Astóri. | | |
| Bridegroom, | = hilelèo, Gil. | hilâleo. Astóri. | |
| Bride, | = hilal | | |
| Bridegroom's man, | = garóni, Gil. | hilalée, Astóri. | |
| Marriage | = garr, Gil. | Kâsh. Astóri | |
| Dowry, | = "dah," Gil. and Astóri | | |

Ii Lehmann L-8 (1880-89) 1897 A93 Dard A93



765 meat. After that period the grave is again visited by the deceased's friends, who, on reaching the grave, eat some ghi and bread, offer up prayers, and, on returning, slaughter a sheep, whose kidney is roasted and divided in small bits amongst those present. Bread is distributed amongst those present and a little feast is indulged in, in memory of the
771 deceased. I doubt, however, whether the Gilgitis are
[761] very exact in their religious exercises. The mention of death was always received with shouts of laughter by them, and one of them told me that a dead person deserved only to be kicked. He possibly only joked and there can be little doubt that the Gilgit people are not very communicative about their better feelings. It would be ridiculous, however, to deny them the possession of natural feelings, although I certainly believe that they are not over-burdened
• [177] with sentiment. In Astór the influence of Kashmir has made the people attend a little more to the ceremonies of the Mussulman religion.

In Chilás rigour is observed in the maintenance of religious practices, but elsewhere there exists the greatest
212 laxity. In fact, so rude are the people that they have no written character of their own, and till very recently the art of writing (Persian) was confined to, perhaps, the Rajas of these countries or rather to their Munshis, whenever they had any. Some of them may be able to read the Koran. Even this I doubt, as of hundreds of people I saw only one who could read at Gilgit, and he was a Kashmiri who had travelled far and wide and had at last settled in that country.

### 9. HOLIDAYS.

796 The great holiday of the Shin people happened in 1889, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shinó nin," "the new day of the Shin people." The Gilgitis call the day "Shinó lusúm," "the spring of the Shin people." [The year, it will be remembered, is divided into lusúm = spring; walo = summer; shuro = autumn;

pano-e-winter.] The snow is now becoming a little softer and out-of-door life is more possible. The festivities are kept up for twelve days. Visits take place and man and wife are invited out to dinner during that period. Formerly, when the Shins had a Raja or Nawab of their own, it used to be the custom for women to dance during those twelve days. Now the advent of the Sepoys and the ridiculous pseudo-morality of the Kashmir rule have introduced a kind of Purdah and the chaste Shin women do not like to expose themselves to the strangers. Then there is the Nauroz, which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The Id of Ramazan.
The Shina N. ia.
The Nauroz.
Kachuri Id.
The Kiu Nim,* { Asuiei.
Dumshi, { Gilgit.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their ch. customs have died out, and the superstitions of the secret is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 18).

### C. THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush and Kaghán—have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Mahammadans. In Chilás, where the Sunni form of that faith prevails, there is little to relieve the monotony of that creed. The race of the Mahammadan Dards are Shiahs, and that belief is more elastic and seems to be more suited to a quick-witted race, than the orthodox form of Islam. Sunniism, however, is

* It celebrated in Autumn when the fruit and corn have become ripe. For a detailed account of this and other festivals see "Dreme Kagar Rimik Gesh," and Parts II. and III. of the "Language and Races of Dardistan."

Ic Lettner L-8 (1868-92) 1892? AV3 Dard AV3



Note.—The Kirghiz are described by the Chilásis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilásis call the people between Hunza and the Pamír [our Pamir] on the Yarkand road = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chilásis call the Siah Pósh Káfirs = Bashgali (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilásis were originally four tribes; viz.:

The Bagusé of Bunar.
The Kusé of Talsh.
The Bosé of the Chilás fort.
The Matshuké of the Matshuké fort.

The Bosé and the Matshuké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "dsho."

Fellow-countrymen are called "maitki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilásis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXV., page CCCLXIII. "The ruler of Chitrál is in the habit of enslaving all persons from the tribes of Kafirs, Dangiri and Bashgháli, whenever living in the Chitrál territory."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3


ready to take a tin containing pork and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakim Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakim." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were liable to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleaned and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zorawers, who was then on his Dureyl expedition, had saved his life.

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Since then, the Dards have made the acquaintance of diseases for which there was not even a name in 1866. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment, which are full of lessons for the impartial learner, are dying out. Industrial handicrafts, historical superstitions or reminiscences, national feasts which existed in 1866 exist no longer, and what exists now will soon vanish before the monotony of orthodox Muhammadanism and the vulgarity of so-called European civilization. "*Und der Götter hunt Gewimmel, Hat seglich das stille Haus gelert.*" The fairies and prophetesses of Dardistan are silent, the Tham of Hunza no longer brings down rain, the family axes are broken, the genealogists have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. Worse than all for enquiry into ancient human history, the languages which contain the words of "*what once was*," are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hunza, where the oldest human speech still showed elementary processes of development. I fear that my attempt to commit, for the first time, to writing, in an adapted *Persian* character, the Khajuná language, has only been followed in a document of honour which the venerable Chief of Nagyr sent me some years ago. Already do some European writers call him and his people "ignorant" when their own ignorance is alone deserving of censure. I deeply regret that the friendship of so many Dard Chiefs for me has made them unsuspicious of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attracted the European adventurer to Dardistan by saying anything about Pliny's "*fortissimi sunt omni Dardae*," except in Khajuná Ethnographical Dialogues in the "Hunza-Nagyr Handbook," which exploiters were not likely to read. Now others have published the fact, but not the accompanying risks.

As Kandia is learned, Nagyr pious, Chilás puritanical, and all true Dard tribes essentially peaceful and virtuously republican, so, no doubt, Hunza was the country of free love and of raiding, that had ceased in 1865, which so practically revived (see Appendix I.). I doubt, however, whether

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Chitral



539 armed themselves with bows and arrows to kill the grasshoppers. But the grasshoppers jumped hither and thither, and were difficult to kill; and one of the brothers hit the other by mistake with an arrow instead of a grasshopper, and he got angry, and shot back and killed his brother.

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A penknife once fell into the hands of this people, so they held a council in order to consider what it was. Some thought it was the young one of a sword, the others that it was the baby of an axe, but that its teeth had not yet come out. So the argument waxing hot, they fell to fight one another, and many were wounded and killed.

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A number of these people, considering that it was not proper that birds alone should fly, and that they were able to do so, clad themselves in posteens (some of which are made from the light down of the Hindukush eagle), and threw themselves down from a great height, with the result that they reached the ground killed and mangled.

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## III. Songs.

[177] *A Song (of evidently recent date, as the influence on it of Persian poetry is obvious).*

### The Confession of the Soul.

1. (*He.*) If thy body be as lithe as (the letter) Alif (ا),
   thy eye is as full as (the letter) Nûn (ں).
   If thou art Laila, this child (or lover) is Majnûn (referring to the well-known story of these true lovers).
2. (*She.*) If thou art the Prince of the Sultan of Rûm (Turkey)
   Come and sit by me, free from constraint;
   My eye has fallen on thee, and I now live.
3. My friend had scarcely come near me—why, alas, has he left?
   My flesh has melted from these broken limbs.
4. How could I guard against the enmity of a friend?
   May God now save me from such grief!

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



| KOHISTANI. | PUSHTO THE AFGHAN LANGUAGE). |
|---|---|
| 1. To-morrow night to Lahore I will go. | 1. To-morrow night to Lahore I will go. |
| *Douche rate Lahore bajamma.* | *Saba shapa ba Lahore shazam.* |
| 2. Thou silent be. | 2. Thou silent be. |
| *Tohe chut guda.* | *Tah chup shai.* |
| 3. Prepare, ye young men. | 3. Prepared be, O young men. |
| *Jubti masha.* | *Saubhal she zalmú.* |

There is a song very current in Kohistan which begins,—

*Palas kulal mariga, Patane jirga hotiga, Johle johal madado propdr asdli* = "In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."

"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

*Dress.*—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara*." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



443 There are no regular Bazárs even
286 in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

584 *Marriage.*—Very lately there was a custom amongst them that the young
177 man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

[291]
[411]

(1) The use of leathern shoes,
(2) The use of long swords and guns,
(3) The system of betrothal.

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## III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES.*

By MAULVI NAJMUDDIN, a Theologian and Poet from Koláb.

NAMES OF MANZILS (STATIONS) FROM KOLAB TO THE PUNJAB.

کولاب (1) Kolab.

صیاد (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan.

یَن قلع (3) Yan-Qalá.

چاهیاب (4) Chahyáb. Governed then (18 years ago) by Sultan Azdahar, son of Yusuf Ali Khán.

دشت سبز (5) Dashti-sabz. A halting-place.

رستاق (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán.

قزل دره (7) Kizil Dara.

ال کاشان (8) Elkáshán. The Himalaya begins.

اتی جلب (9) Átin Jalab. Here the river *Kokcha* † is crossed.

دشت سفید (10) Dasht-e-sufed.

فیض اباد (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá.

رباط (11) Rubát.

دشت فراخ (12) Dashti Farákh.

وردوج (13) Wardúj. Contains a mine of sulphur.

(14) } Names are forgotten.
(15) }

زیباق (16) Zíbáq. Peopled by *Shi'as* (or rather Muláis).

ده گول (17) Deh Gôl. The frontier village of Badakhshán; only a kind of inn.

* Burns, in his travels to Bukhárá, points out the locality of the province of Koláb in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-vara-un-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardúj (sulphur mines); (3) یمغان Yamghan (iron mine). It flows through the territory of Badakhshan, and joins the Amu.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



114 The matter I have to present came to me largely
121 fortuitously. My own interests lay in matters linguistic,
212 and my immediate object was to obtain knowledge and specimens of the local languages. These languages are, of course, unwritten.

121 My principal method in such cases has been to get the people
126 to tell me current popular tales and legends, and to give me
114 accounts of local customs and beliefs, and to write them down to their dictation.

The content of my language material may therefore present subject of interest to folklorists, but it has not been collected with the critical knowledge or care of an expert folklorist.

Material thus casually collected is bound to present contradictions, ambiguities, and possibly misunderstandings, when it is not set in the firm frame of a story.

131 In regard to the terrain with which we are concerned, it is enough to recall that it is situated in the extreme north of India, to the north-west of Kashmir, in one of the loftiest mountain tracts of the world: the meeting point of the Hindu Kush and Karakoram ranges, where peaks and even ranges of 20,000 feet are a commonplace. The physical features are such as to favour isolation, a condition difficult of attainment in a continental country. Access for foreign influences must always have been difficult and restricted.

●177 Even in recent times with the advent of the Pax Britannica, the partial establishment of foreign administration, and the construction of traversable roads, there has been no overwhelming inflow of exogenous influences, only a gradual infiltration. Thus old-standing beliefs and customs have not been subjected to any violent assault by modern disintegrating forces.

Isolation, however, is never more than relative.

177 In the case of Gilgit, at some unknown time, probably
771 not more than 500 or 600 years ago, Islam gained admittance and sooner or later became the sole recognized religion in the region. Islam is a whole cultural system in itself,

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



providing everything from popular tales and domestic ritual upwards, and its effects on the outlook of any uncultured people must be immense.

Again a new period of foreign influence opened in the nineteenth century, first with the incursions of the Dogra rulers of Kashmir, resulting in partial occupation and administration, and later, in 1892, by the establishment of British general control in the rest of the country.

There are three principal languages in use in the Gilgit area: Burushaski, Ṣhiṇa and Khowar. Burushaski is the language of the people of Hunza Nagir, and a dialect of it is spoken by the inhabitants of Yasin. Ṣhiṇa is the language of the majority, current, in various dialects, over the greater part of the Gilgit Agency, as well as in Darel and Tangir to the south. It is an Aryan language. Khowar is also of that stock and is the language of Chitral. It is spoken in the western districts of Gilgit, Ghizer, and part of Kuh, and as a secondary language in Yasin.

How far there are to-day any definite ethnical distinctions in the population corresponding to these different languages is an open question. There has certainly been considerable mingling through intermarriage and individual migration, but there are at present insufficient data for solving the ethnological problems of the Gilgit region. When in Gilgit I secured anthropometric measurements of some 600 men from the various districts, and it is possible that if these are ever worked out by some competent anthropologist they may afford grounds for intelligent guessing.

The material of which I am going to make use reached me chiefly through the medium of Ṣhiṇa: that is, it represents the beliefs of the Ṣhiṇ and Yashkun speakers of Ṣhiṇa. To a lesser extent I shall be able to refer to corresponding beliefs existing among the Burushaski speakers of Hunza and Nagir. It is significant that the names of several of the principal Supernatural actors are different in the two languages, for this means that even if the two linguistic communities derive

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



Bōyo, and whether the ladies who resented the ill-treatment of the tree were an original dream-invention of Yaqīn's or were personages already known to the public. 776 778

This is all the information I can give about the Bōyo. As far as I know they have no counterpart in the present-day beliefs of the Shina-speaking peoples.

We next come to the association of the JINN, DE.Ū, PERI. The name Jinn, as already stated, is not an authentic local title, but has been derived from Islamic sources. It is used rather vaguely for all beings of the apparitional order. The popular mind is probably not very clear about the exact nature of all the supernatural phenomena which it encounters, and welcomes a non-committal term carrying all the flavour of high religious sanction. There are many stories in which Jinn appear, and it is probable that the foreign name has brought with it some foreign conceptions and associations. I am inclined to regard them with suspicion, though in the main I believe them to be merely re-christened Ċhèċh and perhaps Dē.ūs. 776 177

Another foreign (Arabic) term, Balā, seems to be used even more vaguely for evil spirits or demons whose presence you suspect or perceive, but whom you have not yet clearly seen and to whom you cannot put a name.

On the other hand a third foreign (Arabic) name, Shaiṭān, seems to carry with it a more definite personality. Shaiṭān is a leader among malignant and malicious spirits, at least a demon with an individuality, the Devil, Satan. He is probably a foreign intruder. On these foreign or denationalized Devils whose antecedents are somewhat suspect I shall not here spend time.

I may just mention by way of illustration that if after "concocting" magic, a process which takes forty days, you then sit down in the open and draw a line round yourself on the ground, a Jinn will appear and try to frighten you. If you keep up your courage other Jinns, Dē.ūs and Peris will come and try to frighten you. Finally if you remain firm 776 789

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



776 the King of the Jinns, Dē.ūs and Peris himself appears,
789 confesses that he is in your power and enquires your wishes —and so on.

776 I think it is a pure coincidence that where I have the term
825 Balā it occurs usually in conjunction with horses. A groom and a horse—both later in my service—had a thrilling experience with a Balā which it would take too long to relate here, but the principle involved was elsewhere stated to me as follows: "If one mounts a horse at night and rides anywhere, then if the horse sees a Balā it will refuse to go forward. If at this moment the rider looks over the horse's head between its ears the Balā will be visible to him."

776 The more frivolous character of the Devil, Shaiṭān, is shown in the following: If in certain circumstances you can snatch the cap off the Devil's head and take refuge in a masjid and avoid his efforts to seize you by the seat of your trousers and go off with them, then if you put on the Devil's cap you will be able to see him, but he will not be able to see you and others will not be able to see either you or him—a piquant if not very useful situation.

[177] If these foreign—Arabic—names could be eliminated, as I confess I should like, I think it would be found that most of the beings rendered innominate, would readily gain admittance to the ranks of the Ċhèċh and the Dē.ūs.

## Dɛ.ū

776 The name Dē.ū, akin to the Sanskrit *dèva-*, may be regarded
173 as a legitimate Ṣhiṇa word. At any rate, its source need not be sought in Islam or Islamic influence.

Dē.ūs play a prominent part in the folktales of the country as demons, ogres, etc., usually of maleficent proclivities, but they also descend into legendary history. In the latter situation they probably represent a once locally dominant race which has died out or been absorbed. But that is probably only a later identification. Their origin must lie in or before the Folktale period which is presumably much

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



In a long story the titles Būrum Pfūt and Dī.u Safīd, the "White Dīv", are used indifferently for a beneficent Dīv, but the story itself must be regarded as a foreign importation.

There is, however, another genuine local story in which Pfūtū play a principal part. The narrator explained them as Jinns, but the story must go far back to long before the time when the word jinn was known in the country, and Dē.ū would seem to be a more appropriate rendering. In this story a man had lost his goat and in searching for it he saw a light and came upon a party of Pfūts engaged in revels. He joined in their dancing and in the feasting which followed it. After the feast the Pfūts collected the skin and bones of the animal which they had eaten. The man concealed the rib which had fallen to his share and the Pfūts replaced it by an artificial wooden rib. Then they shook the bones up in the skin and a goat came to life. The man recognized it as his missing property. When he got home he found the goat awaiting him there, and when he slaughtered it he found it had a wooden rib. During this experience he learnt one of the Pfūts' tunes. It is still known and played in Hunza.

One curious point about this story is that the Pfūts were either indifferent to the presence of a human being, or oblivious of it, and there is no clue to their usual attitude towards man.

The Burushaski Dangalaṭas, and, in some aspects, the Bīlas, are probably to be regarded as female Dē.ūs.

## Peri

When we come to the Peris we are on somewhat firmer ground. We know a good deal about their characteristics, and they do still on occasion enter into relations with human beings.

The resemblance of the word "Peri" to "fairy" is of course purely accidental, but there are actually points of similarity between Peris and western fairies, whether or not there is

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



An account of a Daiyāl display has been given by Colonel A. Durand in his "Making of a Frontier", so I need not elaborate the matter here. It will be enough if I contribute a few more general facts about Daiyāls themselves. [113]

In Burushaski the equivalent of Daiyāl is Bītan (plural bitaiyo). Daiyāls may belong to any class of the population and to either sex. In fact they are nowadays, I believe, confined to a few special families. The chief, perhaps the only seat of Daiyāls at the present day, is the small side valley of Bagrōt. 791 177●

I have seen exhibitions by two female Daiyāls in Hunza, but to the best of my recollection they were said to belong to a family which originally hailed from Bagrōt. Similarly the performer at a specially arranged display at Gilgit Headquarters, in this case a man, had been brought from that place for the occasion.

There is a possibility, however, of fresh recruitment to the ranks of Daiyāls. "A certain number of people," I was told, "become new Daiyāls." On the other hand, one may withdraw temporarily or permanently from the faculty. 791

Daiyāls possess, or at any rate have in the past possessed, more than the mere powers of second sight and prophecy. They are on more intimate terms with the supernatural world than ordinary folk. In talking of the Peris I have already quoted the statement that the Peris come to watch the Daiyāls' performances and that they are the source of the Daiyāls' knowledge; and again that it is on their account that the Daiyāl objects to the use of green clothing by the laity.

At an actual performance I was warned that they disliked anything red, and that they were liable to lose self-control and to attack anyone wearing or displaying it. We nervously took stock of our belongings, for the wild-eyed officiating Daiyāl looked only semi-human and capable of anything whether in his mind or out of it. But why should red be objectionable, except as the complementary colour to green? 791 822

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3 Chitral



564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 The administration of justice is practically the will of the [671] ruler, though nominally the precepts of the Sharyat are observed. In some cases the intervention of the Moollahs is 692 useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihter, by pointing out that the Mihter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

642 A somewhat elaborate administrative machinery exists 177 which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Usbek titles shows that a new system has been grafted on the old one.

634 The country is divided into eight districts. At the head 651 of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

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4
AV3 Dard AV3
Burusho AV7



D 726 cut off or their stores fail, and they are obliged to make terms. On the other hand, if they are well supplied, the invader gets tired after a short time and retires. If they feel strong and confident, the garrison sallies out to offer battle outside the walls, but the taking of a fort by assault is unknown. On account of the supplies it is usual to plan an attack for the time when the standing crops in the invaded country are just ripe.[1] The store in the fort is then at its lowest, and the invader finds no difficulty in subsistence.

D 805 Though Islam has introduced the inconvenient Mahommedan calendar, the ancient method of computation by the sun is still in use. In Gilgit and the valleys to the south [177] the months are now distinguished by the Arabic names of the zodiacal signs. In Hunza and Nager a more ancient nomenclature still exists, as it did till lately in Gilgit, though most B 805 of the names in the latter place are now lost. The year is divided into two seasons, from solstice to solstice, called "yôl" (Boorish) and "hallôl" (Shina). The season commencing at the winter solstice is called "baiy," and the one commencing at the summer solstice "shini." Each season is divided into six months, the names of which are repeated in each season in a different order; the second season beginning with the first month, and then the other names being taken backwards. The months are named from certain objects or fancied resemblances on the horizon behind which the sun sets at certain dates, as seen from the gate of the ruler's castle, so that each place has a different set of names for the month. The calendar as it still exists in Nager will give a sufficiently good idea of the system.

The months are as follows, commencing with the winter solstice:—

1. Baiy Isha.
2. „ Gamoosa (*ice-sun*, the sun sets behind a glacier).
3. „ Tikkidir, (*earth line*, the sun sets behind a level space).
4. „ Kabula, (*kebla*, the direction of Mecca).
5. „ Hingbalter (*door-way*, from a rock resembling a gateway).
6. „ Booye (*shoulder-blade*, from a rock resembling the blade bone of a sheep).
7. Shini Isha (commencing with the summer solstice).
8. „ Booye.
9. „ Hingbalter.
10. „ Kabula.
11. „ Tikkidir.
12. „ Gamoosa.

[1] "The time that kings go out to battle," 1 Chron., XX, 1.

[illegible] G-8 (1873-1878) 1880 [illegible]
4 AV3 Dard AV3
Burusho AV7



Isha literally means a mill-pond, but in this case it is not meant to represent a mark on the horizon, but to signify a receptacle, the place beyond which there is no going. The Kebla month is no doubt a name of modern introduction. In ancient times computation seems to have been by these seasons. The term "yôl" has now come to be used for the whole year, and the half year is called "yôl trang," but a man of forty when asked his age will often say that he is eighty "yôl-trang." According to Mr. Schuyler, the Kirghiz make the same computation. The half-month is called *toonts* (Boorish), and *putch* (Shina), and no smaller division of days is recognised, though in Shina there are but seven names of days, which closely resemble the Sanscrit days of the week thus—

D 805 B 805

| | | | |
|---|---|---|---|
| Sunday | Adit | *in Sanscrit* | Aditya bar. |
| Monday | Tsundora | " | Sambar. |
| Tuesday | Ungaroo | " | Mangal bar. |
| Wednesday | Bodo | " | Budh bar. |
| Thursday | Bressput | " | Brihaspati bar. |
| Friday | Shooker | " | Suka bar. |
| Saturday | Shimshere | " | Sanischar bar. |

These names are used in Gilgit, Hunza, and Nager, and were most probably introduced by the Shins, as they were in use long before the Sikh power was felt across the Indus. It would seem as if the Shins, while introducing the Hindoo days of the week, adopted in other respects the mode of computing time already existing in the country.

D B [177]

In Chitral the calendar is computed by the solar year commencing with the winter solstice; but the months take their names from peculiarities of season or agricultural operations, not from local land marks. They are—

D 805

1. Toongshal (*long nights*).
2. Phutting (*Extreme cold*).
3. Aryan (*Wild ducks*).
4. Shadakh (*Black mark*, in allusion to the black appearance of the earth when the snow melts).
5. Boi (*Sparrows*).
6. Ronnuk (*Trembling*, in allusion to the waving appearance of the growing corn).
7. Yogh (*Full*).
8. Mooj (*Middle*, alluding to summer being half over)
9. Poiyanaso (*The end*).
10. Kolkomi (*Threshing*).
11. Kirman (*Sowing*).
12. Chunchoori (*Leaf falling*).

Sir Biddulph G-3 (1873-1878) 1880 ~~Afgh. Afghanistan 1878-~~
4 AV3 Dard AV3
Burushe AV7



D 787 791 B 787 791 D [177] B [177]

leapfrog, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another back being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nager, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to tear them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kaffirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadaun who were called *Dain*, and a form of divination called *Dewalla* is still practised in some parts of the Punjab.

D 674 681

Serious crimes, such as murder, are rare. In Wakhan murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Meer, which at certain seasons is a matter of difficulty.

D 674

Though bloodshed is rare among the Dards as compared with the Afghans, brutal murders are sometimes committed

Mr Biddulph C-3 (1873-1878) 1880 Afgh-Afghanistan-Afgh
4 AVJ Dard AVJ



241 such as traders and travellers, were put under surveillance. The next morning a party was sent round by the Ra to bring every man in the place inside the fort. Some would make a pretence of hiding, but in time all were hunted out and brought in. The women of the place had meanwhile assembled and formed a double line from the inner castle to the outer gate of the fort, each being provided with a stout willow stick. When all was ready, the Ra rode out, as if to leave the fort. On arriving at the head of the line, a cry was raised for a present, which he promptly complied with and then rode on between the lines. All the men were then 241 bound to follow him, one by one. The Wuzeers and mem- 626 bers of the Ra's family were allowed to ransom themselves like the Ra, but the rest had to run the gauntlet and get through as best they might. The women plied their sticks with hearty good will, and unpopular members of society came off badly.

On the following day the men again assembled in the fort, and formed themselves into two parties, one under the Ra inside the castle, and the other under the Wuzeer in the outer fort. Both sides were provided with wood-ashes and dust which had previously been collected for the occasion, and a sham fight ensued. The Wuzeer's party tried to storm the castle, while the Ra's men showered earth and ashes on them. Sometimes the assailants were successful, and the Ra was made a prisoner in his own castle. After an hour or two he consented to pay a ransom, which was fixed at a bullock and three sheep for the victors, and a robe of honour for their leader. If, on the contrary, the Wuzeer's party were defeated, every man had to give a present to the Ra. The parts of both days not occupied in the performances were spent in feasting, polo, dancing, and consulting the Dainyals.

[173] This curious festival, which was said to mark the time for pruning vines and the first budding of the apricot trees, was discontinued when the advent of Sikh troops introduced a stricter observance of Mahommedan forms,[1] and forced women to remain in greater seclusion. A trace of it still exists in Ponyal, where the women are privileged on that day to address abusive remarks, in jest, to the Ra when he first comes out of his house. The whole festival appears to show some connection with that of the Holi, which takes place in India about the same time.

[1] The first Governor appointed under the Sikhs was a Mahommedan, who did much towards introducing a more orthodox type of the faith.

Li Drew G-S (1862-1872) 1875 AVI Kashmir
Dards AVS
Baltis AV2



D 564 [242] One might infer that they are, or have been, of the Shin caste, from the fact that all these customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dárds to an extreme degree.

D 177 C 22 595 It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists.[1] There seems to be an instance of the former case in that their headmen of villages (at all events in the Hunt Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladákhís in the practice of polyandry, to which they are completely given; among these Buddhist Dárds a woman has sometimes as many as five husbands.

D 171 792 767 Their religion, I think, lies very upon them; they are not so attentive to its ordinances as the Ladákhís are; and I do not think that any of their young men are trained up to be Lámas. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up those with stones.

## SUNDRY NOTES.

D 167 Leaving now the Buddhist Dárds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dárds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmírís and the Baltís—sometimes in villages separate, sometimes occupying part of the same village.

B 52 D 564 At Pálí the Dárds nearly equal the Baltís; the two do not intermarry. At Dáchu also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dorá and at Sarpár they are of those who do not drink cow's milk; these must be of the Shin caste.

[1] So Burton at Baltistan [illegible]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Astor



finally made war on us, but on whom the hand of Fate at last descended with crushing power, always cheated in this way. I used to think it was very typical of his brutal, overbearing, treacherous nature. 526

The game is very rough and ready, and each goal hit produces a wild *mêlée*, as the striker or his side must be able to pick up the ball for the goal to count. The man who has hit the goal will throw himself off his pony and try and pick up the ball, while the other side, with fine impartiality, hit him or the ball, or ride over him, in their endeavours to save the goal. Why each game does not end in sudden death and a general free fight I could never imagine, but a serious accident is rare. In most parts the losing side has to dance before the winners when the game is over. As all the men love dancing, this is no great hardship. With the advent of the British Subaltern the polo rules of the Hindu-Kush have undergone revision and improvement. [177]

A day at Astor enabled us to rest our camp and attend to letters. Then we started again, double marching ourselves to Doian, the last stage before the descent into the Indus valley is made, where I proposed to shoot for a few days in the Lechur, one of the nullahs leading into the Indus, and good for markhor. Our camp was to go on by single marches to Bunji, where the Indus is crossed. 361

The character of the mountains now began to change completely. Below eight thousand feet hardly a tree is to be seen, except where irrigation fertilises the lands of a village. Steep bare hill-sides, streaked with reds and ochres, but generally 183 187

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



deal of red and other coloured rock in the mountains at the head of the Ghizr valley, which makes a pleasant change after the monotony of the everlasting grey of the mountains and shingle slopes. 133

One thing disappointed me very much in the country, and that was the paucity of remains of archæological interest. Here and there you see an undoubted Buddhist tope, though, curiously enough, I do not think that a single piece of Buddhist masonry, such as you would find in any other portion of the frontier, exists in any fort or road embankment. There is not one single inscription in the whole country, except one found by Colonel Lockhart between Mastuj and Chitral commemorating the invasion of a Chinese army. I hunted the country high and low, promised rewards, did all I knew to get information, and the Chitralis would have shown us anything, for they are no bigots, but I never found the trace of an inscription. There are no buildings of historical interest, there were no written records, but there is a wonderful folklore which, I am sure, will repay research. It is rapidly being ruined by Mahomedanism, and in a few years, I am afraid, many of the old beliefs and legends will have passed away, but it was a mine of wealth which I had no time to explore. 172 538 [177]

Throughout the country are traces of past inhabitants, the remains of rock-built villages, attributed to the Kafirs, perched on some almost inaccessible crag, great circular enclosures, looking like gigantic sheep-folds, the reputed halting-places of Moghul armies, but so far from water that they cannot have been fortifications, and circles of stones pointing to dead worships. But all these are of the rudest type 172

4c Durand G-3 (1889-92) 1890 AVI Kafirs
Durd A 4/3
Chitral



had to use your hands to steady yourself. Afzul put on all the royal Chitrali airs at once, and had to be helped down, a man on each side of him and his arms round their necks. An affected limpness came over him, and he flopped down the hill like an animated rag doll, only to recover when we got on to more rideable ground, where he was hoisted on his horse and was at once himself again.

On my return to Mastuj I found awaiting me Jemadar Rab Nawaz Khan, a native officer of good family in Multan, who was our representative in Chitral, and two more of the Mehtar's sons. They had been sent by the Mehtar to escort me to Chitral. I gathered that the Mehtar was expecting magnificent presents from me, and that he had given strict injunctions that I was to be nursed and prevented from wasting my substance on giving any one else anything.

I found that the Chitralis who had been to India with Nizam and Afzul during the last two years could and would talk of nothing but the Mint at Calcutta. Afzul's followers also expatiated on the beauties of a British cavalry regiment seen at Rawal Pindi. But, unfortunately, those in charge of the tours of these savages had taken them all round India, and had practically shown them no troops. The triumphs of local self-government at Calcutta and Bombay did not impress them, their own villages were almost as filthy: the railway was a convenient curiosity, but it obviously could only run about on the flat: the plains of India, one sea of crops, were a source of wonder, and suggested unbelief: but the real joy was the Mint. Constantly we

was told of its wonders, how it could turn out fourteen lakhs of rupees a day—a lakh is a hundred thousand—how it mined every day in the year without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their brethren a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

Between Mastuj and Chitral we found at Sanoghar, Buni, and other places, miles of splendid cultivation, the extensive fields of the Mastúj valley. But for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety breakets which could be destroyed in a moment.

Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

W7 1A4 1A9 D 1A7

women while others supporting their wife their wives. These people live in Leh or the villages surrounding it and carry on trade in timber, salt, wool, apricot etc.

(xxiii) Gilgit - Several tribes from Yagistan, Afghanistan, Chitral, Gilgit, Hunza, Nagar, Kashmir and the Punjab have come and settled in Gilgit. Some of the Yagistanis have migrated to Gilgit and settled there. Others have had from the country to accept the priority attendance on family feuds or common among protection and specialised people. Some have been driven by poverty and debt to come to Gilgit from Yagistan. Some of them have succeeded even in acquiring land. These people are generally habitual criminals and sometimes a scourge to the local inhabitants which events have also been affected by coming in contact with them.

From Afghanistan, Chitral and Dhamra in the N. W. F. Province have come Pathans, Khan and Yusufzais. They chief occupations are service, labour and trade. The Punjab has contributed some Hindus and Sikhs who are mainly engaged in trade.

From the Jammu Province some Hindus have migrated on trade mission and some Gujjars have also settled in the area and follow their own calling.

A large number of Kashmiri Muslims from the province of Kashmir have gone to Gilgit for purposes of trade and settled there.

From Ladakh have come Baltis who are mainly labourers or are employed in some sort of service. The pensions in Gilgit are generally of Balti origin. The Balti may have for a year or so and return home after that period. Some of them have married local women and thereby acquired land. In Baltistan they are divided into shyeens either low born they are classified as Yabbous in their themselves.

Trade is the part of the country holds out bright prospects which have attracted immigrants of so many nationals and parts of countries to settle in Gilgit.

The local inhabitants are generally landholders who do not take kindly to labour. There are no blacksmiths, cobblers or carpenters in the country. Formerly Kamtah blacksmiths from Baltistan, Hunza and Nagar and the artisans are hired now for these and crops have also working trades.

Before Gilgit passed under the Dogra rule there were no roads. The paths for men movements and were perilous in the extreme. Such a state of affairs considered incongruous of the trading community though it did not present an insurmountable obstacle to agriculturists and pastoral people. After the establishment of Dogra rule communications underwent a distinct improvement which led people to bring goods for transport. In return an increase for people generally learned on this form of transport for a major part of their income. In Gilgit proper even were not maintained by every succeeding rule.

Labour in Gilgit especially for construction of roads and bridges comes from Hunza, Nagar, Punyakot and other surrounding villages.

Wide there as there was between Kashmir and Gilgit migration should appear but the pass remains closed for nearly six months of the year and permanently have spoke and ingress. Gilgit, however, does not hold out attractive prospects for immigrants as the population is on the rise while the cultivable land is limited and the produce insufficient.

D 731 139

Immigration has affected the customs of the people. The Yagistanis are Sunnis while the people of Gilgit belong to the Shia sect. In the past the Gilgit people observed no distinction between Hunza and Nagar and married

marital relations were frequent but the growing influx of Tajikistanis has served to make the distinction permanent and now such relations are rare. D 771

The religious life of the people in the past was also simple but contact with outsiders has brought about a change in religious outlook and has made the people turn to Quranic injunctions with greater zeal and fidelity. 177

Formerly the local population was divided into castes and each caste was endogamous but this practice is now giving way as a result of observance of Shikarmandika law. The people have no migratory tendencies and do not go out for labour or service but they have begun to send out boys to College at Srinagar for possession of studies which marks a change.

*Frontier Villages*—Economy in an all sides by high mountain ranges the Frontier Dards seem to be crowded by Nature to remain untouched by the problems of migration. Nevertheless unquietousness and search for livelihood makes men penetrate into this isolated country also. There is a periodic flow of Gujjars from Yaghistan and Gilgit to the hill grazing grounds in the upper valleys of the mountain block that separates the two territories. This lasts for some four months in the year. D 167

Besides Gujjars, Khilonis from the Lower Indus Kohistan come to these Dards for trade or labour and have brought about a slight change in trade occupations by reducing a few of the locals to take up trade. The number affected is, however, almost negligible though no doubt a beginning has been made.

From Hunza, where the population is greater than the country can comfortably support, a few individuals come down to Gilgit in search of work, and occasionally go to India to seek employments, but the people in general are so devoted to their homes that they prefer poverty and want there to greater prosperity elsewhere.

(2) *Conclusion*—We are now in a position to state the general facts about migration which follow as a conclusion from the above account. K 167

(1) The castes that are comparatively more migratory are the Gujjars, Coolies and Sidayrash who follow pastoral professions. 166

Next to these come Kashmiri Muslims whose annual exodus to British India constitutes the main emigration current. The Shins and Yirgaz people are also more on the move than others. The Brokpas and other Hindu castes who go to the Punjab for labour are comparatively fewer in number. The trading section of the Hindus, and the Rajputs who go out in quest of service, constitute a fair share in the volume of migration.

(2) The emigrants from the State are generally males while immigrants also have a preponderance of males. Those emigrants who have permanently or semi-permanently settled in the State retain go visitors or emigrants or their function to draw currency in favour which distance from temple population to whom the cost often comes is taken. During summer the cattle owners to the Kashmir valley are accompanied by their wives but the main element is to remain.

(3) The emigration of the State subjects has no effect on any locality as the emigration is periodic lasting from 2 to 3 months.

(4) Migration has resulted in greater fidelity to religion especially in the case of Muslims who by coming in contact with outside Muslims have begun to follow the Quranic injunctions with greater devotion. The changes effected in religious spheres in Gilgit illustrate this tendency. As regards Hindus, a lessening of beliefs is noticeable especially in the case of those having service [illegible]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



yono = winter.] The snow is now becoming a little softer 786
and out-of-door life is more possible. The festivities are
kept up for twelve days. Visits take place and man and
wife are invited out to dinner during that period. Formerly [177]
when the Shins had a Raja or Nawab of their own, it used
to be the custom for women to dance during those twelve [63]
days. Now the advent of the Sepoys and the ridiculous
pseudo-morality of the Kashmir rule have introduced a
kind of Pardah and the chaste Shin women do not like to
expose themselves to the strangers. Then there is the Nauróz,
which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The I'd of Ramazán.
The Shimá-N'o.
The Nauróz.
Kurbani I'd.
The Kiu Nán,* { Astóri.
Dómniká, { Gilgiti.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their old customs have died out, and the separation of the sexes is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 16).

### G. THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush 771
and Kashmir—have preserved many Aryan customs and 772
traditions, it is partly because they have lived in almost
perfect seclusion from other Muhammadans. In Chilás,
where the Sunni form of that faith prevails, there is little
to relieve the austerity of that creed. The rest of the
Muhammadan Dards are Shiahs, and that belief is more
elastic and seems to be more suited to a quick-witted race,
than the orthodox form of Islam. Sunnism, however, is

* In enlightened Europe where the fruit and corn have become ripe. For a detailed account of this and other festivals see "Hunza-Nagar Handbook," and Parts II. and III. of the "Languages and Races of Dardistan."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



178 advancing in Dardistan and will, no doubt, sweep away
779 many of the existing traditions. The progress, too, of the
[797] present invasion by Kashmir, which, although governed by Hindus, is chiefly Sunni, will familiarize the Dards with the notions of orthodox Muhammadans and will tend to substitute a monotonous worship for a multiform superstition. I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmir to gather into the fold those races and creeds which, merely because they are not Muhammadan, are
000 induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature-worship which is being encroached upon by Hindu myths, not because they are altogether congenial but because they constitute the religion of the enemies of Muhammadans, their own bitter foes who kidnap the pretty Kafir girls and to kill whom establishes a claim among Kafirs to consideration. In the same way there is a revival of Hinduism in the Buddhist countries of Ladak and Zanskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, but any one can become a Muhammadan, Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by amalgamation with other idolatrous creeds. To return to the Muzzulman Dards, it will be easy to perceive by a reference to my ethnographical vocabulary what notions are Muhammadan and what traces there remain of a more ancient belief. The "world of Gods" is not the mere بهشت which their professed religion teaches, nor is the "serpent world" a Muhammadan term for our present existence. Of course, their Maulvis may read "religious lessons" and talk to them of Paradise and Hell, but it is from a more ancient source that they derive a kindly sympathy with the evil spirits "Yatah;" credit them with good actions, describe their worship of the sun and moon, and fill the interior of

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



791 In the past Daiyāls have had the power to "bind" superhuman beings, as is shown by the well-known story of the Daiyāl who bound the Gilgit Yaçḥini. We also have the Daiyāl of Herāmosh and his Peri wife which I have already recounted (v. p. 521), and the great Hunza Bītan, Shon Gukur, bound the cannibal Bīlas, Dadi, and her seven daughters.

Whether or not present day Daiyāls can "bind", they can at any rate be "bound" at least with their own consent, when presumably they are inhibited from the use of their special talents. The procedure was described to me, not very lucidly, as follows: "When a Daiyāl thinks of having himself bound, they twist an iron bracelet and place the Daiyāl in the hands of a man. Then they breathe on the bracelet and bind the Daiyāl (with it?). If the bracelet gets lost then the man again becomes a Daiyāl."

Once a Daiyāl, by no means always a Daiyāl, for apart from having himself bound the Daiyāl may definitely abandon the career. My Pashū friend told me that his family on the father's side had originally been Daiyāls, but that his grandfather, under priestly influence had given up being a Daiyāl and had become a Pashū. My friend's father, however, had wished to continue as a Daiyāl, but the opposition of the family had been too strong for him, and though he quarrelled with them on the head of it, he too became a Pashū.

[178] I very much fear that Daiyāls in these evil days, whether of religion or scepticism, are losing credit and esteem, and that this interesting college of soothsayers may presently die out and their valuable gifts be lost to the world

~~26~~ Biddulph G-3 (1873-1878) 1880 ~~Afgh Afghanistan Rel~~
4 AVJ Dard AV3



628 Blood feuds are not permitted to last for an indefinite period as amongst the Afghans, and after a time the parties are brought
674 together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight
623 occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Jushteros to arrange.

178 The communities in the lower part of Shinkari, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from
934 what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine; the old women of the family being specially charged with the responsibility of seeing that
165 the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

462 Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures; but in winter the duty of caring for the herds is relegated to the women.

567 Slavery is a recognised institution in all the Shinkari republics—a matter in which they contrast unfavourably with the Afghans and Neemchas of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

Sir: Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7

## CHAPTER VII.

### HABITS AND CUSTOMS.

D
178 NOTWITHSTANDING original tribal differences, the Shin rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Mahommedanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originating in religious rites and beliefs, have now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shins, and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Hunza is the country least affected by external influences, and in which the laxest form of Mahommedanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed in the neighbouring valleys. In Chitral and some of the valleys to the westward, many customs seem to have partly disappeared. This may, not improbably, be due to the inhabitants having been earlier converts to Islam, or more exposed to external influences. In the valleys to the southward, like Chilas and Darel, the want of a single ruler and the stricter tenets of Soonnee Mahommedanism have contributed to cause many old customs and festivals to fall into disuse. In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dard and Ghalchah tribes.

771 B [179] [171]

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142 In appearance the men are light, active figures, averaging from 5 feet 5 inches to 5 feet 8 inches in height. Though well made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tartar races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort. In travelling and shooting I have constantly found them knock up before

147

~~Biddulph~~ G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4
AV3 Dard AV3
Burushe AV7



D 805 D [178]

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

| | |
|---|---|
| Hussan Hoosein. | Sooepi (*Great month*). |
| Safar. | Shokudder. |
| Purum ishpo (*First sister*). | Roz. |
| Dowim ishpo (*Second sister*). | Lokyûl (*Small festival*). |
| Trooi ishpo (*Third sister*). | Miâna (*Intervening*). |
| Chot ishpo (*Fourth sister*). | Gânyûl (*Great festival*). |

D B 821

The constellation of the Great Bear is called "the maider's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 823

D B 776

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rooé. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B [828]

D B 776 787 784

In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

Biddulph G-3 (1873-1878) 1880 AUS-Af[illegible] AUS
4
Av3. Dard Av3
Burushi Av7



D 762 178 B 762 178 D [764]

It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D 771 171

It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 778 782

In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowskin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of hens was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chili" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A V3



"Chili" or cedar worship, and of the Shin feast of sowing synchronised, and the two thus became welded together. The connection now is limited to a certain amount of wheat being smoked over a cedar wood fire, and of cedar twigs being in use next day when the sowing takes place. From a portion of the smoked grain a large unleavened bannock is made overnight, which is carried before the Rá or Chief of Gilgit when he rides out next morning to the sowing. Arrived on the selected ground the headman of the village holds up to the Rá the skirt of his choga full of the smoked grain, and into this the Rá throws small quantities of gold dust. The golden grain is then scattered amongst the circle of villagers, the ceremony being repeated till the grain has been thrown to all four points of the compass. The Rá then dismounts, a plough is brought, and, taking the handles, the Chief draws two furrows, one running east, the second west, and over these he again scatters the golden seed. A goat is then sacrificed, the drums strike up, and the Rá rides off, the rest of the day being one of continuous feasting, polo-playing, drumming, and dancing.

There are many other festivals, almost all connected with agriculture; spring-time and harvest, autumn and winter, are all marked by appropriate feasts. The Yudeni drum, or fairy's drum, which was kept on the top of every Chief's castle, played a part in the ancient ceremonies. It was very unlucky to look towards it while the sounds rang out; if the fairy drummer was seen, the direst calamities followed. I never to my knowledge heard the fairy drum myself, but no feast in the old days was complete

1: Leitner L-3 (1866-8) 1887 AV3 Dard AV3 Kand: 2



for many years a slave in Chilás, as Ahmad Shah reports). The Gabridis were converted to Muhammadanism by a saint named *Bábá*, whose shrine is in Gabridi, and is one of the most frequented places by pilgrims. The Gabridis say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistán, but now lives in Gabridi,) says that the Gabridis were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandia generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every class. In Gabridi, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and calligraphy, that great Oriental art so little, indeed, that Hamidullah and Mir Abdulla, who are scholars of very high standard, are wholly ignorant of any of the calligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandia is the high priest and chief of Patan, named Hazrat Ali, who is a Shin.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised, polygamy is not rare among the rich men (*wazirs*), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every clan or "tolk." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Mullá, but a Mullá-kamin also cannot be admitted to the Council.

The reigning Council of Gabridi consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Pasáni Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey, or something, which is called "khaibák" in Chitrálí, is played on holidays; and the place where they meet for the sport is called "khaibák-khán-ún."

Guns are called "nálí" in Gabridi, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surlí" (pipe), rabáb (harp), and dhopále (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

Lr Lettter L-3 (1886-92) 1887 AV3 Dard AV3



mountains with their palaces and songs. Again, it is not Islam that tells them of the regeneration of their country by fairies—that places these lovely beings on the top of the Himalayas and makes them visit, and ally themselves to, mankind. The fairies too are not all good, as the Yazdi are not all bad. They destroy the man who seeks to surprise their secrets, although, perhaps, they condone the offence by making him live for ever after in fairy-land. Indeed, the more we look into the national life of the Dards the less do we find it tinctured by Muhammadan distaste of compromise. Outwardly their customs may conform to that ceremonial, but when they make death an opportunity for jokes and amusement we cannot refuse attention to the circumstance by merely explaining it away on the ground that they are savages. I have noticed the prevalence of caste among them, how proud they are of their Shin descent, how little (with the exception of the more devout Chilisis) they draw upon Scripture for their personal names, how they honour women and how they like the dog, an animal deemed unclean by other Muhammadans. The Dards had no hesitation in eating with me, but I should not be surprised to hear that they did not do so when Mr. Hayward visited them, for the Hindustani Mussulman servants that one takes on tours might have availed themselves of their supposed superior knowledge of the faith to inform the natives that they were making an improper concession to an infidel. A good many Dards, however, have the impression that the English are Mussulmans—a belief that would not deter them from [illegible] robbing a European traveller in some districts, if he had anything "worth taking." Goohar-Amán [called "Gírmán" by the people] of Yasin used to say that as the Koran, the word of God, was sold, there could be no objection to sell an expounder of the word of God, a Mulla, who unfortunately fell into his hands. I did not meet any real Shin who was a Mulla,* but I have no doubt that, especially in

* I have already related that a foreign Mulla had found his way to Gilgit, and that [illegible] despite, doubtless, that no holy a man should not have

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ready to take a six-mounting yoak and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakim Ali Hadi, a teacher at Asseriaar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakim." I rescued him. A cerebro-spinal fever was decimating the troops at Gilgil, who, even after the siege of the fort had been raised, were liable to be shot down by parties from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleared and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Darfoor by the Mahomedan that some medicine which I had sent to Wadai Zoomeera, who was then on his Darfoor expedition, had saved his life.

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Since then, the Darfo have made the acquaintance of diseases to which there was not even a name in 1884. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment, which are full of interest for the imperial learner, are dying out. Industrial habitudes, historical superstitions or reminiscences, national hopes which existed in 1884 exist no longer, and what exists now will soon vanish before the economy of orthodox Mahomedanism and the vulgarity of so-called European civilisation. "*Und der Gitter hoer Gewimmel, Ihr sehnt Euch doch stets Eines gleich.*" The hopes and prophecies of Darfoor are silent, the Tham of Hamra no longer brings down rain, the family ears are broken, the genealogies have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. More than all the enquiry into ancient human history, the language which contains the words of "*wherewithal was*," are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hamra, where the olden human speech still showed elementary promises of development. I fear that my attempt to commit, for the first time, to writing, in an adapted Roman character, the Khojeni language, has only been followed in a three-years of honour which the venerable Chief of Nagga sent me some years ago. Already in some European [illegible] their own ignorance is alone deserving of censure. I simply regret that the credulity of so many Darfo Chiefs for no less made them unsuspicious of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attached the European adventurer to Darfoor by saying anything about Pliny's "*fertilissimi omni arvi Zarabi*," except in Khojeni Ethnographical Dialogues in the "Hamra-Nagga Handbook," which explainers were not likely to read. Now others have published the fact, but not the accompanying data.

As Kashmir is learned, Nagga pious, Chibo parliamental, and all true Darfo [illegible] essentially peaceful and eminently egalitarian, so, no doubt, Hamra was the country of her love and of raiding, she had ceased in 1874, which we previously noticed (see Appendix I.). I doubt, however, whether

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military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Sunnees.

There are three forts in Gor, named Lamoutkot, Doubtkot, and Tanolkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Harbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Goen, 5 houses; Tekk, 80 houses; and Bonner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Skardu in the Kishengunga Valley by the Shotú Pass in five days. [illegible] practicable at any time for men on foot, and closed in winter, by which Bonner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Sunnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms.

[illegible]

4 AV3 Dard AV3
Burusho AV7



natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour. D 142 147 D 464

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst cruelties perpetrated in the wars between Yassin and Cashmere are distinctly attributable to the Ashimadeh class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nagar were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khus of the "*Fakir Mushkin*" class in Chitral, who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Kohl, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also luxuriously fine hair, of which they are very proud. The women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawur, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon. B 181 D 181 D 142 B 142

In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirikol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nagar, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck D 291 B 291

Lee Biddulph G-3 (1873-1878) 1880 Afgt Afghanistan AUI
4 Av3 Dard Av3



174 unceasing, their relations with their eastern neighbours admit of friendly intercourse in spite of occasional raids.

181 It is impossible to view the so-called Dards closely without recognising that they are a decadent race. From the south and west the Pathan, from the east the Tartar, and in a 161 less degree the Cashmeri, and from the north the Tajik, are steadily pressing upon and supplanting them. In the Swat, Punjkorah, and Indus Valleys their attitude is one of passive resistance, which always yields when the pressure reaches a certain point. Their want of energy and adaptability, their unwillingness to employ themselves except in agriculture, or to strike out new modes of life, their slow numerical increases, and their want of cohesion among themselves, seem to show that they are doomed to be absorbed by more vigorous races. Men of other races settle among them and grow rich and numerous, while the owners of the soil remain contented with the same poverty that satisfied their forefathers, unmoved by the contrast presented between their own state and the increasing prosperity of those who settle among them. In the Neemchas of the Indus Valley, we may witness the commencement of the process by which all the Dards as a race are destined in time to disappear.

FINIS.

2: Drew G-8 (1862-1872) 1875 A91 Radcliffe Camera A 93



142 built, well-proportioned men. They are active and enduring. They are good as mountaineers, and those who have been used to act as porters are strong and quick in the work; but in some parts they have never been trained to similar work, and will not undergo it. In face they can in general hardly be called handsome, but still they have a rather good cast of countenance; their hair is usually black, sometimes brown; in complexion they are moderately fair, the shade is sometimes, but not always, light enough for the red to show through it. Their eyes are either brown or hazel. Their voice and manner of speech is somewhat harsh; those who have learned Pushtú have a particularly hard way of speaking that language.

• 181 The photograph given of a group of Dárds[A] (after Frith) is an admirable representation of some men of the race who live in the neighbourhood of Dráz; these fellows are as hardy and enduring as any men I have ever met with; though living in the most trying circumstances of climate, they are not oppressed or weighed down by them, but keep such a cheerfulness as the inhabitants of the most favoured climes and countries may envy.

The disposition and bearing of the Dárds is independent and bold: they will not endure to be put upon, but stand out for their rights, and stand up against oppression as long as possible. They are by no means soft-hearted; but they are not displeasing when taken in the right way. For intellect, it seems to me that they are, as a race, decidedly clever; if not so ingenious as the Kashmírís, yet they are both clear-headed and quick.

Such qualities as these make them a people that one must sympathise with. A people who are bold and, though not caring much for human life, are not bloodthirsty; a people who will meet one on even terms, without sycophancy or fear on the one hand or impertinent self-assertion on the other; such are not so often met with in the East but what one welcomes and values them.

The women, of the districts I went through, I did not consider pretty; those of Gilgit are better than those of Astor, but few of them could be called good-looking. Yásin, a place I could not visit, has a greater reputation for female beauty.

[A Cf. category IIIc, photograph facing p. 462 of Appendix]

[illegible]

[illegible] they sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1885 a punitive expedition to Hunza failed; taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, through allegiance to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprote.

Then came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Mir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the ornings of our wives' [illegible]". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chitral.

The people of Gilgit, Astor and some of the countries beyond are a race with features of the Aryan type, and they claim to be of that stock. The majority of them are medium of height, lively and strongly built. Again the descendants of the chiefs differ from the others, no doubt because of marriage from time to time with the most beautiful women either captured or made wives in order to ensure peace with a neighbour. These men are tall, many are fair-complexioned, with pale hazel or blue eyes, and they are extremely handsome. The features of the men of Gilgit are usually long and oval, the nose strongly curved, the expression sinister if not fierce; generally they are not so fair as the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to unroll it to cover the ears. Of these men Nizam says, "They are an independent and bold race, more straightforward than the Kashmiris and less bloodthirsty than the Pathan"—the latter

(100) twelve hours, fast tired and wounded, just staggering on for days, with eyes on the ground, perhaps lined on the bags of the men ahead, their heads only lightened by that which they see of it—leaving him for the journey back, the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

(101) Gilgit, together with Astore, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being where the frontier, a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

(102) Much of the Gilgit valley is well cultivated, with fruit trees, in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been encouraged, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

(103) The country is hard, bleak and inhospitable—the men of place are immediately associated with the word "war-poor"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

(104) Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgit legends famous for those years, fortunately a great number of them have been preserved for all time by historians who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part, in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

(105) One story or tale will never be lost to the people; there is

being Afghans who have migrated over the frontier—"All are Mohammedans except the tribes of Kafiristan."

These Aryan features, these blue eyes, that light complexion, where does it come from? Not a few of the sons, grandsons and great-grandsons of the chiefs who once ruled in these parts, unhesitatingly claim to be descended from one of the Generals of Alexander the Great, if not from the Emperor himself. There is no record in history of his having visited these parts, but the people of Gilgit maintain that he came as close as the Tashkurgan and the Killik Pass, and then sent an expedition down through Hunza to Gilgit. It is known that Alexander did visit Dir, and it is believed that the expedition to Gilgit was to move on to Chitral and then join the main army at Dir.

I have never seen it hinted at in any book, but I dare to suggest that these Aryan features, blue eyes and the occasional tinge of gold in the hair found among those men of Gilgit—and also those of Kashmir—might have come about by their owners having been descended from the prisoners, deserters, or even soldiers who had become lost from the forces of Alexander. It is known that until not long ago on the North-West Frontier of India, a captured European who was fortunate enough to be the possessor of red hair was treated with more respect than his fellows, who, if not ransomed, suffered slightly, unseemly death. Although not released, he like the others, was handed over to the women, but remained alive to "husband" the widows, so that they might breed red-haired sons. Natural red hair is considered among some of the tribes to be a sign that the owner is the descendant of their particular prophet, if not The Prophet. A beautiful red-haired camp-follower—and most "red-heads" have blue eyes—would make a fitting consolation for any King or Chieftain; a powerful, magnificent, red-headed soldier of the forces of Alexander, a fitting lover for his widow, or even husband—if he happened to be an officer—for a daughter he had been unable to marry off to one of his own rank. Can it be from such alliances as these that the red heads, pale faces and blue eyes have come to these parts?

St Cerve T-S (no date) 1954 AVI Kashmir AVI
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CHAPTER EIGHTEEN

# *The Character of the Peoples*

Now of the people. What are they really like? What are their true characters?

Here again we must divide them up, but not so much into States and Provinces, as to separate them as they have been by the mountains.

Those who live beyond the ring of mountains which surround the Valley are the men of Jammu, of Poonch and of Gilgit. They are the fighters, at times in the past they have either been the attackers or have helped those others who have invaded the Valley. From among them came some of the finest troops in the old Indian Army; they have proved themselves to be fearless and trustworthy to those to whom they offered their allegiance; fed, drilled and trained with regularity, they developed a physique of good quality, although the temperament of all three remained different. The man of Jammu will sometimes smile, the man of Gilgit seldom, for with him life has been hard, the land from which he comes yields grudgingly. On the other hand the man from Poonch, who comes from midway between the two, both in the position of his State and the productivity of his lands, in his early years seems to prefer soldiering to working upon the land, to which he returns after he has earned himself a small pension. In all they are generally men that you can always rely upon, providing you are their friend they will stand by you, and come what may will never desert you in time of trouble. More particularly does this refer to the two northern races, never did the expression "taken at face value" better apply. But they can be fanatical, these men, over their love affairs, and will desert and suffer anything to get those they have set their hearts upon, mate, creed and race meaning nothing.

In Canada 9-8 (no date) 1804 AVL Radnage AVL
Ward AVL
Bowes AVL
Washington AVL



them, having got them, if young and attractive they will jealously guard them, if not, they will unceasingly either ignore them or cast them aside after a few years or even months. It seems as though their desire is only to prove their ability to acquire and possess for a while, then interest goes. They are however men true can always trust with life and possessions, they will never rob a friend or master. If they have, or if they discover that their trust has been misplaced, then their hatred can be such that they will kill, that "quality" being increasingly apparent as the land becomes the more known and they are ill advised to annoy those who are our friends. And although over the years each have been subdued by invaders, those who came did not find the task an easy one, for although beaten, the vanquished remained men, holding their heads proudly erect, they do not cringe nor even fawn, they are not "nice".

Of the men of the north-east and the west, the men of Ladakh, they are our fighters, they are those who lead the lives expected of a nation of which about a ninth have given themselves up during "this day of life" to religious alone, whether it be as a working brother or one who spends his days and nights in meditation. But they are honest, you can trust their word, they are steadfast and true to those they make their friends, they will not rob a guest, they are simple people who smile through life and have nothing to fear. From time to time they have had to submit to oppression, but the periods have not been as many or as ghastly as others have known.

There we come to the men of the Valley, those who are usually referred to as "The Kashmiri", and of whom much of this book has been written. What of them?

Before we study this for us turn for a while to some of the factors which have contributed to the characters of the people, those particular factors which were termed calamities. Occasionally one sees reads of a slight earth tremor somewhere in the Himalayas, this has gone on for thousands, millions of years, there is ample proof that severe upheavals have taken place there in the past, and there are known to have been the most devastating earthquakes in the Valley. The first that is recorded took place in the time of the ruler Sudas Sena, whose reign lasted from 1081 to 1040 B.C. "The middle of the city was rib-

In Imperial Gazetteer G-3 (1885-95) 1908 AV1 Kashmir
Dard AV3



In Gilgit as in Astor there are few social distinctions, for the people are forced to depend on themselves for most waste of life. The language spoken is Shina, though only a small percentage of the population is Shin. The religion is Islam, the Shiah sect preponderating. There is no entire absence of fanaticism. The national character is mild, and the men are sensible. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of chin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilas. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often so unremunerative. At Chilas whole families live by the work. The gold is of fair quality, the best being twenty carats. The Nagar valley is celebrated for gold-washing, and contains many signs of mineral wealth.

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article.

The most important roads are those leading to India. The road over the Burzil and Rāj Dāngan passes has been

4: Dansal G-3 (1888-93) 1900 AVI Kashmir
Da-4 Av 3
Chitral



133 paths thousands of feet above them, and would
725 then find themselves in a trap with the road cut on both sides of them, advance or retreat equally impossible.

Near Barnas there is a defile connected with one of the proudest days in Chitrali history. In Shah Katur's day the Badakshani ruler attacked him, and the invading army penetrated to Barnas. An envoy from the Mehtar met the conquering general in the gorge, threw himself at his feet, made complete submission on his master's part, and, clasping the conqueror's knees, he implored mercy, then with a sudden jerk hurled him off the road to plunge a hundred feet into the roaring torrent below. Both ends of the defile were in a moment in Chitrali hands, and the whole invading force, said to have numbered seven thousand men, was destroyed or taken prisoner.

181 It was impossible not to be taken with the Chitralis. Putting aside their avarice, which was but natural, and their cruelty and treachery amongst themselves, their nobles were pleasant men to meet, fond of sport, courteous and hospitable, and with a great love of their wild country. The people—that is, the freemen, not the slaves—were bright, cheery, impervious to fatigue, splendid mountaineers, fond of laughter and song, devoted to polo and dancing. The man striding along before your horse, with his loins girt, and the front end of his chogu tucked into his waistband to give his legs free play, his chest open, and his shoulders thrown back by a sword carried across his back hooked into his elbows, would sing all the way uphill and down dale, and would

4: Durand G-3 (1888-92) 1900 AV1 Kashmir
Dard AV3
Chitral



gather the wild flowers as he passed them, and stick them into his turban. As a race they are slight and wiry; there were only half a dozen tall men in the country, and I never saw a fat one. This is no doubt partly due to the fact that there is no superabundance of food available, but the result is good. The children were really a joy to see; they had bright rosy cheeks and well-shaped faces; and the small girls, who were not kept within doors, were in many cases extremely pretty.

As we neared Chitral we were met by an increasing number of grandees, of regularly increasing rank. Eight miles from Chitral itself my old friend Raja Bahadur Khan, the Mehtar's half-brother, received me. I never understood how he had acquired a Hindu title, but in the Hindu-Kush they are not very particular. Half a mile further on, after passing through the narrowest part of a gorge along a path a foot wide, pegged on to the rock—one of the few places not even a Chitrali would ride over—a mass of armed men met us. One of them presented me from the Mehtar with a horse most gorgeously caparisoned with gold embossed head-stall, high demi-pique saddle—instrument of torture for an Englishman accustomed to the familiar Whippy—and prettily embroidered and spangled body cloth. Another half mile and the river leaves the gorge, and on the opposite side there is an isolated rocky mound, along the top of which were ranged some two hundred men, who fired a wild *feu de joie* as we passed. A mile or so further we emerged into the plain, and saw the Mehtar sitting surrounded by a brilliant crowd. Dismounting when about one hundred and fifty yards from him, I

4: Durand G-2 (1888-92) 1900 AV1 Kashmir
Dard AV3
Chitral



I remained some time in Chitral, seeing the
Mehtar, formally or informally, every day, and talking to his leading men and advisers whom he sent to see me very frequently. To obtain any influence or information in the East an Englishman must always remember that to an Eastern time is no object, and he must be prepared apparently to waste endless hours in desultory conversation. The time so spent is not really wasted; something can be learnt every day, and confidence is engendered by frequent intercourse. Accessibility is a duty on the part of a frontier officer, and I always made it a point during my time on the border to put aside any work to receive a visitor. Talking to a live man is of more value to yourself, and generally, in the end, of more service to Government, than writing or reading reports. 181

The result of my conversations with the Mehtar and his leading men was to leave in my mind a very poor opinion of the military qualities of the Chitralis. They had an inordinate idea of their power, but they had never been properly shot at. There was no tradition of severe fighting amongst the people. The nature of the country favoured wars of positions, and I found that once a position was turned, and a few men shot, it was a recognised rule of the game that the defenders should bolt. The rule appears to have been strictly adhered to, and I never heard of an action in which more than ten or fifteen men were killed. The people are naturally hopelessly *laissez aller*, and organisation is unknown amongst them. The Adamzadas, I find noted in my diary, might possibly fight, but the common people most probably would only do so in a half-hearted way; as the same 701 721 181

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dand AV3
Chitral



time, their rapidity in movement, and intimate knowledge of their country, and its capabilities for defence, would make them dangerous enemies to a small invading force, and valuable auxiliaries while on the winning side.

Events proved the justness of the opinion then formed and recorded. A few years later saw Chitral in the throes of civil war, and a Mehtar in possession one day, ousted and flying the next, after the fall of a position attended with the loss of one man. The feeble resistance made to Colonel Kelly's advance by the Chitralis, though holding splendidly defensible positions, the secondary part played by the Chitralis in the memorable siege of Chitral, when all the real fighting was done by Umra Khan's Pathans, and the skill they showed in cutting off small parties of Sikhs, all went to prove that, though not wanting in courage and endurance, they lack the tenacity and grit which is wanted to enable men to face severe loss and to make real soldiers. As Napoleon says, "*Un homme ce n'est pas un soldat.*" The Chitrali is wanting in the something which makes a soldier.

I found that the Mehtar had no conception of our real strength, no standard by which to judge our power. He undervalued our troops, his only idea of a standing army being taken from the old Kashmir regulars, a body with whose name disaster was associated, and some of which he had himself defeated, driven into the fort of Gilgit, and besieged there. His sons and leading men who had been to India had not seen enough of our troops for their reports on them to impress him. One thing I found he was most anxious to have, and that was a properly

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AVJ



181 The latter overlapping warlike in character and in perseverance. They are men of fine enough physique, but they are soft, and have little or no warlike instinct.
[511] Very much attached to their lands, they will not move except under official pressure or the compulsion of the direst poverty. Half a dozen able-bodied men of one family prefer starving on a tiny piece of ancestral land to dividing their forces and taking up ample grants, distant perhaps but a few miles from
[661] their old home. The systematic oppression of their rulers, which deprived a man of much of the fruit of his labours, accounts in part for their attitude on this particular point, but, allowing for this, the race is sadly wanting in initiative. The Yeshkun is, I am inclined to think, a better man than the Shin, there is no doubt about his being a better fighting man, and the small caste or clan of the Rons is the best of all.

[795] Taking the whole of Dardistan the inhabitants are not warlike, and in the southern portion alone, which is under the religious influence of the Mullahs of Swat, do you find fanaticism. The people are peaceful; there is none of the natural devilry, dash, love of war, and enterprise, which you find in the neighbouring Pathan, and they never have stood up, and never would stand up, against severe losses.
726 But that they could fight behind suitable defences I always felt was pretty certain, and we found this at Nilt. Centuries of desultory warfare have made them adepts at the art of field fortification, and awkward customers to deal with when on the defensive. In attack they are contemptible, and only dangerous when overwhelming numbers force disciplined troops on to the defensive, as at Chitral.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir,
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Even then they would never push an attack home, it is always an affair of a ring of stone breastworks drawn tighter and tighter round the invested body, of incessant fire and perhaps mining, never of a stern open assault such as Pathans would deliver. From the soldier's point of view they are certainly not first-class fighting men. Their rulers alone are blood-thirsty, and that really from the accident of birth and of religion. Even among them, though you might find instances of ruthless severity such as must accompany succession in a Mahomedan state, you but very rarely found the cruelty of the savage who delights in the torture of his victim. It was generally a case of a short sharp shrift. Among the people murders are very rare, and are almost invariably the result of a slip on the part of a lady. By their own laws the resulting punishment, if inflicted under certain circumstances, is perfectly lawful, so that it can scarcely be called murder.

The great difference between the Duel and the Pathan cannot be better illustrated than by the condition of Hunza and Nagar after our fighting there in the year 1891. Within a day of the last fight which decided the short campaign, officers could and did traverse the country unarmed: Conway's mountaineering party wandered all over it six months later without the semblance of an escort, and not one single shot was fired at us after the power of the tribesmen had been broken. They "took their licking," and bore no malice, and within a year, from the very men who had fought against us, I had organised local levies who were ready to fight on our side, who turned out without hesitation

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returns to his house, where a curious custom is observed. He finds the door locked. The wife then asks: 'Where have you been all night? I won't let you come in now.' Then her husband entreats her and says, 'I have brought you property, and children, and happiness, and everything you desire.' Then, after some further parley, the door is opened, and the husband walks in. He is, however, stopped by a beam which goes across the room, whilst all the females of the family rush into an inner apartment to the eldest lady of the place. The man then assumes sulkiness and refuses to advance, when the repenting wife launches into the following song:— [529]

Chorus:—

*Mi's nuit shaikilo, wai nuji tshé.*
I of thee glad am, oh Rajah's presented with tshiko!
*Mi's nuit shaikilo, wai ashpa hura.*
I of thee glad am, oh mare's rider.
*Mi's nuit shaikilo, wai hunuli gira.*
I of thee glad am, oh gun-o-ner. [Evidently a modern interpolation.]
*Mi's nuit shaikilo, wai hangir gira.*
I of thee glad am, oh sword-wearer.
*Mi's nuit shaikilo, wai tshopun hura.*
I of thee glad am, oh turnip-wearer.
*Mi's nuit shaikilo, shi wud di ginum.*
I of thee glad am, pleasure's price giving I will buy.
*Mi's nuit shaikilo, wai ziner tshiun.*
I of thee glad am, oh cord-long!
*Shaikilo shi wud di ginum.*
Rejoicing pleasure's price giving I will buy.
*Mi's nuit shaikilo, wai ghee bin.*
I of thee glad am, oh ghee-ball.
*Shaikilo shi wud di ginum.*
Rejoicing pleasure's price giving I will buy.

Translation:—

Thou hast made me glad! thou favourite of the Rajah!
Thou hast rejoiced me, oh bold horseman!
I am pleased with thee who so well canst gun and sword!
Thou hast delighted me, oh thou who art dressed with a mantle of honour!
Oh great happiness! I will buy it all by giving pleasure's price.
Oh thou [nourishment to us] a heap of corn and a store of ghee!
Delighted will I buy it all by giving pleasure's price!

"Then the husband relents and steps over the partition beam. They all sit down, dine together, and thus end the festivities of the 'Nin.' The little domestic scene is not observed at Gilgit; but it is thought to be an essen-

527 184

Iz Leitner L-9 (1880-82) 1887 A93 Dard A93



§27 tial element in the celebration of the day by people whose
184 ancestors may have been retainers of the Gilgit Raja
Azro Shemsher, and by whom they may have been dismissed to their homes with costly presents.

"The song itself is, however, well known at Gilgit.

§39 "When Azro had safely ascended the throne, he ordered the tyrant's palace to be levelled to the ground. The willing peasants, manufacturing spades of iron, 'Kilil,' flocked to accomplish a grateful task, and sang whilst demolishing his castle:

CHORUS.—

*Khow thyin Shirin-pa Bashir dji hard*
[I am] hard said Shiri and Bashir!" why hard?
*Thowa Singhi Khoti hero*
Thou Singh's Khoti [a] hard
*Ma tshowdero thile dji tshi phala thine*
[With] this iron spade thy palace [you] I do
*Thikuki! tshi Shemshi Mirthi Thowa Singhi*
Behold! thou Shemshi Mirthi Thou Singh's
*Khoti hard na tshowaro dilji!*
Khoti hard; [with] the iron spade
*Tiy rudo-go phalotsha, tshithi!*
Thy palace-way I level, behold!

TRANSLATION.—

"'My nature is of a hard sort,' said Shiri and Bashir. 'Why hard? I Khoti, the son of the peasant Dem Singh, am strong hardy; with this iron spade I rase to the ground thy kingly house. Behold now, although thou art of race accursed, of Shemsher Mirthi, I, Dem Singh's son, am of hard metal; for with this iron spade I level thy very palace; look on! look on!'"*

§37 During the Nauroz [evidently because it is not a
§38 national festival] and the Eid, some of these national Shin songs are sung. Eggs are dyed in different colours and people go about amusing themselves by trying which eggs are hardest by striking the end of one against the end of another. The possessor of the hard egg wins the broken one. The women, however, amuse themselves on these days by tying ropes to trees and swinging themselves about on them.

* Elsewhere called "Shirbashir" in one verse.

Lc Lahore L-6 (1888-90) 1890? 915 Dard 915



539 *Chorus* falls in with "*Aai, Aai, arwalo bulbul*" = "oh, oh, the longing [for the] nightingale!"*

*Translation.*

After having discharged my usual religious duties in the early morning, I offer a prayer which, oh thou merciful God, accept from thy humble worshipper. [Then, thinking of his beloved.] Her teeth are as white as ivory, her body as graceful as a reed, her hair is like musk. My whole longing is towards you, oh sweet nightingale.

*Chorus*: Alas, how absorbing this longing for the nightingale.

6. GURAIZ SONGS.

• 114 This district used to be under Ahmad Shah of Skardo, and has since its conquest by Ghulab Singh come permanently under the Maharajah of Kashmir. Its possession used to be the apple of discord between the Nawabs of Astor and the Rajahs of Skardo. It appears never to have had a real Government of its own. The fertility of its valleys always invited invasion. Yet the people are of Shina origin and appear much more manly than the other subjects of Kashmir. Their loyalty to that power is not much to be relied upon, but it is probable that with the great intermixture which has taken place between them and the Kashmiri Mussulmans for many years past, they will become equally demoralized. The old territory of Guraiz used in former days to extend up to Kuyam or Bandipur on the Wular Lake. The women are reputed to be very chaste, and Colonel Gardiner told me that the handsomest women in Kashmir came from that district. To me, however, they appeared to be tolerably plain, although rather innocent-looking, which may render them attractive, especially after one has seen the handsome, but sensual-looking, women of Kashmir. The people of Guraiz are commonly very dirty, but they are not so plain as the Chilasis. At Guraiz three languages are spoken: Kashmiri, Guraizi (a corruption of a Shina dialect), and Pun-

114 97

* It is rather unusual to find the nightingale representing the beloved. She is generally "the cow" and the lover "the nightingale."

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jabi—the latter an account of its occupation by the Maharajah's officials. I found some difficulty in getting a number of them together from the different villages which compose the district of Gurais, the Arrondis of Kashmir, but I gave them food and money, and after I got them into a good humour they sang:

GURAIS HUNTING SONG.

| *Gurais.* | *English.* |
|---|---|
| *Piro, tchakit, gaairi mojéro* = | Look beyond! what a fine |
| Beyond, look! a fine stag. | stag! |
| Chorus. *Piro, tchakit, djill ma...* = | Chorus. Look beyond! |
| *dike dey.* | how gracefully he struts. |
| Beyond, look! how he struts! | |
| *Piro, tchakit, bhajéro hay hâro* = | Look beyond! he bears |
| Beyond, look! *chaudwasi* 12 loads. | twelve loads of wool. |
| Chorus. *Piro, tchakit, djill maar* = | Chorus. Look beyond! |
| *dike dey.* | how gracefully he struts. |
| Beyond, look! how he does strut! | |
| *Piro, tchakit, dîsei shillila* | = Look beyond! his very |
| Beyond, look! [his] teeth are of crystal [glass] | teeth are of crystal. |
| Chorus. *Piro, tchakit, djill* = | Chorus. Look beyond! |
| *maarike dey.* | how gracefully he struts. |

This is apparently a hunting song, but seems also to be applied to singing the praises of a favourite.

There is another song, which was evidently given with great gusto, in praise of Sheir Shah Ali Shah, Rajah of Skardu.* That Rajah, who is said to have temporarily conquered Chitrál, which the Chilasis call Tshatchál,† made a road of steps up the Astho mountain which overlooks Astóji, the most distant point reached before 1868 by

* Possibly Ali Sher Khan, also called Ali Shah, the father of Ahmed Shah, the successful and popular Rajah of Skardu in the 16th century, or else the great Ali Sher Khan, the founder of the new or caste of the Makpon Rajahs of Skardu. He built a great stone aqueduct from the Satpar stream which also carried up a quantity of useful soil against inundations.

† Ahmed was, I believe, the true Skardu Rajah who conquered Gilgit, Nagyr, Hunza and Chitrál. He built a bridge near the Chitrál fort. Traces of invasion from Little Tibet exist in Darchiman. A number of historical events, occurring at different periods, seem to be mixed up in this song.

Dr Latimer L49 (1888-89) 1889? A93 Dart A93



requires its best interests to be grouped round a permanent Chief.

*Dec. 31st.*—As for the wanton aggression on Chilás which never gave us the least trouble, as all our Deputy Commissioners of Abbottabad can testify, it is a sequel of our interference last year with Hunza-Nagyr. The Gilgit Residency has disturbed a peace that has existed since 1856 and now continues in its suicidal policy of indicating and paving the nearest military road to British territory to an invader. In November 1892 I wrote of the possibility of driving even the peaceful, if puritanical, Chilásis into aggression and now the *Times* telegraphs the cock-and-bull story of the raid, enlarged in to-day's *Times* telegram into an attack of the Chilási tribesmen aided by those of Darél (another newly-created foe) on our convoy proceeding from Bunji—the extreme frontier of Kashmir according to the treaty of 1846—to Dr. Robertson's Camp at (now) Talpesn (spelt "Thalpin" in the telegram) and (then) Gór, with, of course, the inevitable result of the victory of the heroism of rifles against a few old muskets and iron wrist-bands (which the Chilásis use in fighting).

There are still other realms to conquer for our heroes. There is the small Republic of Talisha of 11 houses; there is Chilás itself which admits women to the tribal Councils and is thus in advance even of the India Office and of the Supreme Council of the Governments of India; there is the Republic of Mahommedan learning, Kandia, that has not a single fort; there is, of course, pastoral Darayl; there are the Koli-Palus tribes, agricultural Tangír and other little Republics. Soon may we hear of acts of "treachery," "disloyalty," etc. from Hidur and Sazin, till we shoot down the supposed offenders with Gatlings and destroy the survivors with our civilization. I humbly protest against these tribes being sacrificed to a mistaken Russophobia. I have some claim to be heard. I discovered and named Darélsan and am a friend of its people. Although my life was attempted more than once by agents

4 Av3 Dard Av3



good grounds for supposing that the religion of the Shins was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangarikê,[1] *i. e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangarikê is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangarikê, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Châni, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

[1] Cunningham errs with the term in Baltistan, and speaks of Gilgit being inhabited by Dangarikis, and of the Dangri language, as if it was the name of a tribe. The now well-known term of Dard has no doubt come to be applied in the same manner.

2: Lettner L-8 (1868-69) 1867 AVS Dard AVS



251 their houses, and of which they alone have any knowledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Astor it is the custom to lay up [584] provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the [262] young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

• 186 The chalk used for cementing the stones is called "Son Bàtt." Grapes are called "Djatah," and are said, together with wine, to have been the principal food of Ghazandar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first European in Astor (probably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the European was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that stretched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

273 The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mughulli—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Máto."

* These are the strange sect of the Mulàis about whom more in my "Handbook of Hunza, Nagyr and a part of Yasin."

Note.—The Kirghis are described by the Chilisis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilisis call the people between Hunza and the Pamirs [our Pamir] on the Yarkand road = Gojáli.

There are also other Gojális under a Raja of Gojál on the Badakhshán road.

The Chilisis call the Siah Pósh Kafirs = Bashgali (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilisis were originally four tribes; viz.:

The Bagrot of Bunar.
The Kané of Takh.
The Doné of the Chilis fort.
The Manzhaké of the Manzhaki fort.

The Doné and the Manzhaké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "dsho."

Fellow-countrymen are called "maiábi."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilisis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXX., page CCCLXII. "The ruler of Chitrál is in the habit of enslaving all persons from the tribes of Kalásh, Dangini and Bashgali, idolaters living in the Chitrál territory."

Indus being impracticable for horses. There are no forts in Kandia.

Up to this point in the Kohistan, the people along the right bank of the river—that is to say, those of Dunher, Dusbeyn, Pattan, Seo, and Kandia—speak a separate language and call themselves Maiyon. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Pattan and Yah, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palas. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Bunji, Shina[1] is the only language spoken.

Following up the course of the river, on the left bank, the small communities of Sazin and Harband are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

Immediately opposite Sazin, on the right bank, is the fertile valley of Tangir. The people, like those of Sazin and Harband, are Shina intermixed with Yeshkuns and Kremmins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mandi Khel, Akhound Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palas has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the same account. The valley can muster about 1,200 fighting men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after this, the fortified villages of Jaglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Chut,* which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yudhkas or Bursuts, but the language spoken is Shina. In religion they are mostly Moslems, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gultkuch, which is the residence of the Ras Allut Khan, a member of the Burrowdil family who owe allegiance to Cashmere and receive a yearly subsidy in consideration of his holding this frontier post. Gultkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gultkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Darkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

* Meaning "an impregnable rock."

Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents.

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it.

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers.

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mahommedanism, the feeling is still maintained in Nagar, Gilgit, Astor, and the Indus Valley above Bunji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited

character of the ordinary Cashmeri, has suffered little by comingling. Some are said to have penetrated into Chitral, where they have since become merged in the aborigine population. Those in Gilgit are weavers and carpenters, and are regarded with some contempt both by Shins and Yashkuns.

Their distinctive castes are Mons, Sheikh, Peiju, Lon, Sonjar (goldsmiths), Dar, Rawai, Bot, and Tatchan (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchan, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yashkuns without reciprocity. With the Kamoshis and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

In the valleys south of Gilgit, the Goojurs pasture their cattle on the high lands, not mixing with the people of the country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude huts and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper part of the Dir and Swat Valleys, and a few have found their way into the Gilgit Valley. They all speak the dialect of Punjabi, peculiar to their caste. Like the Syuds, they must rank as a class rather than as a caste.

Vigne, speaking of the existence of caste in Baltistan, remarks that it may perhaps be considered as a proof of the Hindoo origin of the natives of that country. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

They must have been quite a brave people at one time and they still love to recount the deeds done by their forbears; in fact Dr. Francke says there are certain times when they like to forget that they are Ladakis, only remembering their Dardish descent. At such times they tell how siege was laid to one of their castles, food ran out, and it became a question of surrendering to the enemy or dying. Like brave men they decided on the latter. They all gathered in the large hall, and the oldest man was given the privilege of pushing away the stone on which stood the main pillar which supported the roof. Thus these courageous men passed into the Walhalla of the Dards. Or they tell how a Ladaki king wished to make his Dardish subjects do their share of forced labour, to which they objected. They therefore chose one of their old men to inform the king, that they never would be slaves, not even of a king. The old man received the reply that he himself would be the first who would be forced to work, but as he absolutely refused, they honoured him. However his fellow countrymen were equally obstinate, so no forced labour could be extracted from any of them.

Now we meet our first representative of this race, who has come to welcome us from the village of Hanu. How quaint his greeting is! He takes off his hat and twirls it round one of his fingers, reminding us rather of an English hip-hip-hurrah. Of course his hat differs from any hat worn by anybody else in Ladak, where the hat is of great diagnostic value. It is not unlike the hat of the Ladaki, but the part which is turned up is not lined with lambskin, and is continuous all the way round. Those worn by the ladies are different again, the upper half being turned over somewhat like a billycock hat; the side turned over and uppermost is usually a veritable needle-case with rows of needles stuck into it. We asked them why they carried all these in their hats, to which they replied that each needle had been given by and represented a friend. The popular Brogpa woman should therefore not

The people of Astor and Gilgit are
supposed if they were told that they were Dards living in
Dardistán, and their neighbours of Hunza-Nagar and Yasin
would be equally astonished. If consulted, they would pro-
bably describe their country as Shináki, or the land of the
Shins, whose Shiná is the spoken language. They are an
Aryan people, sturdy built, cheery, honest, frugal, and robust.
They are devoted to polo, and are fond of dancing. The
inhabitants of Astor wear a peculiar head-dress: a bag of
woollen cloth, half a yard long, which is rolled up outwards at
the edges until it gets to the size to fit comfortably to the head,
round which the roll makes a protection from cold or from
sun, nearly as good as a turban. Their houses are small, with
very small doors, and are usually built out from the mountain
side. Warmth is the one consideration. The Astoris have
some very peculiar customs. Drew notices that they hold the
cow in abhorrence. They will not drink cow's milk, nor will
they have cow-dung, the universal fuel of the East, and in a pure
Shin village no one will eat fowls or touch them. They
practise inoculation for small-pox, their one epidemic. The
people of Astor are Mussalmán, nevertheless being of the Sunni
persuasion, and the rest being either Shiahs or Maulais.
There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Rorus, Shins,
Yashkuns, Koosins, and Doms. As regards the Rorus caste,
he says that there are a small number of families in Gilgit.
Biddulph, in his *Tribes of the Hindu Kush*, states that it forms
6 per cent. of the Gilgit population, and that it is the most
honoured caste of all, ranking next to Mukhpuns or the Rájá
caste of Dardistán. The majority of the Astoris belong to the
Yashkun caste, and the Shins are few in number, under 3,000.
They are more numerous in Gilgit, the total number of Shins,
according to the Census, being 1,735. The Shins are regarded
with great respect by the Yashkuns and the other castes. The
Yashkuns claim the Shins as their forefathers. The Shins
give their daughters to Rorus and to Saiyids, but take wives
from the Yashkuns. Far away in Central Ladákh, in the
Shara valley, live other Dards of the Buddhist religion. They
have retained the Aryan type of the country whence they
came and its Shiná dialect, but they wear the pigtail and the
Ladákhi cap. It is said that, though Buddhist by name, they
really worship local spirits and demons. They practise poly-
andry, but they will not eat with Tibetan Buddhists, and, like
the Shins in Dardistán, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for

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may have imbibed some knowledge of the power of the Indian Empire from men who had travelled, but that could not quite explain the difference. His appreciation of the value and power of outside states seemed to me to be almost intuitive. He had never read a book; he read men instead. He was a born diplomat, courteous, polished, and piquant, a man who could make up his mind rapidly and act decisively, and to a winning charm of manner he added a great personal reputation for courage. He longed to have an opportunity of avenging his old master's death, and of repaying the indignities he had been put to, on the heads of Sadiks Ali Khan and his own murderous brother Dada.

Nizam-ul-Mulk came to dinner with me one night accompanied by a Kashmiri officer. Nizam regretted the absence of champagne, but I was adamant: it would never have done to have had beer in Chitral a repetition of the former scene. It was curious to see how easily these native gentlemen, who had never dined in the European fashion, adapted themselves to their new surroundings. Nizam's sole lapse from the customary manners of the dinner table was when he blew his nose on his table napkin. Otherwise the dinner was a complete success, and my cook, the best camp cook I ever had, surpassed himself. Nizam's enjoyment of foreign cookery surprised me, but everything appealed to him from a *hors d'œuvre* of anchovy to the final strawberry ice.

At last, after many days of anxious waiting, came a letter from Umra Khan, the upshot of which was that, unless I could make definite terms with him on the part of Government, there was no use in my

[For information pertaining to the Dard Language, see 1: Drew, AVI Kashmir, category IIA, pp. 468-469, 520-521.]

## SECTION.

### WORDS AND SENTENCES.

### Khôwár.

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God, *Khoi-mud*
key, *kinjeni*
thorn, *dîn*
knife-thorn, *tatâk*
paradise, *jannat*
fire, *angâr*
earth, *zemah*
water, *wi*
heaven, *asmân*
moon, *jún*
sun, *hirâ*
darkness, *tamat*
shadow, *sâhwi*
day, *din*
light, *jîwan*
night, *rât*
midday, *nasmâh*
midnight, *ár-rât*
evening, *sachân*
to-day, *dinâ din*
yesterday, *tapuinâ din*
to-morrow, *sabjumâ din*
heat, *tsi, tâh*
cold, *hwâm*
thaw, *jîm*
smoke, *dhûân*
thunder, *hagár-dandgi*
lightning, *walí*
rain, *ghi*
drop, *ghi-dgu*
rainbow, *hjaur*
snow, *lîn yún*
ice, *hwâmah*
hail, *walâh*
dew, *pulîn*
earthquake, *bhándi*
dust, *walîsin*
pebbles, *lukkhatin*
sand, *righâl*
mud, *chichâl*
plain, *maidân, war-dî*
valley, *dand*
stream, *khâo*
foot of mountain, *wândh*

river, *sin*
wooden bridge, *ok*
rivulet, *wâlin*
mountain, *khin*
avalanche, *kaul*
lake, *chûm*
pool, *dhandwih*
confluence, *walâl*
banks, *sin-kal*
precipice, *gîr chûkal*
the back, *ár chûkal*
a well, *kûh*
country, *watan*
village, *gâo*

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place, *chal*
army, *lawâr*
leader, *lawâr sardâr*
battalion, *malâh*
ten-platoons, *jâm kal*
policeman, *sâhi*
common, *kyf*
gun, *walî*
sword, *tarwal*
dagger, *kardî*
bows, *warâl, chal*
powder, *walîn dârw*
ball, *gul*
kitchen, *kalo*
salt, *kuî*
flour, *lá*
sentinel, *rakh*
guard, *chár*
guide, *pan-pardâstah*
coward, *khâl-lo*
traitor, *fatwadâr*
tribe, *kuri*
prisoner, *landî*
slave, *dîm*
master, *mawlâ*
servant, *nawkar*
drum, *chenâk*
sheath, *kâh*
grip, *kwaal*

button of sheath, *kwaal*
hatchet, *chhâl*
file, *rukh*
mounting iron, *rawah*
scythe, *lank*
tongs, *wâhin*
razor, *chhin*
mirror, *dîm*
plough, *kú*
ox, *jûjjâ*
yoke, *ta*
halter, *tsjú*
bunching-rope, *chingin*
bottle, *chaú*
little bottle, *chaûla*
straw bottle, *kaú-chûta*
pen, *ta*
seal, *phûtta*
key, *kanji*
box, *khanâ*
shawl, *chîpin*
bedding, *kathân*
inch, *tâh*
belt, *kal*
vineyard, *dhingâ*
cattle, *ghwai*
" for cattle, *ghi-wai*
" for sheep, *kalwa-ghwai*
water mill, *pâtwâ*
iron peg, *kîl*
bullet-bag, *kat*
powder-flask, *dârw kutti*
iron and flint, *ás*
tinder, *khâ*
bow, *chûk*
arrow, *kâwi*
quiver, *kâwi khan*
ship, *jahâh*
boat, *kyt*

---

century, *chal kâlo*
year, *kâlo*
half year, *ara-kâlo*

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Have sweetly, sleeping.
walk, walk.
spring, fresh.
summer, harvest.
autumn, shovel.

—

Letters Hieroglyphic Numerals.

I (with stick) play, English.
Chokigudan, Obedient.
II two play, Russians.
Lukut (needles) and play, Khowár.
III (with) play, Il Ghul.
Chikiz and play, Il Rhá.
Khowár Khowár play, Wakhanese.
Chár Mangiz (four six week), four months o Rabiulawwal: Rabiu, Jumádi i, Jumádi o.

—

man, malumbe
male, mitch
woman, ghoroma
new-born child, chilawi
girl, wesi.
virgin, fellow-wesi.
bachelor, chilaw.
old man, ghrú.
old woman, ghrí.
puberty, mahel.
life, chiyi.
death, mohog.
sickness, relyo.
sick, mayúr.
health, mahi mihel.
relation, chihid.
brotherhood, sak shá.
friend, yár.
wont, mujil.
father, chá.
paternal uncle, pichá.
mother, já.
brother, chá.
sister, thiyáro.
son, pichi.
daughter, chi.

daughter's husband, or son chi.
grandson, pishin
granddaughter, pesh
nephew, chichichi.
husband, hesyá.
wife's brother, chidesi.
wife's mother, chesh.
wife's father, chro.
pregnancy, ghuhilo.
name, mesh mashi.
priest, mohlo.
magician, yoodeh.
pupil, chágur.
sportsman, chikesh.
goldsmith, kenyalo.
gunsmith, dighlo.
bone-setter, gulbando.
relation, lá.
bride-taker, sesti ilán.
butcher, yoodik.
shepherd, yogul.
cowherd, gwalán.
groom, khorbut.

—

body, mesh salmeh.
skin, chilm.
bones, ilán.
marrow, mikhi.
flesh, mesin.
fat, mijuin.
blood, rak.
veins, rogo.
head, chirk.
occiput, chirkán-kuhen.
brain, mesin.
scalp, chesalk.
crown, jilik.
forehead, rák.
eyes, mashki.
eyebrow, rusi.
eyelids, jugdilo.
pupil, mashki.
tears, dashko.
ears, kosi.
hearing, chiáwa.
cheeks, kargul.
chin, dák.

nose, mohin.
nostrils, chilk.
saliva, ghiro.
moaning, chirk.
upper lip, kul chirk.
under lip, mirjo-chirk.
mouth, dro.
teeth, khosi.
licking, chero.
sucking, chirkiro.
beard, chil-kul.
moustaches, jilmuja.
neck, chesk.
tongue, ch.
jaw, kilk.
throat, mesrel.
neck, chilk.
shoulder, jilgal.
back, dok.
fore-arm, mesk.
palm, kal-ul.
nails, mahik.
thumb, angil.
middle finger, mesrel angil.
breast, kra ti.
lungs, jilagi.
liver, chin.
kidneys, jukk.
breath, chiro.
coughing, khiny.
spleen, chiyalo.
belly, rawi.
skin, chijuk
ribs, pesh.
thighs, sakk.
knee, kirk.
foot, khawi.
nails, chikesh.

—

anger, rusk.
aversion, achhdy.
beautiful, awul-chi.
cheating, ilag.
courage, ilan-kuro.
cowardice, khijalo.

—

blind, chin.

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[18]

| | | |
|---|---|---|
| *khal*, head. | *wrokhm*, brain | *ama*, eye |
| *kanth*, chin | ——— | *khay*, ear |
| *kwaf*, shoulder. | *gwan*, neck(ish) | ——— |
| *gisti*, thigh. | *kun*, neck(ish-kun) | *gwan*, gullet |
| *kanth-kuch*, knee. | *kwakhm*, wrist | *wasil*, belly |
| *sammering*, leg-leg | *widdhar wasi*, elbow | *mush*, rib |
| *sam-sapal*, ankle | *gish* | *kwasikh*, navel |
| ——— | *kwakhm*, *wasi-dhi-gish* | *ugh*, womb |
| *kud*, shin | *wasi-kwagh*, knee-dhi-gish | *ritan*, calf |
| *kwam*, thigh | *wasi-kwagh*, thigh-dhi-gish | *dasy*, sinew |
| *sand*, pith | *wasi-kwagh*, knee-kwagh | *tang*, thumb |
| *kat*, back | *kwagh*, knee-kwagh | *rish*, prunella |
| *kwam*, loin | *lagh*, breast | *yam*, fore toe |
| *kalkin*, petechiæ | ——— | *wisarly*, nail |
| *wasi*, elbow | *I*, *mi* | ——— |
| *wasi-ing*, elbow-dhi | *thou*, *ti* | *sath*, right |
| *mall*, hair | *he*, *sis* | |
| | *we*, *amila* | |

*Dialogue.*

[19]

What is your name? *tin mi yi thi?*

Where do you come from? *ti pulla thi?*

Where do you go to? *ti pulla lyata thi?*

When did you come? *ti kal thi?*

Come quickly, *chu-i.*

Go slowly, *sujh thi.*

Beat him now, *a sukla kuk.*

Kill him afterwards, *a killi pisuth sukuh.*

How is the road between this and there? *angil thilighi kar pita gusta thi?*

Very bad and dangerous, *kai khwuth thi, chui gi ra thi.*

Very easy; a plain, and nothing to fear, *chui kasta thi; kuth mundu kingi khil nithi.*

Is there any water on the road? *pus mani wi thi ya na thi* (*may-in water is or not in*)?

Why should there not be any? *gisti nithi?*

There is plenty, and good water, *sha thi, saina thi.*

The water is bad and salty, *nekkat thi, khwuh nithi thi.*

There is a big river on the road, which you will not be able to cross, *pisuth mani, ghat sta thi, pis-khingi* (*on that side*) *wi khilaiat*

Why? Is there no bridge? *gisuth ? sti nithi?*

There was a rope bridge, but to-day it broke, *kilili sti dus, da shar thi.*

Can it be not repaired? *shudhuri nai du?*

There are no men for you there' march all round. There are neither twigs nor ropes to be got. How can I to do? *shukh mung? ni mukh nithu, dus-ghu ni mumuh mani, gisti sundhyi?*

How can he come; to his own house, *sis gisti kithin, yuh kimi kithi.*

Go! he silent. Bring him at once, or else I shall be very angry, *kili! chudili; mai khapti kuthin, sisu kidi d.*

What do you want? *ti yi kithdi?*

I do not want anything except to drink and eat, *mi khapti ni kuh kuni, khdu pisi kithdiyi.*

I have nothing; what can I give you? *mingo khapi nithi, mai yi dimi?*

First of all bring cold water, *kuhi mai thu ti mukhu mi d.*

on travellers. On one occasion that came to my knowledge, it was ascertained that a Gonjur travelling through Dorsi had a small packet in his waist-band which was supposed to contain gold-dust. Two men waylaid him, and shot him down at a narrow place in the road. On opening the packet it was found to contain snuff.

Though now used by all classes without distinction where the population is mixed, the difference between the Shin and Yoruban nomenclature is great. Of the Shin names a great number have the suffix of *Sing*, which is retained in spite of the conversion of the people to Mahommedanism. These names are never found among the purely Bornish population of Hausa and Nupe, but it is to be noted that the suffix *Sing* is found among the earlier Mahgum Kings of Jakarda. The Yoruban names have reference to animals or some familiar object, and are not always of a complimentary nature. When one or two children in a family die, it is the custom to give the next born a mean name, such as, "the unclean," "old rags," in order to avert misfortune.

Shin Names.

*Men.*

| | | |
|---|---|---|
| Mooring. | Hubbo Sing. | Ram Sing. |
| Commoring. | Gining. | Pumpkin Sing. |
| Mohing. | Chondo Sing. | Singon. |
| Dooning. | Bonyill Sing. | Dingon. |
| Hooming. | Gubing. | |

*Women.*

| | | |
|---|---|---|
| Shoh Bai. | Sookoomill. | Rooi Bai. |
| Shohilo. | Bibi. | Shoroolt. |
| Shoroho Bai. | Bai. | |

Yoruban Names.

| | | | |
|---|---|---|---|
| Shoro | Dog. | Gbkio | Mouse. |
| Jokoro | Ass. | Orubato | Unclean. |
| Ruti | Stone. | Tunkor | Grasshopper. |
| Yorkilo | Mad man. | Gbako | Ass foal. |
| Rajo | Snake. | Kontoro | Negro. |
| Chooro | Rags. | Bororo | Calf. |
| Rorai | Fairy. | Ish | Bear. |
| Kurkio | Basket. | Shoo | Bull. |
| Bookolo | Old clothes. | Buck | Cheese. |

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 / Shina 14



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*dast*, hand.
*dumb*, *shâr*.
*dwarf*, *khâtro*.
*giant*, *shâjo*.
*hunch-back*, *dakoro*.
*stammering*, *kap-kap*.
*one-eyed*, *ek-dikhâ*.

---

*bed*, *shâ-do*.
*broom*, *jâkâli*.
*canal*, *yâh*.
*fort*, *kalâ*.
*house*, *kâr*.
*ladder*, *pâreheng*.
*street*, *darro*.
*water-jug*, *dkemâ-lâ*.
*well*, *kûr*.
*window*, *kâ-do*.

---

*guest*, *malâsh*.
*host*, *malâsh-khâo*.
*breakfast*, *rôpâ*.
*midday meal*, *achari-gali*.
*luncheon*, *nasardâ-gali*.
*evening meal*, *bilalâ-kigali*.
*sour dough*, *khow kâ*.
*light*, *lawâr*.

---

*I*, *mâ*.
*thou*, *tû*
*he*, *do*.
*we*, *amâ*.
*you*, *tus*.
*they*, *dio*.

---

*great*, *gâkro*.
*small*, *lokko*.
*much*, *cha*.
*beautiful*, *mujâ*.
*ugly*, *adash*.
*clean*, *sâf*.
*dirty*, *mailgâo*.
*deep*, *khatro*.
*rich*, *peyandâ*.
*poor*, *kâm tudo*.
*miserly*, *sakâ*.

---

*each*, *nigâo*.

*Dialogue.*

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What is your name? *tûy nâ gi thâ?*
Where do you come from? *tû gulâo athâ?*
Where do you go to? *tû gulâo tyâo thâ?*
When did you come? *tû kai athâ?*
Come quickly, *nâw!*
Go slowly, *sajlo bhâ*
Beat him now, *ar sublo kuthâ*.
Kill him afterwards, *ar bâlâ pâreh mâreh*.
How is the road between this and there? *sargâ shâjghi kar pây gyâo thi?*
Very bad and dangerous, *chai khardâ thi, chai gi ny thi.*
Very easy; a plain, and nothing to fear, *chai kasâo thi; kuli mesudo kingi bâl nâthi.*
Is there any water on the road? *pani masi wi thi ya na thi* (way in water is or not is)?
Why should there not be any? *gini nâthi?*
There is plenty, and good water, *cha thi, sutar thi.*
The water is cold and salty, *achhat thi, khwâh mâlâ thi.*
There is a big river on the road, which you will not be able to cross, *pânda masi, ghâl sko thi, pâr-khingâ* (on that side) *ni hikâyat.*
Why? Is there no bridge? *ginah? sâ nâthi?*
There was a rope bridge, but to-day it broke, *bâlâ sâ âyo, âz shor thi.*
Can it be not repaired? *shudhat nai hy?*
There are no men for two days' march all round. There are neither twigs nor ropes to be got. How am I to do? *chârh taraf se mârh nâthi, âyo âlo se mansâ-masi, gichi sandhyi?*
How can he come; he has gone about some business, *sâh gichi kâmâ, sah kâmi hijâthi.*
Go! be silent. Bring him at once, or else I shall be very angry, *hâ! chuthi; mâ khapâ kuthâi, nâw kâli â.*
What do you want? *tû gi kâkâi?*
I do not want anything except to drink and eat, *mâ kingah ni kâ-kaut, khây pîr kâkâut.*
I have nothing; what can I give you? *mingo kingi nâthi, mâ gi dâwâ?*
First of all bring cold water, *kuth mâ âjo mi mâjo wi â.*

1: Latimer L-3 (1868-93) 1893? AV3 Dard AV3 / Kalasha



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Afterwards bring milk, ghi, butter, *pachhi shir, ghal, chikan.*

How many days will you stay here? *tí endkáy kotik dini khayánte?*

I will start to-morrow early, *má rátí khyte.*

Get coolies (porters), *patwára á.*

How many coolies do you want? *kotik patwára pakár thá?*

The road is full of stones, *pándá mane kotik chal rayte.*

Your loads are very heavy, *tin alo* (this) *pot chal alwr thin.*

The coolies will not be able to carry them, *nay patwarí tái nar hantthí.*

I beg that you will make your loads a little lighter, and then you will arrive quicker, *mí arat thí, as pot kiffi achhrá; amára kálo chhí.*

Be patient; I will pay for all; I will give the rate to the coolies. If you act well I will reward you, *achar karé; mánh kato manhíri dashal; tiy mijh kám karla, má tighí indm dashat.*

Get the horses ready, *ghái tayár karát.*

Put the saddle on, *ghái tal kátfi samkhái karé.*

Take the saddle and bridle off, *ghái as malárí alí karí, kán kárbi.*

Catch hold of this, *as dhái.*

Do not lose it, *as phut nárí.*

Do not forget what I say, *mány lái* (my word) *ní mukú.*

Hear! look! take care, *kárar kán chárat, anchhí mkhí! fikar karé.*

Tie the horse to that tree, *ghi as gái mil gándá.*

Keep watch all night, *rái chaukídárí karát.*

Are there many thieves here? *ándá lá chí thí?*

What is this noise? *chán ando karín thín?*

Who are you? *tí kán thín?*

Get away from here, *wad gái kái.*

Shoot him the moment he comes near, *angdí igtán, asín tumakát dá.*

This man is treacherous, *ey mánh kapat thí.*

Don't let him go, *as mánh ápdá phat mjárá.*

Bind him, imprison him, enchain him; put him into stocks, *as gupdá; asín kátha nawár gálát; as kundí galát.*

I am going to sleep, *há ty má nist kjárat.*

Don't make a noise, *chrrrá mjárrá.*

How many people are there in the village? *as gápá mas katí manch thí?*

I have not counted them, *mány tátmár mjárchí.*

Is the soil fertile or sterile? *dal nil thí, gik chkhí thí?*

Is there much fruit? *mírá chal thí?*

Is there much grain in the village? *as watní mas dn che thí?*

How many taxes do you pay in the year? *ek hál mas kotik marál dijárat tus?*

Are you satisfied? *tí khush-hál thí?*

How is your health? *tí wqddy ardm thí?*

I am in good health, *ardm thí.*

Good temper, *tabyát ujf.*

Bad temper, *tabyát asuk.*

God bless you, *khudái tighí barakat dí.*

May God lengthen your life, *khudáy tiy umar chas karo.*

My name is Ghazí Shah, *mány nd Ghazí Shah thí.*

My age is twenty years, *mány umar bish hálák thí.*

My mother is dead; my father is alive; *mány mhánjí marígal, mány mahálo zawt thí.*

How is the road, good or bad? *pán mit thí ghí achuk thí?*

In one or two places it is good, in others bad, *ek dú nál mit thín, ek dú nál achuk thín.*

1: Leitner L-3 (1866-93) 1893? AVB Dard AVB ; Kandia



193 How did you come from Chilas? *tũ Chilasiṇ gishũ thũ?*

I could not get a horse, I went on foot, *ghe nyasc, mainṇ, khurun tel athũ.*

Are the mountains on the road high? *pãn manz khũnũ ũchut thũ?*

When are you going back? *tũ kaid bachotũ?*

I am poor, *mũ gharib thũ.*

We kill all infidels, *ũ bud kafrũ mardyṇ thc.*

I have come to learn the language, *mũ tũ chhittiṇ itkũ.*

What do I care about? *miṇ gi parwũ thũ?*

I make my prayers five times every day, *mũ kar dis panjw aptiṇ nimũn kardyṇ thũ.*

Where did you come from? *tu gulitṇ athũ?*

Come into the house, *tũ khuni ũ.*

Sit at your ease, *mithe khũ.*

Are you well? *tũ mũr thũ?*

Are your children well? *tũ chimmatũ jũr thũ?*

Is your sister's son well? *tũ tassũ jũr thũ?*

Are you very ill? *tũ, cho' nãchũṇ* (sick) *thũ?*

May God restore you to health! *khudũ tũlũ tũ jor kĩrũ.*

Light the fire, *angãr guyũ.*

Cook the food, *guli pandũ.*

Spread the bed, *bathdri kurũ.*

It is very cold, *chai lũi thũ.*

It is very hot, *chai tut thũ.*

Put on your clothes, *zãr thũ.*

Catch hold of the horse, *ghe dhaũ.*

Look at that man, *tinkur mũsh nakũlũ.*

Take care, *fikar kurũ.*

You will fall, *tũ willũ shut.*

Take a good aim, *mithi nasir kurũ.*

I will give you help, *ma timũi madat kurishut.*

I am hungry, bring food that I may eat, *mũ kũshushut, guli ũ, khũj.*

I am thirsty, bring water that I may drink, *mũ chũkha kũju, wi ũ, pũmũ.*

I am sleepy now, I will go to sleep, *mũi nish ĩju, nish kardyṇũ.*

What do you call this in your language? *tus shus chisi tũi tũ Mu gimũ mandũ?*

How much is the produce of this land? *as saiwus kotũ puidũ kũnt?*

Can you sing? *tũju gila eyṇũ?*

Biddulph G-3 (1873-1878) 1880 Afgh-Afghanistan Afg3
4 Afg3 Dard Afg3

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# CHAPTER XIV.

## DARDISTAN.

IN the Appendix I have given lists of words of ten languages spoken in the country lying south of the Hindoo Koosh, which has been included in the general name of Dardistan. With three of these vocabularies, I have endeavoured to give sketches of the grammar of three languages, which appear to me to represent three different types. These, from the circumstances under which I gathered the information, and from the fact that I have refrained from giving any forms of which I could not be tolerably certain, are necessarily incomplete; but, in the hands of a skilled philologist, they will probably help to throw light on the ethnological affinities of the different tribes mentioned in this volume. Those alone who have made the experiment can fully realise the difficulty of extracting the grammatical forms of a strange language from uneducated men, frequently through the medium of an interpreter who is himself ignorant of grammar.

It may be well here to mention a few of the most obvious features in the languages given.

The Yidghâh language,[1] spoken in the Ludkho Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages, the grammar of which has been already given to the world by Mr. Shaw.[2] Like those, the Yidghâh differs from the Dand languages in its frequent use of the letter *v*, and in having only one tense to express both the present and the future.

The Khowar or Chitral language, which I believe further research will show to be typical of the Siah Posh languages, resembles the Ghalchah languages in having no inflexions distinctive of gender; but in other respects it approximates rather to the Dard languages, except that it has a larger amount of Persian roots. The passive voice is formed by the use of the auxiliary verb "to become."

[1] Appendix I. [2] Journal of the Royal Asiatic Society, 1876.

Biddulph G-3 (1873-1878) 1880 Afghanistan Afgh.
4
AV3 Dard AV3
Burushe AV7



• 193 197 The grammar of the Shina[1] language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik[2] the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss[3] differ in having the same form both in the singular and plural.

B 193 197 The most singular and interesting language of all is the Boorishki,[4] spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the gramatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the celebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dard languages.

D 101 131 174 Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

D 101 The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

[1] Appendix B. [2] Appendices D & E. [3] Appendices F and C. [4] Appendix A.

Biddulph G-3 (1873-1878) 1880 Afgh
4: AV3 Dard AV3
Chitral



This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toori*kho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 110.

[2] See Appendix H.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



# LEGENDS, SONGS, AND CUSTOMS OF DARDISTAN,*

## (GILGIT, YASIN, HUNZA, NAGYR, CHITRÁL, &C., AND KAFIRISTAN).

I. DARDU LEGENDS, *in Shiná* (the language, with dialectic modifications, of Gilgit, Astor, Guraiz, Chilás, Hódur, Dareyl, Tangir, etc., and the language of historical songs in Hunza and Nagyr).

*(Committed to writing for the first time in 1866,*
*By* DR. G. W. LEITNER,
*from the dictation of Dards. This race has no written character of its own.)*

### A.—DEMONS = YATSH [1] (YUECCI ?).

DEMONS are of a gigantic size, and have only *one eye, which is on the forehead.* They used to rule over the mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the demons have relinquished their possessions, and only occasionally trouble the believers.

They do not walk by day, but confine themselves to promenading at night. A spot is shown near Astor, at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar (cultivator) at Grukôt, a village farther on, on the Kashmir road, had, with great trouble, sifted his grain for storing, and had put it into baskets and sacks. He then went away. The demons came—five in number—carrying huge leather-

* "Dardistan," or the country of the Daradas of Hindu mythology, embraces, in the narrowest sense of the term, the Shiná-speaking countries (Gilgit, &c.); in a wider sense, Hunza, Nagyr, Yasin, and Chitrál; and in the widest, also parts of Kafiristan. (See my "Dardistan," part III.)

[1] "Yatsh" means "bad" in Kashmiri.

1: Leitne L-3 (1866-93) 1893? AV3 Dard AV3



539 *Chorus* falls in with "*hai, hai, armán bulbúl*" = "oh, oh, the longing [for the] nightingale!"*

*Translation.*

After having discharged my usual religious duties in the early morning, I offer a prayer which, oh thou merciful God, accept from thy humble worshipper. [Then, thinking of his beloved.] Her teeth are as white as ivory, her body as graceful as a reed, her hair is like musk. My whole longing is towards you, oh sweet nightingale.

Chorus: Alas, how absorbing this longing for the nightingale.

8. GURAIZI SONGS.

184 This district used to be under Ahmad Shah of Skardo, and has since its conquest by Ghulab Singh come permanently under the Maharajah of Kashmir. Its possession used to be the apple of discord between the Nawabs of Astor and the Rajahs of Skardo. It appears never to have had a real Government of its own. The fertility of its valleys always invited invasion. Yet the people are of Shiná origin and appear much more manly than the other subjects of Kashmir. Their loyalty to that power is not much to be relied upon, but it is probable that with the great intermixture which has taken place between them and the Kashmiri Mussulmans for many years past, they will become equally demoralized. The old territory of Guraiz used in former days to extend up to Kuyam or [834] Bandipur on the Wular Lake. The women are reputed to be very chaste, and Colonel Gardiner told me that the handsomest women in Kashmir came from that district. To me, however, they appeared to be tolerably plain, although rather innocent-looking, which may render them attractive, especially after one has seen the handsome, but sensual-looking, women of Kashmir. The people of Guraiz are certainly very dirty, but they are not so plain as the 184 Chilásis. At Guraiz three languages are spoken: Kash- 197 miri, Guraizi (a corruption of a Shiná dialect), and Pan-

* It is rather unusual to find the nightingale representing the beloved. She is generally "the rose" and the lover "the nightingale."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



jabi—the latter on account of its occupation by the Maharajah's officials. I found some difficulty in getting a number of them together from the different villages which compose the district of Guraiz, the Arcadia of Kashmir, but I gave them food and money, and after I got them into a good humour they sang:

GURAIZI HUNTING SONG.

| *Guraizi.* | *English.* |
|---|---|
| *Pere, tshaké, gazàri meyáru* = Beyond, look! a fine stag. | Look beyond! what a fine stag! |
| Chorus. *Pére, tshaké, djôk maar âke dey.* = Beyond, look! how he struts! | Chorus. Look beyond! how gracefully he struts. |
| *Pére, tshaké, bhapûri bay bâro* = Beyond, look! shawl wool 12 loads. | Look beyond! he bears twelve loads of wool. |
| Chorus. *Pére, tshaké, djôk maar-âke dey.* = Beyond, look! how he does strut! | Chorus. Look beyond! how gracefully he struts. |
| *Pére, tshaké, dôni shilélu* = Beyond, look! [his] teeth are of crystal [glass] | Look beyond! his very teeth are of crystal. |
| Chorus. *Pére, tshaké, djôk maarâke dey.* = | Chorus. Look beyond! how gracefully he struts. |

This is apparently a hunting song, but seems also to be applied to singing the praises of a favourite.

There is another song, which was evidently given with great gusto, in praise of Sheir Shah Ali Shah, Rajah of Skardo.* That Rajah, who is said to have temporarily conquered Chitrál, which the Chilasis call Tshatshál,† made a road of steps up the Atsho mountain which overlooks Bûnji, the most distant point reached before 1866 by

* Possibly Ali Sher Khan, also called Ali Shah, the father of Ahmed Shah, the successful and popular Rajah of Skardo in the Sikh days—or else the great Ali Sher Khan, the founder of the race or caste of the Makpon Rajahs of Skardo. He built a great stone aqueduct from the Satpur stream which also banked up a quantity of useful soil against inundations.

† Murad was, I believe, the first Skardo Rajah who conquered Gilgit, Nagyr, Hunza and Chitrál. He built a bridge near the Chitrál fort. Traces of invasion from Little Tibet exist in Dardistan. A number of historical events, occurring at different periods, seem to be mixed up in this song.

1; Leitner L-3 (1866-93) 1893? AV3 Dard AV3



tribe that inhabits a different valley by a different name. This will be seen in subjoined Extract from my Ethnographical Vocabulary. The name "Dard" itself was not claimed by any of the race that I met. If asked whether they were "Dards" they said "certainly," thinking I mispronounced the word "dáde" of the Hill Panjabi which means "wild" "independent," and is a name given them by foreigners as well as "yaghi," = rebellious [the country is indifferently known as Yaghistan, Kohistan and, since my visit in 1866 as "Dardistan," a name which I see Mr. Hayward has adopted]. I hope the name of Dard will be retained, for, besides being the designation of, at least, *one* tribe, it connects the country with a range known in Hindu mythology and history. However, I must leave this and other disputed points for the present, and confine myself now to quoting a page of Part II. of my "Dardistán" for the service of those whom the philological portion of that work has deterred from looking at the descriptive part.

"SHIN are all the people of Chilâs, Astór, Dareyl or *Darèll*, Gôr, Ghilghit* or *Gilit*. All these tribes do not acknowledge the 'Guraizis,' a people inhabiting the Guraiz valley between Chilâs and Kashmir, as *Shîn*, although the Guraizis themselves think so. The Guraizi dialect, however, is undoubtedly Shiná, much mixed with Kashmiri.

"The Shins† call themselves 'Shîn, Shiná lôk, Shinâki,' and are very proud of the appellation, and in addition to the above-named races include in it the people of Tòrr, Hárben, Sazin, [districts of, or rather near, Chilâs]; Tanyire [Tangir] belonging to Darèll; also the people of Kholi-Palus whose origin is Shîn, but who are mixed with Afghans. Some do not consider the people of Kholi-Palus as Shîn.‡

* The word ought to be transliterated "Gilgit" گلگت and pronounced as it would be in German, but this might expose it to being pronounced as "Jiljit" by some English readers, so I have spelt it here as "Ghilghit."

† In a restricted sense "Shîn" is the name of the highest *caste* of the Shîn *race*. "Róno" is the highest official caste next to the ruling families.

‡ My Sazini says that they are really Shîns, Yashkuns, Dôms and Kramins, but pretend to be Afghans. *Vide* List of Castes, page 62. Kholi-Palus are *two* Districts, Khóli and Palus, whose inhabitants are

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



101 They speak both Shiná and Pukhtu [pronounced by the [197] Shin people 'Postó.'] The Baltis, or Little Tibetans, call the Shin and also the Nagyr people 'Brokhpá,' or, as a term of respect, 'Brokhpá bábo.'* Offshoots of the 'Shin' people live in Little Tibet and even the district of Dras, near the Zojilá pass on the Ladâk road towards Kashmîr, [167] was once Shin and was called by them *Humèss.* I was the first traveller who discovered that there were Shin colonies in Little Tibet, viz.: the villages of Shingôtsh, Sáspur, Brashbrialdo, Bashó, Danàl djúnele, Tâtshin, Dorôt (inhabited by pure Shins), Zungót, Tortzé (in the direction of Rongdu) and Durò, one day's march from Skardo."†

The Chilásis call themselves *Boté.*‡

" " " their fellow-countrymen of Takk = "*Kané*" or *Takke-Kané.*

[the *Matshuké* are now an extinct race, at all events in Dardistan proper.]

The Chilâsis call Gilgitis = *Gilîti.*
" " " Astóris = *Astorîjje.*
" " " Gôrs = *Gorîje.*
" " " Dureylis = *Darêle.*
" " " Baltis = *Palóye.* Gil. = *Polôle.*
" " " Ladáki = *Botì.* Pl. of Bôt.
" " " Kashmiris = *Kashîre.*
" " " Dogras = *Sikkì* [Sikhs] now "Dôgréy."
" " " Afighans = *Patáni.*
" " " Nagyris = *Khadjunì.*
" " " Hunzas = *Hunzîje.*
" " " Yasinis = *Porè.*
" " " Punyalis = *Punyé.*
" " " Kirghiz = *Kirghìz.*

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generally fighting with each other. Shepherds from these places often bring their flocks for sale to Gilgit. I met a few.

* This name is also and properly given by the Baltis to their Dard fellow-countrymen. Indeed the Little Tibetans look more like Dards than Ladákis.

† *Place aux dames!* For six years I believed myself "the discoverer" of this fact, but I find that, as regards Kartakchun in Little Tibet, I have been nearly anticipated by Mrs. Harvey, who calls the inhabitants "Dards," "Dâruds" (or "Dardoos.")

‡ My Sazini calls the people of his own place = Bigé; those of Tórr = *Manuké*, and those of Harbenn = *Jure.*

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day. We had not seen this before and in our surprise lost more men than perhaps was necessary in defending ourselves. Neither water nor an escape was destined for us; so the remainder consulted about evacuating the place and getting into the hills. At midnight two-thirds of the men, taking the women and children with them, left the Fort and began to fly. The voices of the children roused the blood-thirsty enemy, who, like a wolf, came after the lambs. Some of the Sikhs entered the Fort and killed those they found; when they became exhausted with murdering, they took about 680 men, women and children as prisoners for the Sikh General and 120 were destined for the revenge of Jabar Khan and taken away with their property. The fort was at once set on fire and burnt down. Such property as they could take they did take. As for the fugitives, it was a running slaughter till sunrise, when we reached Kitshóri. Here we rallied and renewed the fight. Kitshóri is 2 kôs below Chilas and is a village on the Indus. Our men fought, hungry and tired though they were, till noon and were considerably thinned in numbers. It seemed now useless to us to continue the fight, for we said that we should all be at last overpowered and cut down to a man. We must therefore flee. We, therefore, retraced our march in the direction of the mountains and were not followed up, as the enemy did not perhaps, think it worth while, our numbers being so reduced. The pursuers returned to the Chilás fort. When they got there they agreed to return to Kashmir. As they reached the place where the two roads branch off, [one for Astor, the other for Kashmir] the Sikh General gave leave to Jabar Khan, who took his prisoners with him. All were in great joy. The following is the list of the Sirdárs who escaped the slaughter: Alengir, Habba Khan, and Mír Matta, of Harbenn; Rahmí, of Darêl.

Aladdin of Shatial and Ahmeti and Sir Andaz of Jalkôt were killed; also Azur, and Alahmun of Sazin. Mard Shah Baba of Torr got away. Azad of Takk was killed. Nasr Ali, Hashm Shah, Paulad and Anwarí of Chilas were all killed. They were all Yashkunns. Serrkushu of Tangir was killed. M..... of Somer, a Shîn, my cousin, was killed by a bullet going through his mouth. 500 were killed and 800 taken prisoners—200 escaped. Among the prisoners was Sirdar Rahmat Ulla Khan, who was sent to Jammu. When he was captured, a Sikh went into the fort after his daughter, who threw herself off the walls in order to escape disgrace and was dashed to pieces on a stone. There is no doubt that we were the first to be in fault, as we attacked Astor without provocation and at the instigation of Lassu seven times before the Maharaja went to war with us. I never joined these plundering excursions but my cousin, M....., went every time and also S....., my brother, who is still alive. Once they brought back a man and 6 women to Minôr—the whole razzia having secured 60 prisoners, 800 goats, etc. Thinking it was "halál" or lawfully acquired property, they divided it with great glee and they ate the goats also as "halál," as they had taken them from Shiahs.

There is a suspicion that Lassu was an agent of Kashmír sent to foment this discord and bring about the subjection of Chilás. In former times we used to assist Astor, being our neighbour. There is also no difference in our language. That of Khapul (Khapolór) is different. It is Tibetan;

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ready to take a tin containing prk and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakim Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakim." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were able to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleaned and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zoraweru, who was then on his Dureyl expedition, had saved his life.

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Since then, the Dards have made the acquaintance of diseases for which there was not even a name in 1866. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment which are full of lessons for the impartial learner, are dying out. Industrial handicrafts, historical superstitions or reminiscences, national feasts which existed in 1866 exist no longer, and what exists now will soon vanish before the monotony of orthodox Muhammadanism and the vulgarity of so-called European civilization. "*Und der Götter bunt Gewimmel, Hat sogleich das stille Haus geleert.*" The fairies and prophetesses of Dardistan are silent, the Tham of Hunza no longer brings down rain, the family axes are broken, the genealogists have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. Worse than all for enquiry into ancient human history, the languages which contain the words of "*what once was*" are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hunza, where the oldest human speech still showed elementary processes of development. I fear that my attempt to commit for the first time, to writing, in an adapted *Persian* character, the Khajuná language, has only been followed in a document of honour which the venerable Chief of Nagyr sent me some years ago. Already do some European writers call him and his people "ignorant" when their own ignorance is alone deserving of censure. I deeply regret that the friendship of so many Dard Chiefs for me has made them unsuspicious of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attracted the European adventurer to Dardistan by saying anything about Pliny's "*fertilissimi sunt auri Dardæ*," except in Khajuná Ethnographical Dialogues in the "Hunza-Nagyr Handbook," which exploiters were not likely to read. Now others have published the fact, but not the accompanying risks.

As Kandiá is learned, Nagyr pious, Chilás puritanical, and all true Dard tribes essentially peaceful and virtuously republican, so, no doubt, Hunza was the country of free love and of raiding, that had ceased in 1865, which *we* practically revived (see Appendix I.). I doubt, however, whether

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000 and reached next day *Ganagar Sirkel Jalkol*, where we halted for eight or nine days. In this place the sun is seen only three or four times a year, when all the dogs of the village, thinking him an intruding stranger, begin to bark at him. Burhanuddin, having recovered there, went back to his home, and I, with the other companion, proceeded to the Punjab, and passing through the territory of a chief, named *Shálkhan*, entered the British dominions. On arriving at Lahore we were told that Dr. L. was not there, and my companion, too impatient to wait, went down to Rampur, and I stayed at Lahore." He then gave an account of—

## THE KOHISTÁN (OR MOUNTAINOUS COUNTRY).

(A DIFFERENT COUNTRY FROM ONE OF THE SAME NAME NEAR KABUL.)

101 131 *Boundaries.*—It is bounded on the north by *Chitrál*, *Yasin*, and *Hunza*, on the east by *Chilas*, *Kashmir*, and a part of *Hasara*; on the south by *Yaghistán* (or wild country); on the west by *Swat* and *Yaghistán*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabriál*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

361 The northern part, which is called Gabriál, has only two remarkable villages—*Kandyá*, on the western side of the river, and *Siwa* on the eastern; and the southern part contains many towns and villages :—

| On the eastern side of the river,— | | On the western side of the river,— | |
|---|---|---|---|
| Town. | Name of influential Malak (Landowner). | Town. | Name of influential Malak. |
| (1) Ladai ... | ... Machú. | (5) Batera | |
| (2) Kolai ... | Shah Said. | (6) Patan (8,000 pop.) | Qudrat Ali. |
| (3) Palas (9,000 pop.) | ... Lachur. | (7) Chakarga | |
| (4) Marín ... | Karm Khán. | (8) Ranotia | |

101 131 That part of *Yaghistán* which bounds Kohistan on the west is divided into (1) *Thakot*, which is governed by Shalkhán, and (2) *Dishán*, which is under Ram Khan; and that part of Yaghistán which bounds it on the south is divided into three valleys,—

(1) Alahi, governed by Arsalan Khan.
(2) Nandiyar, „ Zafar Khan.
(3) Tikrál, „ Ghaffar Khan (has also two cannons).

Between the southern part of Kohistan and Alahi, in the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is debatable ground between the Kohistanis of Ladai, Kolai, and Palás, and the Afghans of Alahi.

144 *People.*—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features

197 *Language.*—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison :—

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| KOHISTANI. | PUSHTO THE AFGHAN LANGUAGE). |
|---|---|
| 1. To-morrow night to Lahore I will go.<br>*Douche rate Lahore bajanma.* | 1. To-morrow night to Lahore I will go.<br>*Saba shapa ba Lahore shasam.* |
| 2. Thou silent be.<br>*Tohe chut guda.* | 2. Thou silent be.<br>*Tah chup shai.* |
| 3. Prepare, ye young men.<br>*Jubti masha.* | 3. Prepared be, O young men.<br>*Saubhal she zalmú.* |

There is a song very current in Kohistan which begins,—

*Palas kulal mariga, Patane jirga hotiga, Johle johal madado propár asáli*=

"In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."

"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

*Dress.*—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara.*" Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even

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When a son is born, a musket is fired off, and the father of the new-born son gives an ox as a present to the people, to be slaughtered for a general festival.

Infanticide is wholly unknown.

MARRIAGE.—The father of the boy does not go himself, as in Gilgit, to the father of the girl, but sends a man with 5 or 6 rupees, which he offers as a present. If the present is accepted, the betrothal (lóli) is arranged. As far as the woman is concerned the "lóli" is inviolable. The usual sum of dowry paid in cash is 80 rupees.

A bride is called "zhiyán," and the bridegroom "zhiyán ḷo."

LANGUAGE.—On account of the want of intercourse between the tribes the language of Kohistan is broken into numerous dialects; thus the structure of the dialects spoken in Kandiá, *i.e.*, in Gabriál and Patan, differs from that of the language spoken in Chilás and Palus, *i.e.*, in the countries situated on this side of the Indus. Harifullah, a Gabriáli, did not understand any language except his own; but Ahmad Shah, an inhabitant of Jalkôt (situated in the southern part of Chilás), understood Gabriáli, as he had been there for a time. Ghulam Mohammad, our Gilgiti man, who had been captured in an excursion, and had lived as a slave in Chilás, also thoroughly understood Jalkóti.

The language of Kohistan (as Chilás, Kandiá, etc., are also called) is divided into two dialects, called *Shénd* and *Shúthun* respectively. In the countries situated on that side of the Indus, that is in Kandiá, Shúthun is spoken.

The following pages are devoted to *Ballads*, *Proverbs*, *Riddles*, and *Dialogues* in the Shúthun dialect.

*Songs*=Gíla. Meshón gíla=men's songs; Gharón gíla=female songs.

1. AN ELEGY.

Fifteen years ago a battle was fought between *Arslán Khan* of *Kali*, and *Qamar Ali Khan* of *Pálus*, in which 300 men were killed on both sides. *Phaju*, on whose death the elegy is written by his sister, was one of the killed. The inhabitants of Palus are called "Sikhs," in reproach.

i.

*Rugé níle, jimátyán-kachh-dúkánt,*
In a green place, next a mosque, in a sitting (resting) place,
*Chá chápár gála mazé, shahzada marégil*
In a surrounded fort within, the prince was killed
*Rugé níle, jimátyán kachh, dúkánt*
In a green place, next a mosque, in a resting place
*Sheú wále, bathrí, sôh virâti walégil.*
Bring the bier, lay it down, (so that) that heirless one may be brought to his home.

ii.

*Rúge níle, wo Shérkot shar hogaé,*
In the green place, that Sherkot, where the halting-places of guests
*Diri Sikáno qatle karégil.*
Are deserted, the Sikhs (infidels, that is the Pálusis) slaughter committed (did).

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# APPENDIX VI.

## A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By Raja Khushwaqtia and Dr. G. W. Leitner.

### Route I.

From Gilgit to Kabul, viâ Dareyl, Tangir, Kandiâ, Ujù, Torwâl, Swat, Dir, Maidân, Jandûl, Bajaur, Muravarri, Pashàt, Kunèr, Jelalabad, Kabul.

Gilgit to Sherkila, 9 katsha (rough) kôs* (1¼ miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmir, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

Sherkila to Patàri (is uninhabited), over a ridge Pir (17 katsha kôs) called Batrèt, which is a plateau on which the Dareylis graze their flocks in the spring.

Patàri to Yatshôt (12 katsha kôs), road stony and jungly. Yatshôt is a village of Dareyl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and *buffaloes* (which are not found in Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. There is excellent water, but it is very cold. The people are Sunnis, and speak Shinâ (the dialect of Chilâs). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of Muhammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its calf at the end of a prong.] Yatshôt has two mosques, and Mullas who understand Arabic well. The Dareylis are very religious, and attentive to their ceremonial practices. The streamlet of Dareyl runs past it.

Yatshôt to Manikâl, 3 katsha kôs, a plain easy march through a prairie. Manikâl has two forts, one of which has about 500 houses, and is called Dòrkans; and the other, Manikâl proper, which has 300 houses and an old Mosque. Manikâl is surrounded by forests. When the Kashmir troops reached Manikâl, the Dareylis, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

Manikâl to Samangâl, 3 katsha kôs, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtero) called Kalashmir resides there, whom all the Dareylis respect and follow, although there are many other Djashteros, like Muqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

* A kôs is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katsha" and "pakka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katsha" and "pakka" are generally spelt "kucha" and "pucka."

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providing everything from popular tales and domestic ritual upwards, and its effects on the outlook of any uncultured people must be immense.

Again a new period of foreign influence opened in the nineteenth century, first with the incursions of the Dogra rulers of Kashmir, resulting in partial occupation and administration, and later, in 1892, by the establishment of British general control in the rest of the country.

There are three principal languages in use in the Gilgit area: Burushaski, Ṣhiṇa and Khowar. Burushaski is the language of the people of Hunza Nagir, and a dialect of it is spoken by the inhabitants of Yasin. Ṣhiṇa is the language of the majority, current, in various dialects, over the greater part of the Gilgit Agency, as well as in Darel and Tangir to the south. It is an Aryan language. Khowar is also of that stock and is the language of Chitral. It is spoken in the western districts of Gilgit, Ghizer, and part of Kuh, and as a secondary language in Yasin.

How far there are to-day any definite ethnical distinctions in the population corresponding to these different languages is an open question. There has certainly been considerable mingling through intermarriage and individual migration, but there are at present insufficient data for solving the ethnological problems of the Gilgit region. When in Gilgit I secured anthropometric measurements of some 600 men from the various districts, and it is possible that if these are ever worked out by some competent anthropologist they may afford grounds for intelligent guessing.

The material of which I am going to make use reached me chiefly through the medium of Ṣhiṇa: that is, it represents the beliefs of the Ṣhiṇ and Yashkun speakers of Ṣhiṇa. To a lesser extent I shall be able to refer to corresponding beliefs existing among the Burushaski speakers of Hunza and Nagir. It is significant that the names of several of the principal Supernatural actors are different in the two languages, for this means that even if the two linguistic communities derive

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121 from a common racial source these supernatural beings have
197 been long enough in the possession of each to acquire
771 independent existence in its language. This of course
171 probably represents an inversion of the facts. It is safer on the whole to assume independent origins and gradual assimilation through contact and social fusion.

197 It appears to me not an impossible theory that of the two
563 great sections into which the Shina-speaking population
174 is divided, the socially inferior Yashkuns represent the earlier population who probably shared the language and culture of the surviving Burushaski-speaking peoples, while the Shins were an invading and conquering race who imposed on the Yashkuns their language and probably took over from them some of their beliefs.

[582] The Khowar in the western districts is due probably to the extension of the Chitrali population beyond the political and natural borders of Chitral, reinforced by intermarriage which goes on at the present day, and in part to political domination in the past, which in quite recent times amounted to actual rule. Punial and Yasin are still governed by members of the Khushwakht family of Chitral whose mother tongue is Khowar.

128 In order to facilitate the arrangement and handling of the material with which we have to deal, it is necessary to adopt some system of classification of the Supernatural. I am not in a position to offer any scientific scheme, but a very rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural as represented:—

1. By ANIMATE BEINGS possessing certain supernatural powers or qualities, e.g. demons, witches, etc.

2. By QUALITIES or VIRTUES pertaining to, or affecting inanimate objects, exhibited in magical or irrational processes and properties.

With the latter category, comprising examples of sympathetic and contagious magic, the working of the evil

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there by the local people till a few years ago, when it was stopped, I think, by the orders of the Mir of Hunza. Animals were slaughtered there "in the name of the Bōyo".

From a story of Hunza tribal history it appears that the Bōyo were regarded as the avengers of broken oaths taken in their names. In a dispute about the ownership of land between two brothers Khuru and Khamer, Khamer proposed that the case should be decided by their taking oath. Khuru, the weaker party, who was also incidentally in the right, agreed and said: "O brother, the Sahāla Bō.in and the Hālasa Bō.in are very powerful and they are quick to wrath." But Khamer, who meditated a ramp and had no mind to be caught in this way, would not even hear this proposal out. "If we swear by them," he said, "they will work us evil." So the idea was dropped and with it disappeared our chance of learning the methods of taking oath by the Bōyo.[1]

The Bōyo now bear the stigma attaching to the gods of a superseded religion. "Bōyo-worshipper" (bōyo ā.ilikinas) is now used in the sense of heathen, pagan.

There seems to be a special association between the Bōyo and trees, and the trees share in their sanctity. Whether they each have their own independent virtue, or whether the one owes its worshipfulness in any measure to the merits of the other it is impossible to say.

In the two remaining texts in which I have references to the Bōyo the associate tree plays an important part. In a statement made in Shina by Shāhzādā Sulṭān 'Alī of Nagir regarding certain popular practices at Chapṛōt he said: "Further they say that all the people used to assemble to do worship to a pine-tree that was there. They used to take a grey goat and slay it at the foot of the tree and a great

[1] I have here accepted the relation of Bō.in and Bōyō as singular and plural which is morphologically quite in order, and is asserted by some, though denied by other, authorities. The word bō.in seems to survive in bō.indrgus (pl. bō.in dārgyō) which was explained as arwāh—the spirits of the dead. Dārg-, occurring in other compounds, appears to refer to a dead person.

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776 778 782 number of puppy-dogs used to come out from below the pine-tree to drink up the blood. Then the people used to return rejoicing to their homes, and they used to say among themselves: 'Thanks be! Sickness has now been banished from the country.'"

Here it is stated that the tree is worshipped, but that the puppies, who are doubtless the Bōyo, benefit by the sacrifice. [177] The Ṣhiṇa word (ṣhō.iki) translated "worship" means to *appease, placate, propitiate, do reverence to*. It corresponds, I think, exactly to the Burushaski °-ṣhikinas.

539 The other story, in which the tree also plays the chief rôle, is briefly as follows: From ancient times there was a juniper-tree in the garden of a man called Keramo Derbēsh, living in the Dirāmiting territory. It was called the Bōyo Gal ("the Bōyo juniper"). It was said that formerly animals like puppy-dogs used to come out from under it. The people of Hunza used to propitiate them (worship them) and called them Bōyo. One, Bagher Tham, cut the tree down and he promptly died. Two stems grew up again from the stump and a man cut one of them. He became paralysed and an idiot. A man called Māmad Shāh cut down the remaining bough and he fell down from a cliff and was killed. After this people were afraid to meddle with the tree and left one bough (not previously mentioned) unmolested. Last year and the preceding year (1923 and 1922) this bough was still *in situ*. Then a man Yaqīn, obtained permission from the owner (Keramo Derbēsh) and cut it down and took it to his house. But he had a dream in which a number of women appeared to him and asked him why he had cut down their juniper-tree, and intimidated him. In view of past history he became alarmed and returned the juniper bough to its original owner, Keramo Derbēsh, in whose house it now lies, for no one will venture to burn it.

776 778 Here we are left wondering whether there was any connection, other than topographical, between the juniper and the

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776 [173]

earlier. This, however, is not the place to deal with the Dē.ū of myth or legend.

The Dē.ū of to-day is a shadowy and illusive being, scarcely to be isolated from the group of Jinn-dē.ū-pēri. He is evidently not endowed in the popular consciousness with a very definite or vivid personality. Demonic possession is usually attributed to Jinns, but it is noteworthy that there is the expression *dēwē.i dakhal ṣhātin*, denoting possession by a Dē.ū. [786]

We know something of the general habits of the Dē.ū, which they share with their supernatural colleagues the Jinns and Peris. For instance, I have the following note among others: "At the time when the mulberries are ripe people do not eat them at midday. They say that Dē.ūs and Peris throw people down (from the trees at that hour)."

It should be explained that people, especially children, climb into the trees to eat mulberries and other fruit, and that there are often accidents and broken limbs due to their falling down.

Again: "In summer-time Jinns, Dē.ūs, and Peris live in the open country. In autumn they come to inhabited places." And: "At the time when a woman has given birth they do not keep an adze close by in the house. If there is an adze at hand, and if it goes by night and opens the door and brings the Dē.ūs, Peris, and Rū.is into the house, then the woman suffers injury." Why adzes go and open the door is duly explained (cp. p. 529).

It is possible by the "concoction of magic" followed by other rites to make the Jinns, Dē.ūs, and Peris subject to one. There was a man known as the Chīlègi Saiyid living a few years ago, and probably still alive, who had achieved this. [789]

Such general facts could be multiplied, but I can recall no Ṣhiṇa account of any definite individual Dē.ū taking part in any actual exploit at the present day.

In Burushaski there is a word Pfūt (plural Pfūtū or Pfūtants) which is interpreted as Dē.ū or Jinn. [197]

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



In a long story the titles Būrum Pfūt and Dī.u Safīd, the "White Dīv", are used indifferently for a beneficent Dīv, but the story itself must be regarded as a foreign importation.

There is, however, another genuine local story in which Pfūtū play a principal part. The narrator explained them as Jinns, but the story must go far back to long before the time when the word jinn was known in the country, and Dē.ū would seem to be a more appropriate rendering. In this story a man had lost his goat and in searching for it he saw a light and came upon a party of Pfūts engaged in revels. He joined in their dancing and in the feasting which followed it. After the feast the Pfūts collected the skin and bones of the animal which they had eaten. The man concealed the rib which had fallen to his share and the Pfūts replaced it by an artificial wooden rib. Then they shook the bones up in the skin and a goat came to life. The man recognized it as his missing property. When he got home he found the goat awaiting him there, and when he slaughtered it he found it had a wooden rib. During this experience he learnt one of the Pfūts' tunes. It is still known and played in Hunza.

One curious point about this story is that the Pfūts were either indifferent to the presence of a human being, or oblivious of it, and there is no clue to their usual attitude towards man.

The Burushaski Dangalaṭas, and, in some aspects, the Bīlas, are probably to be regarded as female Dē.ūs.

## Peri

When we come to the Peris we are on somewhat firmer ground. We know a good deal about their characteristics, and they do still on occasion enter into relations with human beings.

The resemblance of the word "Peri" to "fairy" is of course purely accidental, but there are actually points of similarity between Peris and western fairies, whether or not there is

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



any blood relationship. The name is identical with the Persian word represented in Avestan by *pairika* to which there seems to be no recorded parallel in Sanskrit, but it is conceivable that in Ṣhiṇa it is an original and not a borrowed word.

However this may be, the Peris are quite firmly established under that title in popular belief in Gilgit, Chitrāl, and among the Paṭhans. The word is known in Burushaski, both in foreign stories and as a complimentary epithet for women and boys, but I have come on no Peris in the definitely local stories of Hunza and Nagir.

The Peris of the Ṣhiṇa-speaking peoples are of both sexes. The female is called a Peri and the male a Periān. They are not spoken of as "little folk", and appear in general to resemble human beings. They eat "pillau", as is attested by Pashūs (anti-witches) and others who have seen them. Their eyes are said to be vertical, that is with the axis set vertically. I fancy they have only one eye placed in the middle of the forehead as is recorded of Jinns and others, but I cannot quote authority for this. They can fly; but if cow-dung is thrown on a Peri, or if its clothes are held in the smoke of a cow-dung fire it becomes unable to move. This point is illustrated in a Burushaski story, which is, however, of foreign origin. I have only one instance of a Peri with a name: a Peri called Mādi is said to live on the mountain of Diāmer (Nanga Parbat).

Peris wear green clothing and consider that they have exclusive rights in that colour. Hence we are told: "If anyone puts on green clothes it is said that the Peris get angry and snatch at the man and crush him. The reason is this: the Peris say: 'Green garments are our clothing. Why have they put them on?' and they become angry."

This claim is supported by their human confidants, the Daiyāls. As witness: "Daiyāls say that when a Daiyāl dances the Peris come flying through the air and remain watching the people. The Daiyāls say, 'We understand

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration. 101 619

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India. [197]

Besides these, there is another family of the former Muhammadan rulers of the country called "Ra." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them. [563] [174]

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabboo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*. 511 291 286 463

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool. 526 224 411

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words. 197

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe. 171 796

## I.*

### The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen 776 252

*[See also p. 119 *ante*.—Ed.]

12a Biddulph G-8 (1873-1878) 1880 Afg-Afghanistan-Afg-
4 AV3 Dard AV3
PaKistan



languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[i.e. the country of the Pathans - Analyst]

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4 AV3 Dard AV3
Pakistan



628 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[361] Koli proper consists of three villages—Honinkot or Barkali,
162 400 houses, Batangai, 200 houses, and Kirkot or Koozkali, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with
438 the people of Koli against Palus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlers between the Punjab and Gilgit, whence they occasionally find their way into Yassin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel traders from Peshawur. The Neemchas of the Alai, Nundiar, Pukli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

197 Within the Koli limits four dialects founded on Sanscrit
361 are spoken, in addition to Pushtoo. In the small village of
162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Pâto, Bhimkot, Mahrin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gawaré, or Gabaré: they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from Râshung in Swat.

563 Scattered through the different villages are about 200 families, who are called Chiliss by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Boneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

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4 AV3 Dard AV3
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separate community. Like the Gawaré, their language is founded on Sanscrit.[1] They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Palus on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of the people of Koli, who belong to the Shin race. 563 [197]

The people of Palus, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Palus is plentiful, and much remains uncultivated. As has been already observed, this abundance has for some time caused the envy of the more crowded populations of Alai and Koli. The population of Palus is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shorai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, 400 houses, which was formerly jointly tributary to Koli and Palus, and has now become a bone of contention between the two communities. Palus with its allies can muster about 5,000 fighting men. 162 361

Nearly opposite to Palus, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade has been abandoned by the Koli people. 361 438

A few miles above Puttun, on the right bank, is the little settlement of Seo. This, with its outlying villages, the principal of which is Mandraza, can muster 400 fighting men. 361

Above Seo, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bushkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and the valley very inaccessible, the road from the 361 511

[1] See Appendix C.

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard. AV3
Pakistan



361 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
101 right bank of the river—that is to say, those of Bunker, Doo-
197 beyr, Puttun, Seo, and Kandia—speak a separate language[1]
186 and call themselves Maiyon. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttun and Jijál, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Boonji, Shina[2] is the only language spoken.

361 Following up the course of the river, on the left bank, the
186 small communities of Sazin and Herbund are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

563 Immediately opposite Sazin, on the right bank, is the fertile valley of Tangir. The people, like those of Sazin and Herbund, are Shins intermixed with Yeshkuns and Krammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mundi Khel, Akhoond Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
361 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
487 this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

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4 AV3 Dard AV3



101 The ancient name of the place was Sargin. Later, the
172 name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested.[1] A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

162 The settled population of the Gilgit district, which is very
197 mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a large infusion of Cashmeri, Dogri, Hindustani, and Punjabi
173 expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

[1] McCrindle's *Ancient India.*

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AV3 Dard AV3



Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Cher,[1] which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo-Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

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AVJ Dard AVJ



582 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the
162 Shins, who do not form the majority of the population anywhere except in Gor, Chilas, Tangir, the Indus Valley below
174 Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the
● [197] country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashméris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Neemchas.
142 Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

[162] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

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AV3 Dard AV3
Burusho AV7



D
262 by them, not a single fowl is to be seen. These peculiarities
783 are strictly confined to the Shin caste, and, together with
[174] other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

B The next in order and the most numerous caste are the
564 Yeshkuns, who form the entire population of Hunza, Nager,
162 and Ponyal, and nearly all the population of Yassin, besides
197 being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun,
D but Boorish; and in Yassin, Woorshik and Boorisho. The lan-
564 guage spoken, in slightly varying dialects, in these three states
162 is known as Boorishki, Boorishaski, or Woorishki. The term
197 "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

B In the colder climate of Hunza and Yassin, the people of
144 this caste have ruddy complexions, and fair and even red
142 hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men,
D with prominent cheek-bones, thick features, and thin beards.
144 These characteristics, joined to their unwarlike nature, are
142 probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race.

000 Considerable rivalry exists between the Shins and Yeshkuns,

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Balti AV2



D 162 character of the ordinary Cashmeri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the regular population. Those in Gilgit are weavers and carpenters, D [186] and are regarded with some contempt both by Shins and Yeshkuns.

D 564 Their distinctive castes are Meer, Sheikh, Paiyr, Lon, Suniyar (goldsmiths), Dar, Rawut, But, and Tatchon (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchon, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yeshkuns without reciprocity. With the Krammins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

D 564 233 In the valleys south of Gilgit, the Goojurs pasture their cattle on the high lands, not mixing with the people of the country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper part of the Dir and Swat Valleys, and a few have found their D way into the Gilgit Valley. They all speak the dialect of [197] Punjabi, peculiar to their caste. Like the Syuds, they must rank as a class rather than as a caste.

B 174 D 174 Vigne, speaking of the existence of caste in Baltistan, remarks that it may perhaps be considered as a proof of the Hindoo origin of the natives of that country. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

[the Cashmeris -- Analyst]

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Balti AV2

# CHAPTER IV.

## BALTISTAN—THE BROKPAS.

D 564 • 197

A SURVEY of the Dard tribes of the Indus Valley would not be complete without a brief excursion into Baltistan.

Returning to the Indus Valley, the small district of Haramosh above Boonji calls for little remark. The inhabitants are principally Yeshkuns, and speak the Gilgiti dialect of Shina.

B 564 197

Above Haramosh a complete change takes place in the population, which thence upwards is almost entirely Balti,—that is, of Tartar blood,—and the language spoken is a dialect of Thibetan. Dwelling among the Baltis, in small numbers in the Rondu and Iskardo districts, and in a larger proportion in Khurmang and Himbaps,[1] are, as is shown in the accompanying table, Shins, Yeshkuns, and Doms who speak Shina.

| | Rono. | Shin (Rom). | Yeshkun. | Dom. | Balti. |
|---|---|---|---|---|---|
| Haramosh . . . | None | 8 per cent. | 84 per cent. | 8 per cent. | None. |
| Rondu . . . . | None | 1 ,, | 12 ,, | 1·5 ,, | 85·5 per cent. |
| Iskardo . . . . | None | 6·5 ,, | 1·5 ,, | A few houses | 92 ,, |
| Khurmang. . . . | None | 23 ,, | 12 ,, | 5 per cent. | 60 ,, |
| Himbaps . . . . | None | 52 ,, | 13 ,, | 1 ,, | 34 ,, |

But it must be noted that the dialect of Shina spoken in Rondu[2] and Iskardo is the Astori, while in the Khurmang and Himbaps districts that of Chilas-Darel is in use. These people hold a position in the community inferior to that of the Baltis, who call them Brokpas, "highlanders," from the circumstance of their cultivating the higher and less fertile ground in the lateral valleys and on the mountain sides, while the lower—that is, the best—ground is in the hands of Baltis. Mr. Drew, who overlooked this fact, accounts for the name

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B 174

[1] The district drained by the Shingo River is included in the Khurmang district, and is chiefly inhabited by Brokpas. Himbaps is the name given by the Baltis to the Dras district, which by the Brokpas is called Hoomuss.

[2] The village of Doro is the only one in the Rondu district in which the Gilgit dialect of Shina is spoken.

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## CHAPTER V.

### YASSIN—CHITRAL.

FOUR miles above Gahkuch, the frontier fort of Ponyal, the valley contracts to a narrow defile, and travelling becomes exceedingly difficult for a distance of 9 miles. In the course of this defile there are two points, about 4 miles apart, at which the passage can literally be barred by a single man, the precipitous rocks on either side making it impossible for the most expert cragsman to find a way, except along the narrow path beside the river. These two points are situated on the respective frontiers of Ponyal and Yassin, and a small guard is maintained on either side of them; the 4 miles of debateable ground between them being claimed by neither state. Passing into Yassin territory, the valley slightly opens out, the hills on both sides rising to a great height in fantastic pinnacles and castle-like crags with perpendicular scarps. Sixteen miles from the Ponyal frontier the mouth of the Woorshigoom Valley is reached, and 10 miles beyond the junction is the village of Yassin, or Yessen, at an elevation of 7,800 feet. The valley here opens out to more than a mile in width, and the mountains on both sides lose their precipitous appearance. Ten miles further on the valley again contracts, and at about 25 miles from Yassin the foot of the Durkot Pass is reached, whence Surhad on the right bank of the Oxus is at a distance of only two days' journey. For about four months in the year horses are unable to traverse this pass, but men on foot can find a passage at all times, except for about two months in the depth of winter. The height of the summit of the pass is probably about 14,000 feet. The village of Durkot at its foot is memorable for the treacherous murder, in 1870, of Mr. Hayward, the first Englishman who visited Yassin.

The people of Woorshigoom, as already mentioned, belong to the Boorish stock, and speak the same language as that spoken in Hunza and Nager, with only slight variations of dialect. This applies only to the main body of the tillers of

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4 AV3 Dard AV3



162 the soil, and not to the ruler or the ruling class, who threaten
197 in time to efface the original inhabitants. By them the local
103 name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain peo-
101 ple, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré,
161 and their country Poriaki, from *boor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls.
134 The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The
173 ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's
643 seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

487 From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

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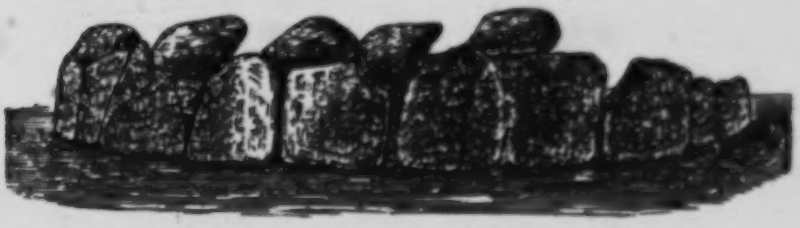
172 perfect preservation is situated on the tongue of land formed by the junction of the rivers near Goopis. Vigne mentions having been told of these circles when at Astor. They are in all probability funeral mounds.



Circular stone sepulchral mound at Chashi.

133 At Chashi the road leaves the main valley, which above that place becomes still more narrow and precipitous, and rises suddenly among the rounded hills to open Pamir-like ground past the Pandar Lake. This lake is 2½ miles long and half a mile broad, and is situated at an elevation of 9,400 feet. It is said to have been formed by a landslip about seventy years ago, and is now gradually drying up. [341] Eleven miles beyond Chashi the large straggling village of Ghizr (called by the Shins Shevare) is reached, which gives its name to the whole district. At Ghizr a considerable stream joins the main stream from the south, by which a [197] good road leads into the head of the Swat Valley. At Chashi the Shina language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from the Kashkar Valley and settled in the Ghizr district, from which they have expelled the Shins. Close above Ghizr the valley contracts for a few miles, then curving round to the south opens out again to a breadth of a mile and a half, gradually contracting again to its source in the mountains at the head of the Swat Valley. This is the most western source of the Gilgit River, the different branches of which, as will be seen from the map, drain an enormous tract of country. The number of large streams rising on the north side of the mountains at the head of the Swat Valley, appears to indicate the existence there of snow-fields and glaciers of great extent.

Thirteen miles above Ghizr the road leaves the valley, and ascends for 3 miles through broad grassy slopes to the Shandur plateau, which, at the height of about 12,000 feet, is about 5 miles in breadth and perfectly level. There

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Chitral



This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toori*kho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 110.

[2] See Appendix H.

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First in rank comes the Sangallié, Rezaé, Mahomed Begé, and Khush Amadé, who are descended from the common ancestor and founder of the Katooré and Khushwakté families. They are generally spoken of as Shah Sangallié.[1] Next to them come the Zundré, or Ronos, of whom mention has already been made.[2] They are most numerous about Oyon. Below the Zundré comes a large class styled "Ashimadek." Their clans are—

| | |
|---|---|
| Kashé. | Shaoké. |
| Atambegé. | Baiyaké. |
| Dushmanaé. | Shighnié. |
| Ludiné. | Bardshaoké. |
| Bairambegé. | Majé. |
| Koshiallegé. | Jikaré. |

The term Ashimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

Among the Ashimadek, the Shighnié and Kashé claim respectively to come from Shighnan and Kash (Kishm?), a village close to Jirm, in Badakhshan. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshan, who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population.

In the upper part of the Ludkho Valley, above Dronsh, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled

[1] See Katooré Genealogy.

[2] See page 30.

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Chitral



[64] "takir mushkin." They are a portion of the race which occu-
• 197 pies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variation in dialect.
[73] They claim to have migrated from Munjan seven generations ago, in consequence of an invasion of that district by the ruler of Badakhshan, in which the Meer of Munjan was slain.
[75] They number about a thousand families, and, like the Munjanis, all belong to the Maulai sect. In Lutkho they call themselves Yidghâh,[1] and give the name of Yidekh to the whole valley with all its branches from the Hindoo Koosh to the Chitral river.

By the people of Badakhshan and the Oxus Valley north of the Hindoo Koosh the valley is called Iujgan. The principal place is Droosh. At Lutkho in the Turich Valley there are a few families who speak a different language from their neighbours; but it appears doubtful whether it is a purely separate language, or only a mixture of the dialects spoken around them.

Below Chitral the mixture of tribes becomes still more puzzling. On the western side are the two small valleys of Kulashgoom and Bidir, inhabited by Kalash Kaffirs, who have long been subject to Chitral. The villages of Jinjuret, Loi, Sewair, Nagar, and Shishi are also inhabited by Siah Posh, who have become Mahommedans, though in other respects they adhere to their ancient customs. They speak the Kalash language.[2]

Tradition relates that the whole Chitral Valley was once occupied by Kaffirs; but it is impossible to say whether by this term a tribe of the Siah Posh is indicated, or merely that the people in question were not Mahommedans. At Madaglasht is a small Badakhshi colony who speak Persian. Ashoret, Booroi, Powrgul, and Kalkatak[3] are inhabited by a tribe, said to speak a language cognate with Shina, who are still styled Dangarika by their neighbours, though they have long ago embraced Islam. The term Dangarik would seem to show that they were Hindoos before being converted. The villages of Pasingor, Birkote, Langorbat, Gud, Noriat, Maimeno, Sukai, Nowskali, and Chowndak are inhabited by a tribe who call themselves Gubber, but are called by their neighbours Narioni.[4] Their name would seem to connect them with the Gabarí of the

[1] See Appendix A.
[2] An account of the Kalash language is given in Dr. Leitner's work.
[3] This is evidently the Gul-utta of Vigne.
[4] See Appendix B.

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Indus Valley, but their language differs a good deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them term bald any race less liberally endowed by nature than themselves. They are no doubt the Gebrek of Baber's Memoirs. Their language seems to link them with the Bushgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bushgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mushkin" class. In Bailam, or, as they style it, Bargam, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghoor, Shoogram, and Shogot, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dangariks, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Kho before they embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus Valleys. They are called *Ustáds*, "artificers," and are divided into *Dertchá*, "carpenters," *Dargeá*, "wooden bowl makers," *Kwalá*, "potters," *Dums*, "musicians," and *Muchis*, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mushkins, who are all agriculturists. No Ustáds are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriages among themselves. The Shah Sangalik marry amongst themselves, and take daughters from the

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563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.
241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The
233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained
535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which
361 inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley,
101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah
511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.
571 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl
651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better
563 known under its Pushtoo name of Patrak. There is also
191 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

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4 AV3 Dard AV3



good grounds for supposing that the religion of the Shins was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangariké,[1] *i. e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangariké is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangariké, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Chân, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

[197]

[1] Cunningham met with the term in Baltistan, and speaks of Gilgit being inhabited by Dangariks, and of the Dangri language, as if it was the name of a tribe. The now well-known term of Dard has no doubt come to be applied in the same manner.

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# CHAPTER XIV.

## DARDISTAN.

IN the Appendix I have given lists of words of ten languages spoken in the country lying south of the Hindoo Koosh, which has been included in the general name of Dardistan. With three of these vocabularies, I have endeavoured to give sketches of the grammar of three languages, which appear to me to represent three different types. These, from the circumstances under which I gathered the information, and from the fact that I have refrained from giving any forms of which I could not be tolerably certain, are necessarily incomplete; but, in the hands of a skilled philologist, they will probably help to throw light on the ethnological affinities of the different tribes mentioned in this volume. Those alone who have made the experiment can fully realise the difficulty of extracting the grammatical forms of a strange language from uneducated men, frequently through the medium of an interpreter who is himself ignorant of grammar.

It may be well here to mention a few of the most obvious features in the languages given.

The Yidghâh language,[1] spoken in the Ludkho Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages, the grammar of which has been already given to the world by Mr. Shaw.[2] Like those, the Yidghâh differs from the Dand languages in its frequent use of the letter *v*, and in having only one tense to express both the present and the future.

The Khowar or Chitral language, which I believe further research will show to be typical of the Siah Posh languages, resembles the Ghalchah languages in having no inflexions distinctive of gender; but in other respects it approximates rather to the Dard languages, except that it has a larger amount of Persian roots. The passive voice is formed by the use of the auxiliary verb "to become."

[1] Appendix I. [2] Journal of the Bengal Asiatic Society, 1876.

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D 193 197

The grammar of the Shina[1] language may be taken as fairly typical of that of the languages spoken by the broken tribes in the Indus, Swat, Kooner, and Punjkorah Valleys. Though differing slightly among themselves, these all grade into one another, and into Punjabi, and a closer examination will probably show that they have some affinity with Cashmeri. As in Punjabi and Hindustani, distinctions of gender are preserved in nouns and verbs, and the use of the cerebral *n* and the soft *j* is very common. In Shina, Torwalik, and Bushkarik[2] the passive voice is formed by the use of the auxiliary verb "to go," as in Punjabi and Hindustani.

The verbs of the two latter languages of the Swat Valley differ from those of Shina in having only one masculine and one feminine form in the singular, and a different single form for the plural, while the Gowro and Chiliss[3] differ in having the same form both in the singular and plural.

B 193 197

The most singular and interesting language of all is the Boorishki,[4] spoken in Hunza, Nager, and Yassin. It stands by itself and cannot be classed with any other Dard language. The foundation of this language has been identified as of Turanian origin; but, as far as I am able to judge, it has little or no claim to be classed as a Toork language, and it has forms which are only found among the most primitive races. Besides this, it has at some period borrowed largely from some Aryan language, many of the gramatical forms of which it has adopted. While preserving distinctions of gender, both in verbs and nouns, it uses them in a totally different manner from any of the Dard languages. The use of the celebral *n* is rare, and the verbs have no passive voice, though in the active voice they have the same tenses as exist in Khowar, Shina, and other Dard languages.

D 101 131 174

Under the convenient term of Dardistan have been included the whole of the valleys lying between the Western Punjab and the Hindoo Koosh, which are inhabited by a number of tribes mostly of Aryan origin. The greater part of these tribes appear to have been gradually crowded up into the less accessible and desirable localities, by external pressure. The circumstances which have caused them to quit their former homes have not, apparently, been simultaneous, or even of the same nature in all cases.

D 101

The name "Dard" is not acknowledged by any section of the tribes to whom it has been so sweepingly applied. In a single instance, the term is applied by one tribe to some of

[1] Appendix B. [2] Appendices D & E. [3] Appendices F and C. [4] Appendix A.

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101 and the tribes to whom the name of Dard has more especially
174 been applied cannot be satisfactorily accounted for by the intervention of a mountain range, which has been crossed by emigrants on a smaller scale more than once since the first wave of Aryan migration swept southwards, while the differences existing between the Dardistan tribes themselves is, in some cases, greater still.

000 In the first group I would place the Sirikolis, Wakhis, Shighnis, the people of Munjan, and the upper part of the Ludkho Valley, and the Wooditsai, or people of Sanglich and Ishkashim. The people of Hissar, Darwaz, and Karategin, north of the Oxus, may probably claim close relationship with this group, though they now speak Persian or Toorki, and, in some places, have received a considerable infusion of Usbeg blood. The process of the disappearance of a language seems to be that the tribe first becomes bi-lingual, as is the case at present in Shighnan, Wakhan, and Sirikol, where almost every man speaks Persian in addition to his native language, and in the Swat, Kooner, and Punjkorah Valleys, where many of the Dard tribes speak Pushtoo in addition to their own dialects. In the course of time, increased intercourse with the outer world causes the more widely-spread of the two languages to be preferred, and finally altogether adopted, to the exclusion of the native tongue, which falls into disuse. Such a process must be accelerated by the absence of writing.

The people of Pakpooh and Shakshooh, in the valley of the Yarkund River, probably also belong to this group, and remnants of other tribes belonging to it may possibly still exist in the Kokcha and other valleys to the westward.

101 In the second group I would class the Kho of Chitral and the Siah-Posh tribes; further research will perhaps show that the tribes of the Nijrao, Panjsher, and Ghorbund Valleys in Afghanistan also belong to this group.

In the third group I would class the Shins, the Gowro, Chiliss, and other broken tribes of the Indus Valley, the Bushkarik and Torwalik of the Swat and Punjkorah Valleys, and the broken tribes of the Kooner Valley between Chitral and Kooner. Sufficient is not known of the Maiyon tribe of Kandia, Doobeyr, and Seo to determine with certainty whether they belong to this group, but it is probable that they do.

197 One point which is worthy of note in regard to the languages of these three groups is, that while those spoken

[Of Hindu Koosh tribes -- Analyst]

~~22~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4
AV3 Dard AV3
Durushi AV7



by the Ghalchah tribes, that is, those belonging to the first group, appear to be sprung from ancient Persian (Zend), those of the third group show greater affinity with the Sanscrit. But Zend and Sanscrit being sister languages,[1] a relationship is shown to exist between the two groups. The Khowar language, as has already been mentioned, shows affinities with those of both groups, and will be found, I believe, to constitute an intermediate link between the two.

The Yeshkuns, or Boorish, of Hunza, Nager, &c., must be classed separately from all the three groups, though they have now, perhaps, nearly as much Aryan as Turanian blood in their veins.

Conjecture is permissible as to the events which brought these tribes into their present localities, although the actual facts must remain unknown. Some idea also may be formed as to the order in which these events happened, but anything approaching to exact chronology is utterly unattainable.

It is generally agreed that Badakhshan and the upper part of the Oxus Valley was one of the earliest homes of the Aryan race. Their progress southwards was probably gradual, and at first more due to natural expansion than to any desire for conquest. As they came to occupy localities of greater fertility in a more genial climate, their number would naturally increase more rapidly. Warlike expeditions on a large scale would become possible, and each step in advance would be taken with greater confidence. In the tribes of the first, or Ghalchah, group may probably be recognised the descendants of those who remained settled in their original locality, and who, in latter times, were gradually driven up into the narrow valleys where they are now found. In some instances, as in the Ludkho Valley, they crossed the great range and settled on the south side of it at a comparatively recent date.

The tribes of the second and third groups I take to represent those who migrated southwards at the earliest period. Of these a certain number must have settled in the ground first occupied by the emigrants, leaving the more energetic to push on further south. In the Kho and the Siah-Posh, I would recognise the descendants of these first settlers who, after crossing the Hindoo Koosh and exterminating or driving before them the aboriginal inhabitants, remained in occupation of the hill country down to an elevation of about 2,500

[1] Muir's Sanscrit Texts, Vol. II, page 266.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans
BALTI AV2
DARD AV3



B 634

The chief of Rongdo claims descent from the Makpons of Balti, to whom the district has always been subject.

B 173

The following list gives the genealogy of the chiefs, with the probable dates of accession.

| | Name. | Probable Date. | |
|---|---|---|---|
| 1 | Ali Sher ... ... ... | 1590 | |
| 2 | Ahmed Khan ... ... ... | 1620 | |
| 3 | Ali Shah ... ... ... ... | 1650 | |
| 4 | Daolat Sher ... ... ... | 1680 | |
| 5 | Asad Ulla Khan ... ... | 1710 | |
| 6 | Mahomed Ali Khan ... ... | 1740 | |
| 7 | Murad Khan ... ... ... | 1770 | |
| 8 | Abbas Beg ... ... ... | 1800 | |
| 9 | Ali Khan... ... ... ... | 1830 | now reigning. |
| | Husen Khan (son) | | |
| | Abdullah Khan (grandson) | | |

## DARDU DISTRICTS ON THE INDUS.

Of the country inhabited by the Dards, my information is scanty but interesting. When I was in Kashmir I found the Vazirs of Gilgit and Nager in attendance upon the Maharaja Gulâb Sing, by whose permission they came twice to visit me. As they both spoke Persian and a little Hindustani, I obtained from them tolerably complete vocabularies of the dialects of their own districts, and a less perfect vocabulary of the dialect of Chitrál. The words in these vocabularies are correctly written according to the spelling in the Persian character, which all the Dards make use of in writing their own language, of which there are three distinct dialects,—the Shiná, the Khajunah, and the Arniya.

D 197

The *Shiná* dialect is spoken by the people of Astor, Gilgit, Chelas, Darél, Kohli, and Pálas.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans
DARD AV3



197 The *Khajunah* dialect is spoken by the people of Hunza and Nager.

The *Arniya* is spoken in Yasan and Chitrál.

These dialects have little in common with each other, and are widely different from those of the surrounding people.

634 *Astor* is situated on the left bank of the Indus, below Makpon-i-Shang-Rong. It has an area of about 1,600
173 square miles. Its chief claims descent from Ali Sher of Balti, and takes the title of Makpon.

634 *Gilgit** is situated on the right bank of the Indus, along the lower course of the Gilgit river. It is about 100 miles long from north to south, with a mean breadth of twenty-six miles. Its area is therefore about 2,500
173 square miles. The chief takes the title of Trakhna, from an ancestor.

634 The districts of Chélas, Darél, Kohli, and Pálas, lie along both banks of the Indus below Gilgit and Astor.

*Hunza-Nager* is a small tract of country on the upper course of a large feeder of the Gilgit river. It is named from two towns situated close to each other, on opposite banks of the river. The two districts have an area of
101 1,672 square miles. The chief of Hunza is called
634 Girkhis, and the chief of Nager is called Mágalato. The former name is no doubt the same as the Kirghis, who inhabit the steppes of Pamer to the north of Hunza-Nager beyond the Kárákoram. I presume that this district was formerly inhabited by the Dards, and that they were displaced by the Kirghis nomads. The chiefs of Shigar who take the Khajunak title of Tham, must also be Kirghis.

634 *Yasan* is a large district on the upper course of the

* In Tibetan *Gyil-gyid.*

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans
DARD AV3



Gilgit river. It is seventy miles long from south-east to north-west, with a mean breadth of sixty miles. Its area is therefore about 4,200 square miles. The chief places are Yasan and Chatorkun. The chief takes the title of Bakhto, which is the name of his tribe.

When Mahmud Ghaznavi invaded India in A.D. 1030, the people of Gilgit, Astor, and Chélas were Turks, who spoke the Turki language.* These Turks were of the *Bhatáwari* tribe, and their king took the title of *Bhata Shah*, or king of the *Bhata* tribe. I presume that these are the same as the Bakhto of the present day; but their language has become mixed with that of all the surrounding people, and no longer bears any affinity to Turki.

*Chitrál* is a large district on the upper course of the Kunar river. The king takes the title of Shah Kator, which has been held for nearly 2,000 years, and the story of their descent from Alexander may be traced to the fact that they were the successors of the Indo-Grecian kings in the Kabul valley.

The large and interesting country of Kashmir, and the small principalities of the Alpine Panjáb to the south of Ladák, are too numerous to be treated of in this place.

To the east and south-east of Ladák lie the Chinese districts of Rudok, Chang-Thang, and Ngari.

*Rudok* lies immediately to the east of Ladák and Rukchu, but its climate is like that of the latter district. The principal feature of Rudok is the great Pang-kong lake, which stretches through the whole length of the country from east to west, a distance of about eighty miles. As the mean breadth is about sixty miles, the

* Reinaud's Fragmens Arabes, &c. p. 117.

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
Dard AV3



T D 174 614

(c) Mi dponpa: It comprises the following two families: Phanba, Kadcanpa. (The Tingdzinpa-family originated when a younger brother separated himself from the Kadcanpa family.)

(d) Rab blonpa: It comprises the following three families: bSod rnams phelpa, Bragcanpa, Skamburpa.

Besides those mentioned, there are three families which do not belong to any *pha-spunship*: Mon, Bhedapa and Starapa.

More families do not exist at Khalatse.

As regards the *Brushalpa*, they have taken their name from the village of Brushal near Gilgit, and they know for certain that their forefathers were colonists from Gilgit.

The *Pakorapa* also know that their forefathers once emigrated from the vicinity of Gilgit. Pakor is a Dard word meaning 'meadow.' Compare my Bono-na-songs, No. II.

Thus we see that out of 21 families which are members of *pha-spunships*, 16 trace their origin from the neighbourhood of Gilgit, which has remained Dard to the present day.

Mi dponpa means 'lord of men' and *Rab blonpa* means 'state-minister.' These two *pha-spunships* may go back to the Tibetan conquest of Khalatse, when their forefathers were perhaps the Tibetan lords of the Dard population.

From all this we see that the Dards, the lords of the country before the Tibetan conquest, were only colonists from Gilgit. Whom did they find in the country on their arrival? Did they perhaps find a Mon and Bheda population? All this I cannot solve.

T D 174 197 782 [776]

(3) *Remnant of the Dard language.*—It is most interesting that in one house of the Brushalpa, in the house Gongmapa, a last remnant of the Dard language has survived until the present day. On New Year's day when a new branch of the pencil-cedar is placed on the house-altar, the prayer is rendered in Dardi, because the spirit of the house is supposed to understand this language only. This is the prayer:

Dargyassi di zha nomo hla zhuni
Shuni bi zha nomo hla zhuni
Sinani bi zha nomo hla zhuni

As a Tibetan translation this is given:

ངས་རྒྱས་ཀྱི་ཞ་ནོ་མོ་ལྷ་ཞུ་ནི།
ཤུ་ནི་བི་ཞ་ནོ་མོ་ལྷ་ཞུ་ནི།
སི་ནི་བི་ཞ་ནོ་མོ་ལྷ་ཞུ་ནི།།

LANGUAGE MAP OF WEST-TIBET

Plate VI.

JASB Vol LXXII Pt. 1

7: Francke M-S (no date) 1904 AV4 West Tibetans AV4

Dated AV3

T
D
102
1917

[End Map]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
D>rd AV3



be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

In Gilgit as in Astor, there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shinā, though only a small percentage of the population is Shīn. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

Agriculture.

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Minerals.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

Commerce and trade.

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article.

Roads.

The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Diāngan passes has been

4: Durand G-8 (1888-93) 1900 AV1 Kashmir
Dard AV3



word Dard, and they apply it to the dwellers on the left bank. Throughout the rest of the country inhabited by the Dard races, a block roughly two hundred and fifty miles from east to west, and a hundred and fifty from north to south, the name is, to the best of my belief, entirely unknown. It is a name found in the ancient geographers, both Pliny and Ptolemy use it, but it is very difficult to define exactly the limits occupied by the tribes to whom the name was applied. It is perhaps safe to conclude that the whole of the mountainous portion of the Indus valley from the plains of India to the source of the great river, was held to be occupied by tribes so called.

Who the Dards were originally is a most puzzling question, and one for the trained ethnologist and philologist rather than for the plain soldier. However, following Leitner, Drew, and Biddulph,* who made a special study of the question, it is possible to arrive at certain broad principles, which is all that the general reader requires. The Dard races may be put down as largely Aryan, and the position now held by the different classes and languages points unerringly to waves of conquest. The mass of the population of Chitral are the Kho, speaking Khowar, and they probably represent the earliest wave of invasion which swept into Chitral from the north over the passes of the Hindu-Kush. So remote is their antiquity that they may fairly be considered aboriginal. They owned the whole of

* Leitner: "Dardistan." 1
Drew: "Jammoo and Kashmir Territories." 2
Biddulph: "Tribes of the Hindu-Kush." 3

1 [See 1: Leitner in AV3 Dard file -- Analyst] 2 [See 1: Drew in AV1 Kashmir file -- Analyst] 3 [See 1: Biddulph, AV3 Dard file -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



174 the proportions in which the main castes occupy the country, that the later waves of Dard invasion rolled in succession up the Indus valley from the plains of the Punjab, penetrating into the side valleys as the tide rose, and either completely submerging the aborigines, or else driving them and the wrecks of previous waves into the inmost recesses of the hills. The first of these waves must have been Yeshkun, the second Shin. There are no less than eleven 197 different languages and dialects spoken in Dardistan, and their distribution confirms the above view. Putting aside eight of the dialects, and taking the northern half of the country under discussion, you find Khowar generally spoken in Chitral; Burishki, the language of the Yeshkuns, spoken in the inaccessible Hunza, Nagar, and Yasin valleys; Shina, the language of the Shins, in the Gilgit, Astor, 162 Punyal, and Ghizr valleys. Roughly speaking, the proportion of Shins to the whole population falls from ninety-five per cent. at Koli, in the Lower Indus valley, to thirty-five per cent. at Gilgit. In Nagar, the Shins are about twenty per cent.; in Hunza, five per cent. of the population. The Yeshkuns are in inverse ratio. In Yasin, almost the entire population; in Hunza, eighty per cent.; in Nagar, sixty per cent.; in the side valleys of Astor and Sai seventy-eight and sixty-five per cent. of the people are Yeshkuns, driven up the valleys by the advancing Shins. The numbers generally go falling as the Indus valley is descended, until at Koli you find perhaps only four per cent. of the inhabitants are Yeshkun. In Chitral you find neither Shin nor Yeshkun; the waves had spent

2: Lehmann 1-0 (1888-92) 1897 AVS Dard AVS



| Kohistani. | Pushto (The Afridi Language). |
|---|---|
| 1. To-morrow night to Lahore I will go. | 1. To-morrow night to Lahore I will go. |
| *Dwuske rate Lahore bajoonum.* | *Sabe shapa ba Lahore shoom.* |
| 2. Thou silent be. | 2. Thou silent be. |
| *Toke chut gusha.* | *Tuk chup shqi.* |
| 3. Prepare, ye young men. | 3. Prepared be, O young men. |
| *Jukti mardu.* | *Tsamkiwi she mishti.* |

There is a song very current in Kohistan which begins,—

*Pulee kulel mareya, Puloon jirga kuriya, Jukti jukuti mushuk gurjuki mulli*—

"In Pulee a potter was killed, in Puloo the jirga (or tribal assembly) sat."

"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pulloons.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no traces of it now remains; and when a Kohistani is told that they are "new Muslims," that is, "new Mahammadans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

*Dress.*—Their national dress consists of a woollen hat, trimmed like that of Europeans, and a loose woollen tunic having a long slit along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of loubers shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knee. They call it "pájáls."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "shalwars." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

*Government.*—They have no chiefs like the Afghans, but influential Maliks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard, for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Maliks at their heads.

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (goats-milk, cows, goats, and sheep), which is their sole property. There are no regular Banias even

[illegible] 0-0 (1870-1870) 1880 [illegible]
17
A43 Dard A43



186 Great enmity exists between the people of Ponyal and those
of Yassin and Chitral.

341 The principal place in Ponyal is Chor,* which has been
197 corrupted into Shor by the Dogras. The people are, with few
705 exceptions, Yoshkun or Boorish, but the language spoken is
161 Shina. In religion they are mostly Moslem, a few Sonnees
and Shiahs only being found amongst them. Ponyal con-
tains about 2,000 inhabitants; the men are remarkable for
184 their athletic figures. The soil, where cultivable at all, is
● 202. fertile and yields two harvests in the year, but between the
different patches of cultivation long stretches of sandy plain
intervene, while at certain places the rocks close in on the
river, which, for more than half the year, is an impassable tor-
rent, so that the passage can be easily held by a few against
superior numbers. In unsettled times guards are posted at
these places to give the alarm by beacon fires.

344 At the western extremity of Ponyal is the fort and village
of Gakhuch, which is the residence of the Rao Allat Khan, a
member of the Boorooshil family, who owns allegiance to Cash-
mere and receives a yearly subsidy in consideration of his
holding this frontier post. Gakhuch is a place of some im-
portance, as it commands the mouth of the Karoomber Valley
as well as upper part of the main valley.

133 Opposite Gakhuch, the Karoomber Valley and river, run-
987 ning almost due south from the Hindoo Koosh, joins the
main valley. Mr. Drew has described how this valley has
during the last twenty years alternately belonged to Yassin
and Gilgit. Nothing but extreme timidity or apathy can
have induced the Cashmere Durbar to abandon it, as men-
tioned by Mr. Drew, for it is outside the natural boundary of
Yassin, and could not have remained a portion of Yassin
territory had the slightest disposition been evinced to retain
it by the Dogras. For 25 miles the valley is broad and
open, beyond that it contracts, and a road branches off
past the village of Ishkaman or Ishkoman to the foot of the
Darkot Pass. Continuing up the valley, which bends to the
eastward, the Hindoo Koosh is crossed into the Oxus Valley
by the Ishkoman Pass at a height of 12,000 feet. Formerly
this road was a favourite one, but owing to recent physical
changes it has now fallen into disuse.

162 The Karoomber Valley, which contains the ruins of several
937 large villages, now supports only 300 souls. The former in-
133 habitants are said to have been exposed to constant forays

* Meaning "no impregnable rock."

from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Gusch, with its adjacent valley of Nalter, a distance of 24 miles.

The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gashar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gashar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkoman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Traghal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

The Yeshkuns are probably an Aryan race, having arrived from Central Asia *viâ* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *viâ* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Jard AV3



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described in the article on KASHMĪR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 648 Post and telegraph offices.

There is a daily postal service with India by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destr ctive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

643 704 [625] Administration, &c.

The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891–2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue.

A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

631 643 651 Political relations.

A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsīn, and Ghizar, the little republic of Chilās, and also for relations with Tangir and Darel, over which valleys the Puniāl Rās and the Mehtarjaos of Yāsīn have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār-

101 131 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

125 631 The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of [648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 205 206 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 795 619 101 [174] The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 619 563 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *vid* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 [795] 619 The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *vid* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



# LEGENDS, SONGS, AND CUSTOMS OF DARDISTAN,*

## (Gilgit, Yasin, Hunza, Nagyr, Chitrál, &c., and Kafiristan).

197 I. Dardu Legends, *in Shiná* (the language, with dialectic modifications, of Gilgit, Astor, Guraiz, Chilás, Hódur, Dareyl, Tangir, etc., and the language of historical songs in Hunza and Nagyr).

(*Committed to writing for the first time in* 1866,
*By* Dr. G. W. Leitner,
212 *from the dictation of Dards. This race has no written character of its own.*)

### A.—Demons = Yatsh[1] (Yuecci ?).

776 Demons are of a gigantic size, and have only *one eye, which is on the forehead.* They used to rule over the [177] mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the demons have relinquished their possessions, and only occasionally trouble the believers.

776 They do not walk by day, but confine themselves to 823 promenading at night. A spot is shown near Astor, at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar (cultivator) at Grukōt, a village farther on, on the Kashmir road, had, with great trouble, sifted his grain for storing, and had put it into baskets and sacks. He then went away. The demons came—five in number—carrying huge leather-

101 * "Dardistan," or the country of the Daradas of Hindu mythology, embraces, in the narrowest sense of the term, the Shiná-speaking countries (Gilgit, &c.); in a wider sense, Hunza, Nagyr, Yasin, and Chitrál; and in the widest, also parts of Kafiristan. (See my "Dardistan," part III.)

[1] "Yatsh" means "bad" in Kashmiri.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



765 meat. After that period the grave is again visited by the deceased's friends, who, on reaching the grave, eat some ghí and bread, offer up prayers, and, on returning, slaughter a sheep, whose kidney is roasted and divided in small bits amongst those present. Bread is distributed amongst those present and a little feast is indulged in, in memory of the 771 deceased. I doubt, however, whether the Gilgitis are [761] very exact in their religious exercises. The mention of death was always received with shouts of laughter by them, and one of them told me that a dead person deserved only to be kicked. He possibly only joked and there can be little doubt that the Gilgit people are not very communicative about their better feelings. It would be ridiculous, however, to deny them the possession of natural feelings, although I certainly believe that they are not over-burdened [177] with sentiment. In Astór the influence of Kashmir has made the people attend a little more to the ceremonies of the Mussulman religion.

In Chilâs rigour is observed in the maintenance of religious practices, but elsewhere there exists the greatest 212 laxity. In fact, so rude are the people that they have no written character of their own, and till very recently the art of writing (Persian) was confined to, perhaps, the Rajas of these countries or rather to their Munshis, whenever they had any. Some of them may be able to read the Koran. Even this I doubt, as of hundreds of people I saw only one who could read at Gilgit, and he was a Kashmiri who had travelled far and wide and had at last settled in that country.

### F. HOLIDAYS.

796 The great holiday of the Shîn people happened in 1867, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shinó náo," "the new day of the Shîn people." The Gilgitis call the day "Shinó bazóno," "the spring of the Shîn people." [The year, it will be remembered, is divided into bazono = spring; walo = summer; shero = autumn;

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



The matter I have to present came to me largely fortuitously. My own interests lay in matters linguistic, and my immediate object was to obtain knowledge and specimens of the local languages. These languages are, of course, unwritten.

My principal method in such cases has been to get the people to tell me current popular tales and legends, and to give me accounts of local customs and beliefs, and to write them down to their dictation.

The content of my language material may therefore present subject of interest to folklorists, but it has not been collected with the critical knowledge or care of an expert folklorist.

Material thus casually collected is bound to present contradictions, ambiguities, and possibly misunderstandings, when it is not set in the firm frame of a story.

In regard to the terrain with which we are concerned, it is enough to recall that it is situated in the extreme north of India, to the north-west of Kashmir, in one of the loftiest mountain tracts of the world: the meeting point of the Hindu Kush and Karakoram ranges, where peaks and even ranges of 20,000 feet are a commonplace. The physical features are such as to favour isolation, a condition difficult of attainment in a continental country. Access for foreign influences must always have been difficult and restricted.

Even in recent times with the advent of the Pax Britannica, the partial establishment of foreign administration, and the construction of traversable roads, there has been no overwhelming inflow of exogenous influences, only a gradual infiltration. Thus old-standing beliefs and customs have not been subjected to any violent assault by modern disintegrating forces.

Isolation, however, is never more than relative.

In the case of Gilgit, at some unknown time, probably not more than 500 or 600 years ago, Islam gained admittance and sooner or later became the sole recognized religion in the region. Islam is a whole cultural system in itself,

Dard AV3
Burusho AV7



(8) The pan belongs to Khana, the Raja of Yasin, etc.

D 585

(9) The pan belongs to righteous Girkis (the ruler of Hunza).

539

(10) The pan belongs to Maryo the son of Machat (a celebrated person of the Rono family).

(11) The pan is placed on Neelo But etc. At the same time the women who are in an inner room recite the following song :—

B 585 539

*Translation.*

(1) A large coral grain belongs to Bair Gul.

I will never let another string this on a thread.

I will string it myself.

(2) A large coral grain belongs to Malik, the Chief of Gilgit.

I will never let another string this.

I will string it myself.

After the marriage cermony the following song is sung at the house of the bride :—

*Translation.*

(1) Come out, O beloved of your mother, why are you delaying?

(2) Come out, O water sprite, why are you delaying?

(3) Come, O possessers of golden locks, why are you delaying?

(4) Come out, O mistress of charming eyes, why are you delaying?

(5) Come out, O owner of pearly teeth, why are you delaying?

On this she is brought out. She weeps bitterly at the separation from her relatives, and the assembly sings the following song :—

*Translation.*

(1) Do not weep, O flower-like girl, thy complexion will turn pale.

(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.

(3) Thou wilt (by weeping) burn your heat, thy complexion will turn pale.

Typical birth song ... Nil

Typical death song ... Nil

B 212 D 212

11. No written language possessed by the people.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



| KOHISTANI. | PUSHTO THE AFGHAN LANGUAGE). |
|---|---|
| 1. To-morrow night to Lahore I will go. | 1. To-morrow night to Lahore I will go. |
| *Douche rate Lahore bajanwa.* | *Saba shapa ba Lahore shazam.* |
| 2. Thou silent be. | 2. Thou silent be. |
| *Tohe chut guda.* | *Tah chup shai.* |
| 3. Prepare, ye young men. | 3. Prepared be, O young men. |
| *Jubti masha.* | *Saubhal she zalmú.* |

There is a song very current in Kohistan which begins,—
*Palas kulal mariga, Patane jirga hotiga, Johle johal madado propár asdli* = "In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."
"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry.

*Muslim learning, and the building of mosques* have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

*Dress.*—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara.*" Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



men, and this was not to be wondered at, for when we got to our camp, at about four in the afternoon, an icy wind was blowing, and the thermometer was at forty—a few days before at the same time it had stood at a hundred and fifteen in the shade! In the winter the pass is very cold, but generally practicable. We found black-currant bushes on one side of the pass but no fruit.

Afzul-ul-Mulk's Deputy Governor, Abdulla Khan, met us on the Shandur. He was one of the most picturesque of all the Chitrali nobles, and on this occasion was dressed in a loose "choga," a garment cut like a dressing-gown, of gold brocade, covered with a pattern of large tea roses and bouquets of smaller flowers. The Chitrali always wears a small turban; he was no exception, but his was almost entirely gold. His under coat was of the brightest Bokhara silk; his loose bright green velvet breeches were stuffed into long Turkestan riding boots with extravagantly high heels and square toes. He was a great sportsman, and I never saw him without a hawk on his wrist, sometimes the beautiful grey falcon, often a smaller one to kill little birds. He rode a very fast walking horse with brilliantly-decorated saddlery, bits, headstall, stirrups, all heavily plated with silver, and was altogether a pleasure to look upon.

Between the foot of the pass and Mastuj the ground was much the same as before, and I noted a formidable position, which Afzul said was always held against an enemy coming from the south. A few years later it was held by the Chitralis against Kelly's force, which was advancing to the relief of Robertson, who was besieged in Chitral.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



camp, the outside being composed of Bokhara silk in broad bands of red and gold. Our first halt was at Shoghot, a point at which all the roads leading over the passes mentioned above converge. We passed over the Chitrali racecourse on the way, a stretch nearly four miles long of flat ground which, once cultivated, has been ruined by floods, and is one mass of sand and stones. At the far end of the plain is a raised mound, the Mehtar's grand stand, and the course was the full distance. How any horse could survive being raced four miles over the stones is difficult to understand, but they did. Afzul-ul-Mulk amused me by saying he had a horse which was undefeated over this course, and that he much regretted he had not taken him to Calcutta and entered him at the races there, as he certainly would have won the Viceroy's Cup, the Derby of India. After passing over this open ground, the road runs through a limestone gorge, with absolutely perpendicular sides.

As it was now autumn, and the rivers had shrunk, we marched as a rule up the bed of the stream, which was crystal clear and full of fish, fording a dozen times a day with the water to our saddle-flaps. The trees were just turning, and every valley you looked up was ablaze with "the flying gold of the ruined woodland." We passed many wild duck decoys, at constructing which the Chitralis seem very clever. They run off a portion of the stream on to a flat field, making a pool twenty yards or so square, at one corner of which the water runs in. Here they make a wicker cage with a wide mouth and tunnel gradually tapering up-stream.

[When leaving Chitral -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



223 They stick decoy ducks about the open water, and when the wild duck settle, drive them into the tunnel, catching sometimes two and three hundred at a time.

491 The bridges speak for the lightness of foot of the people; they are merely, as a rule, light hurdles of willow; our heavy-footed English labouring folk would crash through them, but they seem strong enough for the people who use them. Horses of course ford.

133 We reached the top of the Dorah, fourteen thousand eight hundred feet in height, without difficulty, riding practically to the top of the pass. We had a lovely day, the air was perfect, and the view from the top is fine. Immediately below you the ground drops very suddenly to the Hauz-i-Dorah, Lake Dufferin as it was christened by Lockhart's party, but the lake itself is out of sight. We

000 stayed a short time at the top, looking out over the Badakshan mountains towards that mysterious Central Asia which attracts by the glamour of its past history, by the veil which shrouds its future. Balkh, Bokhara, Samarkhand, what visions come trooping as their names arise! The armies of Alexander, the hordes of Gengis Khan and Timur go glittering by; dynasties and civilisations rise and fall like the waves of the sea; peace and prosperity again and again go down under the iron hoof of the conqueror; for centuries past death and decay have ruled in the silent heart of Asia. Are we now looking on the re-awakening? Shall the land again blossom like the rose, and proud cities rise on the ruins of the old under semi-European sway, and greater emperors than the Great Khan rule through centuries of generally last-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



and Murikho, the upper and lower *kho*, or valley, are districts of some importance. The former, a valley some fifty miles long and a mile wide, as a rule shut in by huge mountains, the latter, shorter and more open, is a continuation of the former. The whole district is most favoured, and abounds in fruit and flocks and herds. In Murikho there are some of the only manufactures of the country, robes woven from the wool of unborn lambs, and others in which the down of the wild duck is intermixed. The latter are more curious than useful, and give the wearer a most fluffy and half-fledged appearance. This sort of cloth is also made in the upper portion of Hunza. From here come the celebrated falcons still exported to India, and smaller hawks used in the sport of falconry.

The method of catching is simple; a bird, according to the Chitralis, must be full grown to be of any use, and caught when ranging for food. The trapper makes a little stone box in which he sits, a small hole being left in the roof on which a chicken tied by the leg moves about, the string being in the man's hand below. After the hawk or falcon has seized his victim, the string is gently pulled, and, thinking that it is merely the chicken moving in his struggles to escape, the bird gripe the harder, and is pulled to the hole, when the man below seizes it by the legs, and its liberty is over. The Chitralis are wonderfully clever at breaking their birds—I have seen one flown captured not fully a week—and trust for taming them to keeping them awake. They keep the bird awake for about three nights, constantly talking to it, and, finally, when

4: Durand C-3 (1888-92) 1900 AVI Kashmir
Durand A v 3
Chitral



423 it is tamed by want of sleep and hunger, begin to feed it, and to use the lure. The large grey falcon they mostly use is a lovely bird, and they are devoted to the sport.

The Mehtar used to go after chikor every day almost, and we once got an excellent exposition of the sport in his company. We rode up the valley a short way, and took our stand on the edge of a very steep fan, beaters having gone a couple of miles further up the valley to move chikor, the mountain partridge. In a few minutes we saw a covey coming [illegible] as they always fly to avoid the dangerous open, and going the pace driven partridges can go. The Mehtar unhooded his falcon, and stood at the edge of the cliff, eagerly watching the approaching birds; as they passed there was a quick move of the wrist, and the grey death shot down like a passing shadow, and killed a couple of hundred yards from us. This was repeated again and again, generally with success, but a falcon loosed a moment too late had no chance. I had a beautiful falcon given me, and had some very good sport with it sometimes, but my native friends coveted it so dreadfully, and begged for it so persistently, that I finally had to give it away.

132 291 The winter was now coming on, though it was but the beginning of October, and we had heavy falls of snow on the higher hills, which made the weather perfect, but rather cold at night. The Chitralis began to dress accordingly, and in addition to the ordinary brown woollen gown, which all classes wear, we now saw bright cotton-wadded coats of flowered green or pink.

21 Leitner 1-3 (1891-92) 1892? ANS Dard ANS
Gurezis ANS



D 526 Rustem Ali who, like a famous player of the same name at Mardo, was passionately fond of the game, and had been thrown from his horse. The place of meeting near Astor is called the Eedgah. The game is called Tore in Astor, and the grounds for playing it are called Shajanan. At [D 172] Gilgit the game is called Bulla, and the place Shajanan. The latter names are evidently of Tibetan origin.

[B 526] D The people are also very fond of target practice, shooting with bows, which they use dexterously but in which they do not excel the people of Nagyr and Hunza. Game is ● 224 much stalked during the winter. At Astor any game shot on the three principal hills—*Takhumal*, a high hill opposite the fort, *Demtikilla* and *Takhidut*—belong to the Nawab of Astor—the sportsman receiving only the head, legs and a haunch—or to his representative, then the Tahsildar Munshi Rozi Khan. At Gilgit everybody claims what he may have shot, but it is customary for the Nawab to receive some share of it. Men are especially appointed to watch and track game, and when they discover their whereabouts notice is sent to the villages from which parties issue, accompanied by musicians, and surround the game. Early in the morning, when the "Libe" dawns, the musicians begin to play and a great noise is made which frightens the game into the several directions where the sportsmen are placed.

D 411 The guns are matchlocks and are called in Gilgit "*tarmák*" and in Astor "tomák." At Gilgit they manu-
8 411 facture the guns themselves or receive them from Badakhshan. The balls have only a slight coating of lead, the inside generally being a little stone. The people of Hunza and Nagyr invariably place their guns on little wooden pegs which are permanently fixed to the gun and are called "Dugaak." The guns are much lighter than those manufactured elsewhere, much shorter and carry much smaller bullets than the matchlock of the Maharajah's troops. They carry very much farther than any native Indian gun and are fired with almost unerring accuracy. For "small shot"

of the former would be Shina and those of the latter would be Tukkhara. This shows that their family system takes the mother into consideration.

The Brokpa are said to have come from Rajouri, a district in Kashmir, where they belonged to a ruling family of the district.

The Cajuna have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Mohammedan rulers of the country called "Rā." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race watching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and goat, includes the shuka (chuga), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell bracelets. They wear on their feet a kind of leather socks called pulloo, made either of hide skin or of cow hide. For hill journeys they wear their feet in pieces of goat or hide skin which they call dumdi.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting matches, fairs and revels with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chilasis call it "Dangalik." It contains many Sanskrit as well as Persian words.

Both are the tribes to whom the Hillmen and numerous opponents, but they have lived together for such a long period under the Buddhist and Mohammedan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

## II.

### The Festivals or "Seven Sundays."

The advent of spring in the Gilgit country brings with it the annual festival of "Shina Bawan," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has now dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put two seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which straws are heaped. The wheat is left in this pit for five days, after which the grain is sent

(To be continued.)

Ra to his poorest subject, lived entirely by agriculture. According to tradition, Shiri Buddut's rule extended over Chitral, Yassin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nagar, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahommedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yassin, three centuries later.

A glance at the map will show that Gilgit is situated in the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 28,600 feet; while half of the tract thus included still remains to be surveyed. A rival to Everest and Kinchinjunga may yet be found among the mountains of Kafiristan.

From Gilgit, mountain roads radiate into all the surrounding valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. Here the wild goat (*C. Falconeri*) roams in great numbers almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. Rutilans*), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayensis*) are rarely disturbed by the hunter's voice. On the lower and more barren hills, below the forest, are to

4a Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



000 sleeping-place; there is no gale of icy wind blowing about under you as is usually the case if you have a bed; it is a soft, warm, elastic nest with no draughts.

• 224 We had been brought out by Afzul to see the national sport of shooting markhor or ibex over dogs. Long before sunrise one morning we were riding up the valley, our point being the ground between the junction of two small ravines at an altitude of ten [232] thousand feet. A cutting wind blew in our faces, and it was bitterly cold till sunrise, when the wind dropped, and was soon blowing gently uphill. This behaviour of the wind is universal except in rainy and cloudy weather, and is of great assistance to the stalker. Leaving your camp or sleeping-place under a rock, one, two, or three hours before sunrise, according to the height you are at, and the height you wish to reach, you toil uphill. By sunrise you are well above the game, which in another hour or so, after feeding, will also begin moving uphill; the wind, by that time blowing from them to you, is in your favour. The uniform slope of the gigantic mountain sides, the generally uniform character of the ravines which cut straight down the hill, tend to make the wind very steady, and you have few of the exasperating shifts which you would expect at home. The moment that cloud and mist envelop your stalking ground, however, the conditions change, and the wind becomes as treacherous and catchy as elsewhere. Advantage is taken of the wind in hunting with dogs. They are let out an hour before dawn and are hunted along the base of a line of hills in which game is supposed to harbour. The moment the dogs get the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3,
Chitral



224 scent they are off, lost sight of immediately in the dark, and as they run mute it is hours perhaps before they are found. They are admirably trained, or their instinct prompts them to do exactly the right thing. Dashing silently along, in a few minutes they rouse the game, ibex or markhor—if the former, it will take uphill, if the latter, probably down; but in all cases the point is some fastness in the rock, where the mountain goat feels at home, and where its instinct tells it no enemy, snow leopard or hunting dog, dare rush into the attack. The game once driven into bad ground of this sort, the dogs bay it, and the shikari, led by his hounds' voices, comes up and gets the shot. Good dogs will remain twenty-four hours —it is said they have been known to remain longer— baying a herd of markhor or ibex. The Chitralis assured me that if the game is caught in open ground, a good set of dogs were able to round them up like sheep and keep them from moving. This I had no opportunity of seeing.

We sat for some hours waiting for news of our dogs, and I beguiled the time by showing Afzul and his men the use of a burning glass with the lens of my field-glasses which I was cleaning. Afzul was delighted, seized the glass, and at once proceeded to burn a hole in the back of one of his followers' hands. In the midst of our trifling came the news that the dogs had found game, and there was mounting in hot haste, and a ride of about three thousand feet straight uphill over ground that had been carved out by glaciers centuries ago, moraines now covered with grass and scanty scrub. Finally we arrived close to a glacier, its face reflecting the early sun, and showing

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



224 the most glorious colours, but we had no time to admire this at the moment. We had been riding over ground which I should have said was absolutely impossible for horses; it was steeper than the roof of most houses, and but for its soft and shaley character, no horse ever foaled could have carried a man up it. At the top of the last steep pitch we found ourselves on the edge of a moraine, and a couple of hundred yards from us on the main mountain side were half a dozen dogs baying an ibex, which they had driven on to a niche a foot square in the face of a precipice. There was no way down even for an ibex, the crack in the cliff he had come down was now guarded by two savage hounds, who dashed at him and drove him back if he tried to ascend. It was a picturesque sight, but a sad one, the ibex now standing facing despairingly out from the cliff, and then turning and trying to force his way up, butting at the dogs as they barred his way, only to be driven back every time. Getting off our horses we walked up under cover to within a hundred yards, when Robertson took his shot, and the ibex came crashing down, the most fearful fall, the body bounding twenty feet at a time, knocking two of the hounds who had been half-way up head over heels, and carrying them to the bottom of the cliff. The horns were not good, thirty-four inches in length, but it was a curious trophy. It was a thing to have seen, but of course not sport to an Englishman's mind.

159 The descent from our glacier showed how steep the ground was we had ridden up; it was out of the question to ride down, and without a stick you

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



late, the most necessary things for dinner were of course not forthcoming, and we turned in after dining on dried grapes, the bread of the country, and tea. Many of the marches were nightmares, and the record in my diary becomes monotonous with the detailed horrors of the road, but the picture that night as we rode in would have repaid a good deal. The view, when the moonlight conquered the dying day, was very lovely; snow covered all the hills forming the valley, the broad, stony river bed, with its scattered tamarisk jungle and broken threads of water, lay in a flood of soft light, chequered by the dark shadows of the trees and cliffs, and the great precipices of the hills immediately above us seemed to loom larger and grander every moment. Not that it quite made up for tired horses blundering in the deep shadow over the rocks, the uncertainty as to whether our things would arrive in camp, and the certainty that we should have no dinner.

Next morning we lay peacefully in bed till ten, read accumulated piles of letters and papers, and idled generally. No one who has not marched for months at a time can fully appreciate the luxury of a morning in bed.

In the afternoon we walked down to a great tamarisk jungle in the river bed, and had a drive for a red bear. Many years in India had made me pretty sick of bears, and I would not go across the road for a black one, but the chance of a red bear was different. I had then never seen one. We were perched upon a rock some forty feet high in the river bed, and as soon as we were settled Raja Akbar Khan rode off to superintend the beat. Directly his

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



224 [533] party got to the far end of the jungle, the inevitable band began to play. Nothing can be done in these wilds[1] without a band, and on this occasion the performers were posted some three hundred yards ahead of us, on the side of the hill forming the river bank. In a few minutes we saw a man emerge from the jungle and run up to them, and a wild fanfare and fierce yells announced a bear was found. The next thing one saw was some dogs and a couple of mounted men flying through the jungle, and then the bear broke in view surrounded by dogs. He headed straight for our rock, and was killed at its foot. It was a pretty beat, and a characteristic bit of sport, the men galloping along keeping the bear straight, sheering off if they were heading him, dashing fearlessly at him if it was necessary to turn him, the dogs all the time driving him along. All this over the usual ground, one mass of rocks and the difficult tangle of a broad river bed covered with tamarisk bush. The swordsmanship was not equal to the hunter's pluck. We found the bear had a slight sword cut, but the swordman's horse had a far worse, a frightful wound on the stifle caused by a badly delivered backward cut at the bear. One of Robertson's greatest triumphs in surgery was the treatment of the wound, which he sewed up; the horse completely recovered, and the doctor's fame became great. After we had left Gakuch a couple of days they told us the jungle across the river there had been full of bears, but, knowing that I had a huge pile of correspondence, the Rajas said nothing about it. This was rather annoying, for I never again got the chance of a good beat at Gakuch.

[1] [ie., the tamarisk jungles of Gakuch -- Analyst]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



drunk by the Astóris and Chilasis [the latter are rather stricter Mussulmans than the other Shiná people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

### WINE.*

The Gilgitis are great wine-drinkers, though not so much as the people of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Dareyl (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tshilgōzas (edible pine). In Astor (and in Chilâs ?) the custom is to put a number of Ghi (clarified butter) cakes before the Mulla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the store of another. I passed several of them on my road from Tshakerkōt onward, but they appeared to have been destroyed. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as is "beer" by the Astoris, *viz.*: "Mō." The wine press is called "Mōe Kùrr." The reservoir into which it flows is called "Mōe Sán."

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurez is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and some other respects the place reminds me much of the valley of Pādar. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurez are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishangangā Valley, we had already come into the tract occupied by Dārds; in the village of Gurez itself there is a mixture of Dārds and Kashmīrīs, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dārd language, a language quite different from Kashmīrī, are spoken. Where the two large streams meet, just above Gurez, is the end of the wider part of the valley. The southern stream may be said to be a continuation of the Kishangangā, as its course is the longer, and it has, I believe, the greater volume; it flows from the district called Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassable except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Burzil, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. Our own way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 4000 or 5000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaus above the level of it, formed by the alluvium of side streams; over these the path leads us, past several small villages; on the mountain-slopes is a good deal of pine-forest; as the level of the valley rises the forest does not reach so high up the sides, and farther on the pine is replaced by spruce and silver firs.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



not well kept up, but they at last took the chief stronghold of the Chilāsīs, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; as late as 1869 some half dozen of them escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilāsīs into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tarshing, a village under Nangā Parbat, now go to Chilās, while from Chilās messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come in exchange.

It is curious that while the people of Astor are all riders and keep many ponies, these Chilāsīs have none, and they used not to attempt to take away any they met with in their raids.

The Astor people, who thus in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Drās also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Baltīs, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

The most interesting place I visited in the Astor country is the valley which leads up to the base of Nangā Parbat. Just beyond the last village, Tarshing, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality unite as there expressed. I have made the correction, as far as I could with certainty, in the map attached to this book. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Bondū districts; these, though I was able to detect them, I had not time to rectify; so they have been allowed to stand in mine as in the Government Map.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



time dispossessed of it; this is built in the Dārd style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dogrās; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built cornerwise on to the fort, was what was called the *Sangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars.

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4800 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawanjī, whose elevation is given by the G. T. Survey, to be the nearer. The climate of Gilgit is not unlike that of Baltistān, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungī, mān, and massar), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any perfection), walnut, pomegranate, and sarshing (*Elæagnus Moorcroftii*, called there anāb, sarshing being the Tibetan name); besides musk-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmir, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for kamarbands.

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AVs



564 We now come to the *Shin*, the highest of the four generally-distributed castes. In some isolated places they make the majority, or even constitute the whole, of the community, but in Gilgit itself they are not so numerous as the Yashkun, nor are they so in Astor.

There is a peculiarity of manners most strange and curious attaching to some of the Dārds. It belongs especially, perhaps even solely, to this Shīn caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. [231] The thing is this; they hold the cow in abhorrence; they look on [262] it in much the same way that the ordinary Muhammadan regards a pig. They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they burn cowdung, the fuel that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

A greater, more astonishing, contrast between their way of looking at a cow and the consideration which the Hindūs give to the animal it would be impossible to conceive.

In some places I have found other customs accompanying this. For instance, at Dashkin, 13 miles below Astor, where [262] the people are Shīn, they will not eat fowls nor touch them; [241] in this they approach the Hindūs. Here, too, I was told that they have an objection to cultivating tobacco and red pepper; whether these last peculiarities attach to the Shīn generally I cannot say.

I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shīn without the other castes.

The table at the beginning of Chapter XX. shows in what countries the Shīn caste is found and in what the Yashkun prevails. The Shīn occur, mixed with Yashkun, along the Indus Valley and in those side valleys that immediately lead up from it.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowskin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of hens was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chili" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



361 487 [161] etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangál, a few hundred yards from the first. In fact, Dareyl, although a small country, is thickly populated.

SAMANGÁL TO PÚGUTSH, a fort, with 500 houses, 2 katsha kôs—thence 1 katsha kôs to Gayál, a fort with 600 houses—all an easy road.

GAYÁL TO KÀMI, Fort Tangir, over a high mountain called Kùbbe-kunn, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rìm, a small village of 20 houses, on the Tangir side. The road for 8 kôs is difficult, being an ascent of 4 kôs on each side. From Rìm to Tangir the road is good, [563] water abundant, and habitations numerous. Kàmi fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its [233] peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Satli—6 kôs, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayiréy, to the plateau of Batrêt, 8 katsha kôs. (See second stage of this route.)

FROM BATRÊT TO RÀUSHAN, over a small mountain. Ràushan is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. [314] Gold is washed from the Indus, which is 3 katsha kôs from Kàmi. The Tangiris are braver than the Dareylis and equally religious, having many Mullas; but the country, although larger, is not so well populated as Dareyl, [162] the people of which are also rather shepherds than hunters. The *Galdr* are the ruling people in Tangir, about 1,000 families, of which 500 are in Kàmi. They are the old proprietors of the country, and are all Shins who *now* have given up their old aversion to the cow, its flesh and milk.

KÀMI, over the mountain Tràk, called by the Pathans Chaudunno, which has no snow on the Tangir side, but a snow-covered plateau 1½ kôs long on the Kandiá side. Then comes a green plain. To the foot of the mountain Tràk on the Tangir side 11 kôs pakka (11 good kôs, or nearly 22 miles), over a tree-covered plain. Then over the Tràk pass and plateau, the road goes along a plain which extends for 17 kôs to [563] GABRIÁL. There are a great many Gujars along the road. [The road to Yasin is through the Gujar-frequented district of Kuranjá, belonging to Tangir. Multán is the Muqaddam of the Gujars, a brave man.]

361 563 GABRIÁL has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Habíbulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandiá are obedient to him. The Mullakheyl are Shins, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Dareylis were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mir Abdullah, and of Kandiá or Kilá,

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road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakté family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Musulmans for six generations. They marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers.

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Dondookot (fort) 300 houses, in the Samangal district; Manikal (fort), 150 houses; Rashmal (fort), 120 houses, in the Jooneh district; and Goiyal (fort), 300 houses. The whole community, including the dependent

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41 AV3 Dard AV3
Galti AV2.



D 142 character of the ordinary Cashmiri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the re-
D [74] gular population. Those in Gilgit are weavers and carpenters, and are regarded with some contempt both by Shins and Yeshkuns.

D 544 Their distinctive castes are Meer, Sheikh, Paiyr, Lon, Soniyar (goldsmiths), Dar, Rawut, But, and Tatchon (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchon, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yeshkuns without reciprocity. With the Krammins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

D 564 ● 233 In the valleys south of Gilgit, the Goojurs pasture their cattle on the high lands, not mixing with the people of the country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper
D [17] part of the Dir and Swat Valleys, and a few have found their way into the Gilgit Valley. They all speak the dialect of Punjabi, peculiar to their caste. Like the Syuds, they must rank as a class rather than as a caste.

B 179 D 179 Vigne, speaking of the existence of caste in Baltistan, remarks that it may perhaps be considered as a proof of the Hindoo origin of the natives of that country. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

4 [Also Gaikwar's — Aug/1910]

Mc Eldridge G-3 (1873-1878) 1880 Afgh-Afghanistan-Gaz
4 Av3 Dard Av3



563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.

241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The

● 233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

717 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained

525 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which

361 inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley,

101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the

511 most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.

571 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl

651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better

563 known under its Pushtoo name of Patrak. There is also

191 a large Gonjar population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



away for want of permission. Had any one else been Foreign Secretary, I might have chanced it, and come without leave, but I could not run the risk of being cut up, and of my brother getting blamed, so bewailing our luck, we turned our faces sadly and definitely to India.

Afzul-ul-Mulk came as far as the Chamarkand with us, and took leave there, after an abortive attempt at another ibex hunt with dogs. His country had been a pleasure to travel through, all the roads having been repaired, and the rough places made smooth in his anxiety to please. Pleasant as he had been, the more one saw of him the more the intriguing and ruthless savage came out, and the more I distrusted him. Still, he was a courteous host and a pleasant companion, and I was sorry to say good-bye to him.

It was far colder than when we had last been on the Chamarkand; the snow in a light sprinkling was on the pass, and covered the mountains in all directions down to twelve thousand feet. Frost had taken a firm hold of ground and stream, and the banks of the latter were hung with icicles. The road down ran through a broad open valley, that carried one back to the moorland at home on an autumn day. Clouds hung over the hills, dropping shifting curtains of snow and sleet, the distant mountains stood out dark blue and purple with snow-covered tops, the nearer showed grey dashed here and there with bright colouring from the grasses in their autumn tints. The jungle in the stream bed had turned a dark red brown, and among the snow-sprinkled tussocks of dead and dying grasses fed a great herd of highland

4c Durand G-3 (1888-92) 1892 AVJ Kashmir
Durd AVJ
Chitral



cattle. At least so they looked to me when I first caught sight of them, and drew rein to inspect them closely. They were mostly black, but many were there of smoky dun or mouse colour; some carried wide, sweeping horns, others were like polled Angus, but all had the same characteristics; they were very high in the withers, very short-legged, and they carried the most splendid coats, with masses of hair on the shoulder and forearm. They were all half-breds, crossed with the yak, as their bunky tails showed. The colouring was exactly that of a mixed herd at home, but the shape was ungainly. Passing down lower we flushed a couple of splendid specimens of the solitary snipe, which were soon added to the larder.

There was not much new to be seen on our way down after we had regained our old road above Ghizr; the only change was in the colouring. The willow copses in the river bed were now a blaze of gold; the orchards every colour from dark green to almost scarlet; the streams had shrunk, and now, less violent, ran crystal clear, a beautiful ultramarine colour, turning to opal in the deeper pools, and reflecting all the brilliant colouring of the banks. The roads up to our Punyali border, through Ghizr and Yasin, were vile, and compared ill with Afzul's. We reached Gakuch again on the 15th October, and were met by our Punyali friends some way out: it had been a very trying double march that day, and for once we came to grief. Robertson's servant went down some small drop, horse and all, and the horse promptly bolted. My servant remained to look after him, so that when our kit came into camp, which it did pretty

believe he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some non-caste slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Punyal, where public pollifications are not uncommon. The Mulla does not make no secret of the practice, and on my visit to Hunza, in 1891, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Dardistan play, however, lacks the manners of the Manipuri game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game so long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by taunting their beaten opponents. In Chitral the game, which is described by Mr. Drew, [illegible] from the Kafirs of Chitral, was said to be the best player in the country when a young man.

The game is quite unknown in Badakhshan, where "buzkashi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw,* under the name of "Ooglak ——"

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The press is consid-

* Shaw's High Tartary, Yarkand and Kashgar.

4 AVJ Dard AVJ Balti AVJ



Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents.

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it.

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers.

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already alluded, the feeling is still maintained in Nager, Gilgit, Astor, and the Indus Valley above Bonji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited

~~Ldg~~ Biddulph G-8 (1873-1878) 1880 ~~AIII-Afghanistan AIII~~
4 AV3 Dard AV3



military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Soonnees.

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotô Pass in five days. There is also a road from Astor by the Mazeeno Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms,

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
I

# APPENDIX VI.

## A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By RAJA KHUSHWAQTIA AND Dr. G. W. LEITNER.

### ROUTE I.

361 FROM GILGIT TO KABUL, viâ Dareyl, Tangir, Kandiá, Ujù, Torwál, Swat, Dir, Maidán, Jandûl, Bajaur, Muravarri, Pashàt, Kunèr, Jelalabad, Kabul.

GILGIT TO SHERKILA, 9 katsha (rough) kôs * (1½ miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmir, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

SHERKILA TO PATÀRI (is uninhabited), over a ridge Pir (17 katsha kôs) called Batrèt, which is a plateau on which the Dareylis graze their flocks in the spring.

487 PATÀRI TO YATSHÔT (12 katsha kôs), road stony and jungly. Yat-
361 shôt is a village of Dareyl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and *buffaloes* (which are not found in [241] Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. [379] There is excellent water, but it is very cold. The people are Sunnis, and speak Shiná (the dialect of Chilás). [The Shins appear to have been a [997] Hindu tribe expelled from Kashmir territory and converted to a sort of [584] Muhammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its [771] calf at the end of a prong.] Yatshôt has two mosques, and Mullas who understand Arabic well. The Dareylis are very religious, and attentive to their ceremonial practices. The streamlet of Dareyl runs past it.

YATSHÔT TO MANIKÁL, 3 katsha kôs, a plain easy march through a prairie. Manikál has two forts, one of which has about 500 houses, and is called Dòrkans; and the other, Manikál proper, which has 300 houses and an old Mosque. Manikál is surrounded by forests. When the Kashmir troops reached Manikál, the Dareylis, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

MANIKÁL TO SAMANGÁL, 3 katsha kôs, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtero) called Kalashmir resides there, whom all the Dareylis respect and follow, although there are many other Djashteros, like Muqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

[804] * A kôs is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katsha" and "pakka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katsha" and "pakka" are generally spelt "kucha" and "pucka."

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



carry you far away and do you injury. They enter into the skins of dead persons and so make their appearance.

Possibly ghosts sometimes figure as Ċhèċh or Jinns or are confused with them. There are tales of how people have had dealings with jinns masquerading in the forms of known human beings, but these are rather cases of the impersonation of actual living people.

## YAÇH

The name Yaçh corresponds to the Sanskrit *yakṣa-*. Yaçh are probably to be regarded as a class of Dē.ū who are in some way interested in agriculture. I was given the following statement: "At the time of the removing of the crops (from the fields) the people make *mūl* in a dish and prepare a flavouring of bitter kernels which they add to it. They do this in the name of the Yaçh. They then add ghee to the mūl and eat it. They say 'The Yaçh is eating the Yaçh's mūl.' If they didn't prepare the Yaçh's mūl they say the Yaçh(s) would carry off the grain and not make it prosper." The last word rendered "Yaçh(s)" is peculiar in form and somewhat resembles the word for "bear", but the rendering given is probably correct.[1]

A note is given that the Yaçh will become unconscious if it eats a bitter thing. Hence no doubt the bitter kernels.

The Yaçh, so far as this custom goes, might be regarded as little more than an abstraction, a fertility, or anti-fertility, spirit of some kind, but there is one story told of a very active and practical Yaçh. It was given me as follows: "There is a man of Gurikōt (a place near Astōr) called Rozāli. They say that a Yaçh has formed a friendship with the wife of Rozāli. The Yaçh brings grain and goods from one place and another and collects them in Rozāli's house. They say if Rozāli scolds his wife or beats her some live stock or other in his house dies. For this reason the man does not scold his wife. If anything in the house goes astray or gets lost

[1] Cp. Yaçhōlo, p. 527, n.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



he keeps quet. The man has children, their appearance they say, is ill-favoured, like that of a Yaçḥ. The Yaçḥ lives in his house and he (Rozāli) is superior, they say, to all the Astōris in wealth. They say that the Yaçḥ is in Rozāli's house in the skin of a cat. They say that his wife's food every seven days is 24 eggs and 2 seers (4 lb.) of ghee. This matter is publicly known to all the people. A number of Astōri people have told us this story." The wife's diet seems rather limited in kind, but bread and vegetables are perhaps taken for granted.

## Yaçḥōlo

The Yaçḥilo,[1] by his name, must be some sort of cousin of the Yaçḥ, but he is a shadowy personage whose only known interests are agricultural. Here is all the information I have about him: 'At the time of the reaping of the wheat and barley, in thename of the Yaçḥōlo they put some mūl (gruel) in a dish andcarry it to some place in a field where there is a big stone and where they say the Yaçḥōlo is. The reason is this: they say, 'if we propitiate the Yaçḥōlo our wheat and barley will be plentiful.' Nowadays they do not do this in Gilgit (proper), but in Shināki places, e.g. Bagrōt, at places on both sides of the River (Sherōt, Shakiōt, and Bārgo), and at Herānosh, in these places they do it."

We may now pass on to the Human Supernatural, of whom the Rū.i and the Dalyāl are the chief. The term Rū.i is Ṣhiṇa. The Burushaski equivalent is Būlas, but the word has also, I think, wider application. In Khowār the idea is, I believe, covered by the word Gūr.

## Rū.i

The Rū.i is perhaps the most interesting of the whole Gilgit cast, and of her I happen to have particularly full

[1] I have lately come on an isolated note: "Yaçḥōl, a demon like a bear."

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



On the afternoon of the following day each family kills five goats for every house, as a token of their happiness at being free for one more year from the re-arrival of the cruel chief. The meat is dried and kept to be cooked during the following months. It is said that the meat of the goats killed on this day does not turn bad, even if kept for years. This ceremony is called by them "Nisalo." 796

A Story of the Katchata family and "Chili" Ceremony.

Once upon a time there resided at Gilgit a wealthy family of Katchatas. This family lived alone in a separate fort on the site of the fruit orchard in which Mr. Hayward is buried. The family grew so strong that it kept the chief afraid of its power. The Rá, who always used to keep a watchful eye over this clan, was so frightened by their doings that, being unable to fight them openly in the day-time, he thought at last of making a sudden night attack on the sleeping warriors. The proposed attack was so successfully carried out by the Rá that he left none alive in the fort except a pregnant woman, who managed to escape by a small window and took flight up the Kargah Valley, in order to seek a refuge in a secluded village of Darel. There she soon bore a son. None of the family survived to cultivate their lands, which were lying waste. The Rá, however, took this task upon himself, and wheat was sown over the land by his followers. But he was much vexed when he saw the whole crop turned black and become unfit for food, and that his labour was fruitless. For the five successive years the same state of things continued, and the Rá, being weary of cultivating the lands any longer, at last ordered the Danyals to explain the real cause of this misfortune. According to their usual custom the Danyals worked themselves into a state of frenzy by burning the leaves of the *chili*, and then, putting their ears for a short time upon the drums to listen to what these had to say, sung a song to the following effect :— 539 241

"The fertility, prosperity and abundance of Gilgit were due to the happiness and the blessed hands of the Katchata clan, and because they were extremely oppressed and tyrannised over by the Rá, the destruction of the land resulted and will continue until a man of the same family is brought here to plough the lands with his own oxen, and to put in the seed in the Rá's cloak. A few handfuls must be scattered by the Rá himself, while the remainder is sown by the Katchata or his followers in these fields. The other inhabitants must not precede the Katchata in ploughing and cultivating their lands." On this the chief gave orders to the assembly to bring a man of that clan, from any part of the country in which he could be found, and promised that a good reward would be given to the man who succeeded in finding him. A number of the Rá's followers at once started in all directions in the hope of gaining the reward. The man who had set out for Darel and Tangir came to know, to his great delight, that a woman of the family had at the time of the massacre escaped towards Darel, where she had since borne a son. He sought out her dwelling, and promising her safety as well as a good reward, obtained her consent to accompany him to Gilgit. He thus gained the reward, while she was welcomed by all the people. The Rá then assisted in the sowing of the fields according to the advice of the Danyals, and with the returning happiness of

539 241 the Katchata the crops were that year excellent. The boy was afterwards married and is said to have had four sons. Three of them were sent to the Rás of Hunza, Nagar and Yasin, at their request, to reside in their respective States as beings of divine nature, while one remained at Gilgit. From that time it has become a custom that the Rá's lands are ploughed first by the Katchata clan, and that afterwards the other people commence this operation. As soon as the ploughing is finished and the time to sow the seed has arrived, the Rá gives a big feast to the inhabitants, who all assemble at his house and make merry, with the usual dancing, singing and playing upon flutes and drums. Some flour is then rubbed on a Katchata's face, and his long locks are let loose. Moreover, he is made to bellow and go like an ox in front of all the party towards the Rá's fields, where some food is given him by the Rá. This he catches and eats like a beast. Next begins the sowing operation by the Katchata's putting some handfuls of seed in the Rá's skirt, who mixing with it a small amount of gold dust, scatters it with his own hands in one of the fields. The rest of the seed is scattered by the Katchata, and then by all the other people in their fields. On this day, which is called "Chili," the Katchata receives from the Rá a reward of one maund of flour, 5 seers of *ghi*, one turban and one cloak.

### The Murder of Wazir Thusho.

173 121 539 There lived a wealthy and influential man named Thusho at Gulapur in the Punyal District, during the time of Badshah, who was the ruler of Yasin. He had made for himself a golden plough, and used to keep many hidden treasures in safe places in the adjacent *nullahs*. These are said to be still buried, but the places are unknown. Badshah, the Mehtar of Yasin, once sent him a *khillat*. When the messengers reached Gulapur, Thusho was ploughing in a field on the side of the Yasin road. The men, who did not know Thusho asked him the whereabouts of the house of Wazir Thusho. He pointed out his own house to them, showing them a round-about way to it, while he himself went there direct by a short cut and arrived before them. In the interval he changed his clothes and then met the messengers, who presented him with the *khillat*. On receiving this, Thusho *salaamed* towards his fort called "Boori Thoki." (Its ruins are still found at Gulapur.) By so doing he meant that his fort was so strong that the Mehtars of Yasin sent him presents. The messengers were soon dismissed by him, and they related this story to their chief on their return to Yasin. The chief was much angered by Thusho's bearing, and advanced against him with a large force. Thusho sent out his younger brother, Khushhal Beg, to check his advance, but he had already reached Gulapur. In the fighting which ensued, Khushhal Beg cut his way through the opposite forces and came face to face with Badshah, who made three cuts with a sword at Khushhal Beg, which the latter dexterously parried with his shield, and cried out that it was now his turn of attack. The Mehtar enquired as to which of them was after all to turn tail, to which Khushhal Beg made reply that Badshah was a king of hawks, Khushhal Beg of fowls only, and that he must at last give away. The fighting was then stopped, and the Mehtar being considered victorious, returned to Yasin. Thusho was very angry that his brother Khushhal Beg had not killed Badshah when such a favourable opportunity offered itself; so he made him a prisoner in the fort of Chatar Khan in Ishkuman. Hearing this news, Badshah again led his forces against

Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3



133 with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich
361 Valley. All the three valleys, Moolkho, Toorikho, and Tirich,
241 are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys
312 hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence
487 of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work foot-
491 bridges are made of plaited osiers. They are called "*chipul.*" Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

133 Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies
[241] in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a
[131] considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower
132 intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy
161 and frequent rainfalls. Further to the south the population increases in density.

Biddulph G-3 (1873-1878) 1880 Afg-Afghanistan-Alib
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Chitral



increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

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Avj Dard Avj



will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Towal.

The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Gall and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better known under its Pushtoo name of Patrak. There is also a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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## CHAPTER VIII.

### FESTIVALS.

D 241 779 B 241 779 IN spite of the general conversion of the tribes to Mahommedanism, ancient semi-religious festivals, mostly connected with agriculture, are still observed by them more or less in accordance with ancient customs. About Gilgit, where Mahommedan ways of thought have as yet only penetrated skin-deep, the festivals are still observed with little less ceremony than formerly, and are called "Shind baradesi," or "Great days of the Shins," which would appear to show that they are mainly of Shin introduction. The dates of the festivals connected with ploughing, sowing, and reaping, differ slightly according to the proper seasons for those operations in different places.

D 241 B 241 The first festival is that of *Nile*, at the time of the winter solstice in celebration of the beginning of the new year, which, according to ancient computation, commenced then. The name *Nile* means "fattening," and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcases of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow, and only sufficient fodder is stored to keep a few animals alive through the winter.[1] The next morning, two hours before day-light, the *Tolosi*[2] celebration takes place. Bonfires are lighted, and everybody flocks to the Shawaran, torch in hand. The drums sound summoning all laggards, and as the first streaks of day-light appear, the torches are thrown in the direction of Gilgit, or in that place are scattered about at pleasure. Singing, dancing, and polo go on through the day, and are continued at intervals daily for a whole month.

[1] A similar process of storing meat is practised in Cabul.

[2] *Tolosi* is the name given to a bundle of strips of wood, burnt together and used as a torch.

This festival is celebrated in Yasin, Punyal, Gilgit, Hunza, Nagar, Astor, and Gor. In Hunza and Nagar the burden portion is called *Thow shalling*, "tree-scattering," and in Astor, *Lomi*. It is said to commemorate the death of a ruler who once tyrannised over Gilgit; but there seems good reason for supposing that it is a relic of fire-worship. In Chitral the festival is celebrated under the name of *Dushi*, without the bonfires, as also in Chilas and Darel, where it is called *Dusha*. In the villages of the tract of valley between Punyal and Ghizr, where the population is almost entirely Shin, no language but Shina is allowed to be spoken on the day of the Nilo festival, and a sort of demonstration is made against the neighbouring Kho and Wooroshki communities. Each family makes a bonfire of cedar wood on its own land, and a cry is raised, "To-day let all our enemies in the upper country remain above, and those in the lower country remain below. Let those who wear the 'kori' (the leather boots worn by the Kho people) perish, and let all who wear the 'towti' (the leather leg-wrappings worn by the Shins) increase and prosper." Any man who speaks Khowar or Wooroshki in the village on that day is beaten and ill-treated.

The next festival is the *Bazoo*, which celebrates the beginning of spring and the appearance of the first green shoots of corn. On the occasion of this festival the people assemble on the Shawaran, and a lean miserable sheep is brought. It must not be a good one. The Tarangfah sacrifices it, and the blood is sprinkled on everybody's pole stick. The Tarangfah on horseback trundles the head along the ground for a short distance with his stick. Dome then tie a rope to the horns and drag the head along the whole length of the ground, taking the carcase as their perquisite. [illegible] the ceremony of the sheep sacrifice is performed at the same time as the *Thumar Bazoo* mentioned further on.

*Bazoo* literally means "leanness," referring to the miserable state of the cattle at the end of the winter. This festival is peculiar to Gilgit.

After the Bazoo was a festival called *Aihoi*, which took place during the first week in March, but which is now no longer observed. This appears also to have been confined to Gilgit.

The evening before the festival a peculiar kind of pancake, called *Jutchbut*, was baked and eaten in every house. The gates of the fort were closed, and all probable absentees,

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such as traders and travellers, were put under surveillance. 241
The next morning a party was sent round by the Ra to bring every man in the place inside the fort. Some would make a pretence of hiding, but in time all were hunted out and brought in. The women of the place had meanwhile assembled and formed a double line from the inner castle to the outer gate of the fort, each being provided with a stout willow stick. When all was ready, the Ra rode out, as if to leave the fort. On arriving at the head of the line, a cry was raised for a present, which he promptly complied with and then rode on between the lines. All the men were then 241
bound to follow him, one by one. The Wazeers and mem- 626
bers of the Ra's family were allowed to ransom themselves like the Ra, but the rest had to run the gauntlet and get through as best they might. The women plied their sticks with hearty good will, and unpopular members of society came off badly.

On the following day the men again assembled in the fort, and formed themselves into two parties, one under the Ra inside the castle, and the other under the Wazeer in the outer fort. Both sides were provided with wood-ashes and dust which had previously been collected for the occasion, and a sham fight ensued. The Wazeer's party tried to storm the castle, while the Ra's men showered earth and ashes on them. Sometimes the assailants were successful, and the Ra was made a prisoner in his own castle. After an hour or two he consented to pay a ransom, which was fixed at a bullock and three sheep for the victors, and a robe of honour for their leader. If, on the contrary, the Wazeer's party were defeated, every man had to give a present to the Ra. The parts of both days not occupied in the performances were spent in feasting, polo, dancing, and consulting the Dumpals.

[173] This curious festival, which was said to mark the time for [illegible] was discontinued when the advent of Sikh troops introduced a stricter observance of Mahommedan forms,[1] and forced women to remain in greater seclusion. A trace of it still exists in Punyal, where the women are privileged on that day to address abusive remarks, in jest, to the Ra when he first comes out of his house. The whole festival appears to show some connection with that of the Holi, which takes place in India about the same time.

[1] The first Governor appointed under the Sikhs was a Mahommedan, who did much towards introducing a more orthodox type of the faith.

Next to the Alhoi come the *Gamoi* feast, which celebrated the commencement of the wheat harvest. It is still kept up in Gilgit and all the neighbouring valleys. The day having been fixed with reference to the state of the crop, the last hour of day-light for the preceding ten days is spent in dancing on the Shawuran. At dusk on the evening before the festival, a member of every household gathers a handful of ears of corn. This is supposed to be done secretly. A few of the ears are hung over the door of the house, and the rest are roasted next morning and eaten steeped in milk. The day is passed in the usual rejoicings, and on the following day harvest operations are commenced. As some crops are always more forward than others, and ready to be reaped before the appointed day, no restriction is placed on their being cut; but to eat of the grain before the Gamoi would provoke ill-luck and misfortune. The festival is observed in Sirikot and Wakhan; in the latter place it is called *Shagrit*. In Chitral it is called *Phindik*. The tribes in Terwai, Bushkar, and in the Indus Valley below Sazin do not observe it.

The next festival is the *Dumoshik*, "smoke-making," which celebrates the completion of the harvest. When the last crop of the autumn has been gathered, it is necessary to drive away evil spirits from the granaries. A kind of porridge called "mosi" is eaten, and the head of the household takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder horn is exhausted, all his neighbours being similarly employed. The next day is spent in the usual rejoicings, part of which consists in firing at a sheep's head set up as a mark. In Chitral this festival is called *Pastundikish*, "devil-driving."

The last festival in the year, and the most important of all, in the Chilt, which formerly celebrated the worship of the Chili tree (*Juniperus excelsa*), and marked the commencement of wheat-sowing. Within the last sixty years the rites connected with tree-worship have ceased, but the ceremonies connected with sowing are still maintained. The feast now lasts two days, beginning on the first day of the sun entering the sign of the Scorpion. The first is called the Ra's day, the second the people's day. The evening before the first day a procession goes to the Ra's granary, from which they receive between twenty and thirty pounds of the best wheat, which is placed in a skin mixed with sprigs of the sacred *chili* tree. A large bonfire of the sacred cedar wood is lighted, and the contents of the skin are used in the rites

[illegible] G-3 (1873-1878) 1880 [illegible] AV3 Dated AV3



241 day's sowing is held over the smoke. The rest is ground and made into a large cake about 2 feet in diameter, which is baked on the same fire and then placed in a secure place for the night, a man being specially placed on guard over it. The musicians have meanwhile been hard at work, and dancing is kept up by the firelight till a late hour. Next day the people having assembled on the Ra's land, the Ra rides out from his castle attended by all his family and retainers. Before him is borne in procession the large cake of leavened bread, on which wheat is heaped up, and a pomegranate, with a sprig of cedar stuck in it, placed on the top. This is carried by a man with his face smeared with flour, who is called Dono. The crowd having gathered round the Ra in a ring, the Yerfah approaches, holding two or three handfuls of the smoked wheat in the skirt of his robe, into which the Ra empties a small quantity of gold-dust. Then with a loud voice the Yerfah cries out: "Oh people, be ready, the Ra has mixed the gold and will scatter the seed; may your fortune be good!" Then the Ra, taking the mixed wheat and gold, throws it among the people, who scramble to catch it in their skirts. More wheat and gold-dust are then poured into the Yerfah's skirt and scattered, the ceremony being repeated four times, to the north, south, east, and west. Those to whom it has once been thrown are not allowed to shift their places so as to get more. Then a yoke of oxen is brought to the Ra, who takes the plough handle and ploughs two furrows, eastwards and westwards, scattering seed; he then returns to the castle, after making over the large cake to his ploughmen, whose perquisite it is.

241 712 After this the *Rătch Mooger*, or, "the Ra's he-goat," is taken up to the tower of the castle and sacrificed by a Rono; one of this caste alone being permitted to officiate. Cutting off the head and feet, the officiating Rono holds them up in view of the assembled people, and all the drums strike up. The carcase of the goat is made over to those whose perquisite it is. In Gilgit it is the perquisite of the men of the village of Boormuss, who are Shins, and whose privilege it is to carry the Ra's standard in war, for which they receive a goat a day while in the field. Then, while the people stand expectant, the *Yoodeni durrung*, "the fairy's drum," is heard to sound. All faces are averted to prevent the evil that would surely happen to him who should catch sight of the performer, and the *Yoodeni-ai*, or, "fairy's she-goat," is brought and sacrificed. Some of the blood is sprinked on the

4 AV3 Dard AV3 Burush AV3



fairy's drum, and the carcase is given to the Dom musicians, whose perquisite it is. This ends the ceremony, and the day is wound up with archery, dancing, singing, and polo. The mark for the bowmen is a block of wood, with a small wedge of silver, given by the Ra, beaten into it, which becomes the prize of the most skilful marksman.

On the second, or people's day, feasting and dancing go on almost the whole day. They visit one another's houses, being expected to eat something in each house. A few yards of ploughing are commenced as a matter of form by every land-holder, for without this a good crop could not be expected.

In Hunza and Nager this festival is called *Thumar Sayun*, or, "the Thum's sowing," and is celebrated in exactly the same way, but it does not take place till spring owing to the difference of climate. A somewhat similar festival takes place in Yassin and Chitral, where it is called *Biwisht*, "seed-sowing;" but the ruler does not take part in it, the present ruling class in Yassin and Chitral having never identified themselves with their humbler subjects. In Yassin the festival is accompanied by a curious custom. The Tarangfah is mounted on a good horse and clad in a robe of honour given him by the Mehtar. In this way he is conducted to the polo ground, where all seat themselves while the music strikes up and the Tarangfah gallops twice up and down the ground. Should any accident happen to him, such as either himself or his horse falling, it is regarded as a presage of misfortune to the whole community, and of speedy death to himself. In order to avert evil, he and his family observe the day as a solemn fast.

In Wakhan no public ceremony takes place, but the first seed-sowing is a time of festivity in every household. A bowl of grain, half of which has been roasted, is carried out and scattered round the house. Then the goodman starts for his ploughing, but returning clambers up to his house-top and scatters seed through the central sky-hole which gives light and ventilation to the house. Then, proceeding to his field, he traces a circular furrow twice round it, scatters a little seed, and returns home, where he finds the door barred against him, and he is not admitted by the women till after much entreaty. The next morning he rises before daylight and drives an ass into the house, giving occasion for much fun and joking, after which the ass is sprinkled with flour and driven out again.

half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurse is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and many other respects the place reminds me much of the valley of Pishu. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurse are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishengunga Valley, we had already come into the tract occupied by Dards; in the village of Gurse itself there is a mixture of Dards and Kashmiris, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dard language, a language quite different from Kashmiri, are spoken. Where the two large streams meet, just above Gurse, is the end of the wider part of the valley. The northern stream may be said to be a continuation of the Kishengunga, as its course is the longer, and it has, I believe, the greater volume; it flows from the distant valley Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassible except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Dawal, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. One can way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 6000 or 7000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaux above the level of it, formed by the alluvium of side streams; over these the path leads on, past several villages; on the mountain-slopes is a good deal of pine-forest; on the level of the valley even the forest does not reach so high up the sides, and further on the pine is replaced by spruce and silver fir.

From Shirk Dy Ghara is a great descent, of about 2000 feet, by a zigzag road, steep and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Shirk spur nearly meets the mountain on the opposite side of the Astor River, leaving but a narrow channel for the water. Here the Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strange one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial waste, over nine miles of which, with small ups and downs, we have to go before reaching Sawaji.

## Sawaji.

This is a spot where at one time was a good deal of cultivation, and it is likely that fruit-trees once shaded it; but during the wars of two or three generations back it was laid waste and became entirely depopulated, and scarce but few ground remained. At that earlier time it was inhabited by Dards, but was ruled, as I am informed, from Skardú; it was by Sulaimán Shah's invasion that it was laid waste.* At the present time Sawaji has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dográs; it is manned by about seventy men, and as many more are in barracks outside. There is here also a prison, where a gang of incorrigible Kashmíri housebreakers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley here is warm and dry; with irrigation two crops can always be

* See Chapter XIII.

The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaux of various form, and various level above the river, which flows in cliffs more or less in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of these the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Ile and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood.

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dardistán. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1871, when I was there, the appearance of it from the north-east was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gauo Sahraán during his seized reign in Gilgit when the Maharaja Gulab Singh's troops had been for a

In Draw G-6 (1862-1873) 1874 AVI Kashmir
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time dispossessed of it; this is built in the Dard style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dográs; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built somewhere on to the fort, was what was called the *dangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars.

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4930 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawajh, whose elevation is given by the G. T. Survey, to be the nearer. The climate of Gilgit is not unlike that of Baltistán, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungh, máh, and masúr), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any portion), walnut, pomegranate, and sanjúd (*Elæagnus Moorcroftii*, called there sinjit, sanjúd being the Tibetan name); besides wood-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmír, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for handkerchiefs.

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better.

In Draw G-8 (1903-1972) 1972 AVI Enclosure
Dup ref AV?



564 We now come to the Shin, the highest of the four generally-distributed castes. In some isolated places they make the majority, or even constitute the whole, of the community, but in Gilgit itself they are not so numerous as the Yashkun, nor are they so in Astor.

There is a peculiarity of manners most strange and curious attaching to some of the Dards. It belongs especially, perhaps even solely, to this Shin caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. [231] The thing is this: they hold the cow in abhorrence; they look on it to much the same way that the ordinary Mohammedan regards a pig. [242] They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they have ploughing, the fact that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

A greater, more astonishing, contrast between their way of looking at a cow and the consideration which the Hindus give to the animal it would be impossible to conceive.

In some places I have found other customs accompanying this. For instance, at Dashkin, 12 miles below Astor, where [243] the people are Shin, they will not eat fowls nor touch them; [244] in this they approach the Hindus. Here, too, I was told that they have no objection to cultivating tobacco and red pepper; whether these last peculiarities attach to the Shin generally I cannot say.

I think that these restricting customs are already dying out, and that they exist mostly where there is a proportionately isolated community of Shin without the other castes.

The table at the beginning of Chapter XX. shows in what countries the Shin caste is found and in what the Yashkun prevails. The Shin caste, mixed with Yashkun, along the Indus Valley and in those side valleys that immediately lead up from it.

St Cloud T-8 (no date) 1954 AVI Kashmir ATRC
Dard AV3



backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgit legends famous for those parts; fortunately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

One story we told will never be lost to the people; there is

the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hatra Pir, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazirat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Gasch Pari on the Hunza road, and up the Kargah nullah as far as the Bhalidi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is bare as barren as the right bank is fertile. The ancient name of the site under its Hindu Rás was Sargin. Later it was known as Gilit, which the Sikhs and Dográs corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himálayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth is swept after sweep of glacier and snow.

Botany. The pencil cedar is found from 12,500 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 10,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,000 feet; above this the rocks are covered with lichens.

Fauna. Ibex are found the ibex and *sakin* (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow cat (*Felis uncia*), and occasionally the wild dog (*Cuon dukhunensis*). The red bear (*Ursus arctos* or *isabellinus*), the snow cock (*Tetraogallus himalayensis*), and the grey partridge are common; and many of the migratory birds of India, wild geese

In Gilgit as in Astor there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shiná, though only a small percentage of the population is Shin. The religion is Islám, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

571
197
795
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Agriculture. 241

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Minerals. 135

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilás. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilás whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

Commerce and trade. 284
439

The only manufacture is the weaving of woollen cloth (*pattú*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yárkand. The chief staple of import is salt. Russian chintz is brought down from Yárkand, and is said to be more durable than the English article.

Roads. 487

The most important roads are those leading to India. The cart-road over the Burzil and Rájdiángan passes has been

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



grey and pale sandy yellow, covered where anything will grow with wormwood scrub, plunge down thousands of feet into the valleys, which are only wide enough at the bottom to admit the passage of the chafing stream. If you happen fortunately to be about the altitude of eight to twelve thousand feet, where the rain falls, you will march through forest and grass lands. Above that, again, run bare rock-strewn hillsides, the last vegetation being always the dwarf juniper, and from thirteen to fourteen thousand feet is the line of eternal snow. As a rule your road runs in a valley as near the bottom as possible; for days at a time you see no forest; when you do see it, it is a green patch thousands of feet above you, and you only get an occasional peep at a snow peak. Mile after mile of arid sand and rock is passed, unrelieved by a single tree, except where a stream has cut its way from the higher hills and piled up an alluvial fan at right angles to the main valley. Then you find a lovely little oasis of green terraced fields running hundreds of feet up the hillside, a village embowered in fruit-trees and vines, and you sit down and thank God for the shade.

The march to Doian was severe; the road ran first through scattered forest of edible pine and pencil cedar, then dropped into the river-bed to climb, by laborious zigzags, a thousand feet to avoid a cliff. This was repeated again and again, the road running occasionally for miles in sand full of loose stones, the *debris* of the hills above. The last ten miles of the march is, however, lovely: much of it through one of the finest pine forests in the world,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A 43



487 The approach to Gilgit is rather fine. The road
311 runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw them no trace of cultivation, only line after line of ruined terraced
346 fields bare and brown. High up on the main hill-
132 side, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

241 From the highest point where the road crosses
361 the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

643 I was met on the road at intervals by all the
576 important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AVS
Chitral



The Lutkú valley, through which our road ran, is famous in Chitral, and rightly so, for its cultivation, and we were more struck by its wealth on our return than on our march up. Riding up you often see nothing but a series of walls, the retaining walls of the fields; coming downhill the whole of the cultivation is spread before you. Every inch of the ground is utilised, the soil being cleared wherever possible, the stones taken off it and piled in huge heaps, and every large rock which is too big to move has stones stacked upon it. The fruit of the valley is renowned, peaches, apples, pears, and splendid grapes abound; the grain crops could not be finer, and every village is embowered in huge walnut trees, truly a land flowing with milk and honey! It had its drawbacks for the native traveller. We came across a kafila en route from Bajour to Badakshan, and found one of the Hindu traders bewailing the loss of a fine mule killed by a fall from a cliff, the second lost since they had left Chitral, and half the load washed away in the stream. Several roads lead from the Lutkú valley to Kafiristan up side valleys, and right and left of the points where the valleys joined were well-known places of slaughter, where Kafirs might be expected suddenly to dash out of the tamarisk thickets, and swoop on any caravan not heavily guarded, or on any isolated man. Some of these side valleys were very beautiful from the distance, particularly one leading by the Shui pass into Kafiristan. We had gone to visit some more hot springs which came out some hundred feet or so above the road, and the view up the side valley was lovely, a sea of autumn colour in which the gold of the

4: Dard G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowskin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of bees was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
● 241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chilli" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A 43



"Chili" or cedar worship, and of the Shin feast of sowing synchronised, and the two thus became welded together. The connection now is limited to a certain amount of wheat being smoked over a cedar wood fire, and of cedar twigs being in use next day when the sowing takes place. From a portion of the smoked grain a large unleavened bannock is made overnight, which is carried before the Rá or Chief of Gilgit when he rides out next morning to the sowing. Arrived on the selected ground the headman of the village holds up to the Rá the skirt of his chogu full of the smoked grain, and into this the Rá throws small quantities of gold dust. The golden grain is then scattered amongst the circle of villagers, the ceremony being repeated till the grain has been thrown to all four points of the compass. The Rá then dismounts, a plough is brought, and, taking the handles, the Chief draws two furrows, one running east, the second west, and over these he again scatters the golden seed. A goat is then sacrificed, the drums strike up, and the Rá rides off, the rest of the day being one of continuous feasting, polo-playing, drumming, and dancing.

There are many other festivals, almost all connected with agriculture; spring-time and harvest, autumn and winter, are all marked by appropriate feasts. The Yudeni drum, or fairy's drum, which was kept on the top of every Chief's castle, played a part in the ancient ceremonies. It was very unlucky to look towards it while the sounds rang out; if the fairy drummer was seen, the direst calamities followed. I never to my knowledge heard the fairy drum myself, but no feast in the old days was complete

wt. Tibetan: AVI
Dard AV3
Burushe AV1



of 45,762 square miles and a population of 108,138 persons it will at once appear that the Ladakh wholt though possessing the greatest area supports the smallest number of people. Its density is one per square mile, the lowest figure in the whole State. Kargil and Skardu, however, with their respective densities of 9 and 13 persons a better record the latter supporting 102,477 persons. All the three tehsils of the districts show a plus variation ranging between 4 and 5 per cent, which bear a happy contrast to the all-round decrease registered by these tehsils at the 1921 Census.

WT 141

Of the total area of the Ladakh district only 28 per cent. is cultivable which in plain language means that out of a total area of 45,762 square miles only 129 square miles are cultivable. Again out of 28 per cent. cultivable area 917 per cent. is not cultivated and there are very little prospects of agricultural expansion in this district.

WT 241

The normal rainfall is 0·7" only. The entire grow cultivated area has to depend upon irrigation for growing crops. Rice, Bajra, maize are conspicuous by their absence, wheat only occupies an inferior position, having under 0·175 per cent. of the cultivable area, 47 per cent. being under other food-crops including pulses of which gram is the chief staple.

D 141

**(b) Gilgit District.**—The district consists of only one tehsil (Gilgit) with an area of 3,110 square miles and a population of 51,802 persons which gives a resultant density of 15 persons to a square mile. The decrease of 13·6 per cent. Census census to 19'15 per cent. which comparison well with other districts.

| Name of Tehsil or Pargana | Population 1931. | Density. | Percentage of variation. | | |
|---|---|---|---|---|---|
| | | | 1921-1931. | 1911-1921. | 1901-1911. |
| Gilgit Tehsil ... | 51,802 | 15 | + 19·15 | + 13·6 | .... |
| 1. Gilgit Proper | 51,802 | 15 | + 19·15 | + 13·6 | .... |

D 241

Of the total area 9 per cent. is cultivable out of which 21·9 is not cultivated, the balance still available for being brought under crops being about 18 per cent. The normal rainfall being very low i. e., 0·17" the entire agriculture depends upon irrigation which has received good attention from the Government during the present decade as has already been shown under paragraphs dealing with irrigational improvements. To counteract Nature's frugality in the matter of rainfall human effort has shown itself at its best in providing irrigational facilities as is evidenced by the fact that 80·9 per cent. of the grow cultivated area is irrigated which conclusively proves that natural rainfall by itself would not help even an acre to produce crops.

Here 35·6 per cent. of the area is under wheat, 27 per cent. under barley, 32·7 per cent. under other food-crops including pulses while 2·2 per cent. is taken up by miscellaneous crops. The supply for the military garrisons located at Gilgit is provided through a special "Supply and Transport Department".

D 141
B 141

**(c) Frontier Illaqas.**—With an area of 14,000 square miles and a population of 64,336 persons the Frontier Illaqas show an increase of 3·02 per cent. over the last Census and the remarks in each of the constituent units is shown by the marginal title.

| Name of Tehsil or State. | Population 1931. | Population 1921. | Density. | Percentage of variation. | |
|---|---|---|---|---|---|
| | | | | 1921-1931. | 1911-1921. |
| Hunza ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Nagar ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Punial ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Ghizar ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Yasin ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Chitral ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Dir ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Swat ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Amb ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Chilas ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Darel ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Tangir ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Kohistan ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |
| Palas ... | [illegible] | [illegible] | [illegible] | + 0·00 | + 0·00 |

4: Durand G-S (1889-92) 1900 AVI Radcliffe
Do.4 A43
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135 he coming to a cul-de-sac, a broad low hill, the terminal moraine of a glacier, which must have filled the valley to the west, completely barring it from side to side. Above this lay the Pandur Lake. Below this hill the valley stretches away well cultivated, the foreground filled with low masses of rock and small hills, whose rounded tops and smooth and polished rocks tell of a glacier action.
• 243 Here and during the next march I saw splendid crops of bearded wheat, the finest we had yet come across.

639 We were met at Chakki by Rahim-ut-Ullah Khan, the Mehtar's Governor of the Ghizar district, a fine-looking, tall man, with dignified manners. He was one of the Mehtar's most trusted adherents, but he had a deservedly evil reputation. He was the man said to have been employed in the murder of poor Hayward. The tradition as to the latter's death is, that finding he was in danger he sat up all night armed, with his rifle on the table before him, and that, overcome with sleep, he dozed about dawn, with his head on his arms. His enemies at once rushed in and overpowered him; he asked for a few moments, walked to the top of a mound by his tent, took his last look at the rising sun, and then quietly faced his murderers, who despatched him. One object in his murder was plunder; there were others, but it is unnecessary to enquire who prompted the deed, one of the foulest which stains the annals of the frontier. I
157 639 always hated the sight of Rahim-ut-Ullah, and found it difficult to be civil to him, but on the frontier you must deal with men as you find them: half my most intimate friends were murderers, and the standard to judge them by is not ours. Amongst an avaricious

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feels a thousand feet or more above; again, in winter, they can sometimes be turned by twice feeling the river.

That we have here come to a country exposed to the attacks, or, at all events, the alarms, of surrounding enemies is shown by the arrangement of the villages. *At Sher itself*, and from that place onwards, all the villagers, with their wives and families and their cattle, live within the fort; village and fort are here synonymous. *Sher Fort* is the strongest hereabouts; it has one face to the bank of the river, whence its supply of water cannot be cut off; all four sides are lofty walls with towers, much in the style of the inner work at Gilgit, but not quite so regularly built. Inside, the whole area is covered, huts are built over it all; these huts are mostly of three stories, the lowest is occupied by the cattle, the second is the usual dwelling-place, and the third is the summer living place; they are lighted by small openings in the roofs. The Raja has a nice set of rooms in one corner. Besides the country-people, there are 100 irregular sepoys of the Maharaja's army quartered in the fort; they occupy the part next to the walls, while the villagers have the centre. Thus the place is very much crowded. *Bahar*, which is also on the left bank, some 15 miles up (6000 feet above the sea), is in the same way a place where the villagers live in the fort; this is a large and prosperous village thick in fruit-trees. Vine is much cultivated; it is grown in small vineyards with the plants at irregular distances, many being old trees; the whole of the vineyard is covered with a framework of sticks supported at a height of from two to four feet above the ground, and over this the vines are trained; some of these vineyards are immediately beneath the walls; they are considered as a good defence to the fort; I think it more likely that the fort is a good defence to the vineyards, which are apt to suffer in a war. *Bahar Fort* is not quite so strong as Sher, still it is reckoned one of those which cannot be taken by force—the alternative, treachery, is not an uncommon weapon in these countries. *Gulmet, Singul*, and the other villages in this part of the valley, have the dwellings similarly enclosed in forts.

4c Durand G-2 (1888-92) 1900 AVI Kashmir
Dard AV3
Chitral



Afzul early fixed my tents away one day during
the performance by calling to one of his attendant courtiers, and by blowing his nose on the end of the latter's turban.

Here we first got the splendid white grape, reserved for the royal family. It almost equals the finest muscatel grown in an English hothouse. Properly cultivated, it would be about the best grape in the world. It is said to have been imported from Central Asia.

Our reception at Mastuj was very striking. Afzul had joined us the day before, and had with him some hundred and fifty mounted men, who formed an irregular bodyguard. They were ablaze with colour; their chogas of gold kinkob, green and blue velvets, gorgeous silks of Bokhara, or brilliant broadcloths, floated loose over bright silk or coloured cotton undercoats; their voluminous breeches were tucked into high brown or black boots, or merely into the gay-patterned knitted woollen stockings which all Chitralis wear. Every man was armed to the teeth. All had a rifle or gun slung over the shoulder; most had a polished metal or leather shield on the back; nearly all, in addition to a sword, carried a dagger and pistol stuck in the belt. On narrow portions of the road they could only go in single file, some ahead of us and some behind, but as we got into more open ground they swarmed all round us. As we approached the fort of Mastuj itself, a horseman would suddenly single himself out from the crowd and dash down hill at breakneck speed, circle over the small cultivated space near the fort, and join the men waiting to receive us. These notabilities of Afzul's Government, to the number of a hundred, stood in

L: Lehmann L-3 (1868-98) 1897 A93 Dard A93



drunk by the Astóris and Chilasis [the latter are rather stricter Mussulmans than the other Shina people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

WINE.*

The Gilgitis are great wine-drinkers, though not so much as the pe[illegible] of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Darey[illegible] (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tshilgōzas (edible pine). In Astor (and in Chilas?) the custom is to put a number of Ghi (clarified butter) cakes before the Mulla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the store of another. I passed several of them on my road from Tshakerkōt onward, but they appeared to have been destroyed. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as is "beer" by the Astoris, viz.: "Mō." The wine press is called "Mōe Kōrr." The reservoir into which it flows is called "Mōe Sān."

their houses, and of which they alone have any knowledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Asmar it is the custom to lay up provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

The chalk used for renovating the stones is called "Sun Bim." Grapes are called "Djamb," and are said, together with wine, to have been the principal food of Ghazenfar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first European in Asmar (probably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the European was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that stretched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mughulli—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Máto."

* These are the strange sect of the Mulais about whom more in my "Handbook of Hunza, Nagyr and a part of Yasin."

Dardistan are of the common description—the mosque of Gilgit, in which I slept one night while the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a [illegible] which goes right across. My vocabulary will show all the implements, [illegible], etc., used in building, etc. Water-mills and windmills are to be found [illegible]

Cradles were an unknown commodity till lately. I have already referred to the wise and treasury officer excavated in the mountains, and which provided the Dards with food during the war in 1866, while the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls: in fact, they are mere sheltered douche-baths. There is no permanent except so far as stones are placed in order to show where there are no rents. The rooms have a fire-place, which in Asmar (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, etc.

### § DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 35° N. and long. 73° E. to lat. 35° N., long. 74° 30′ E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shinâki, detailed further on, but I include under that designation not only the Chilâsis, Astôris, Gilgitis, Darwâsis, etc., but also the people of Hunza, Nagyr, Yasin, Chitrâl and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above I have discovered that the people of Kandia—an unexpected race and country lying between Swat and the Indus—are Dards and speak a Dialect of Shinâ, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandia river is called by its neighbours "Usoi."

believe he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some non-every clown should be compelled to say where they had buried their master's butter, as they alone knew the secret.

Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Punyal, where public jollifications are not uncommon. The Mulai not make no secret of the practice, and on my visit to Hunza, in 1876, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Darelian play, however, lacks the neatness of the Manipuri game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game so long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by taunting their beaten opponents. In Chitral the game, which is called "ghal," is played somewhat differently from the way described by Mr. Drew. Aman-ool-mulk, the present ruler of Chitral, was said to be the best player in the country when a young man.

The game is quite unknown in Badakhshan, where "buzkashi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw,[1] under the name of "Oughlak:—"

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The purse is common-

[1] Shaw's High Tartary, Yarkand and Kashgar.

## LEGENDS RELATING TO ANIMALS.*

### 1.—A BEAR PLANT WITH A CHILD.

It is said that bears, on the snows in coming on, are in the habit of lifting [illegible] their dens with grass and then they eat a plant, called "upil," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which he also ate[illegible]. It happened to be that of a woman who had died a few days before. The bear, who was a good spirit, brought her to his den, where he set her upright against a stone and fashioning a spindle with his teeth and claws gave it to her into one hand and placed some wool into the other. He then went on grunting "ghi-ch-ch-ch" to encourage the woman to spin. He also brought her some corn and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the graceful habits of the bear.

### 2.—A BEAR MOTHER & CHILD.

Another curious story is related of a bear. Two women, a mother and her little daughter, were one night watching their field of [illegible] corn "watch" against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. She carried her into his den, and daily brought her to eat and to drink. She rolled a big stone in front of the den, whenever he went away on his rounds, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to fetch her food, by which they became smitten and gradually dwindled down to mere skeletons enough. The girl eventually died in childbirth, and the poor bear also was allowed to remove her to the nearest thicket immediately above the fields.

### 3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven one stormy by his inability to pay his debts, and who took to the hills to shelter to avoid his creditors.†

### 4.—THE BEAR AND THE DEVOTED MAN.

The following story was related by a man of the name of Chatti [illegible] residing at a village near [illegible], called Pandring. He was one night looking out whether any bear had come into his "mandia" field.‡ He

* These legends should be compared with the Chinki Fables published by Mirza Wakeel Beg in the *Asiatic Quarterly Review* of January, 1891, namely: "the mahseer fish," "the golden mouse," "the mouse and the frog," "the goat and the fox." See Appendix III. as also Legends in "The Kinnu Nagri Handbook."

† The acquaintance of the Dipsie in challenging such obligations, when unchanged with a member of the same race, and in his conclusion. The Dibsi or Dibsi of the Hindus are the "Dumars" of Europe and are "Dingars" is a corruption of "Gindwar" an inhabitant of the borders of the River or Gin-a-the (Ginges) India.

‡ Dandia, to be made sensible, must be ground into flour, then boiled in water and placed in the "chaunti" [in Assam] or "pauleh" (Uriyah), a receptacle under the hearth, and has to be kept in this place for one night, after which it is fit for use after being roasted or put on a tawa [pan] like a Chapatti [a thin cake of unleavened bread].

"Dandia" or rabbit knife—a wear handle [wears handle-wooden handle].

of the former would be Shins and those of the latter would be Yashkuns. The Shins are their family system when the mother was considered.

The Burush are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gilgitis have recently come to these parts and speak the same dialect as in India. Besides these, there is another family of the former Mohammedan rulers of the country called "Raj." They originally came from Skardu about three generations ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this also made the people to think that their rulers were of a superior race hovering on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and goat, includes the shalwar(trousers), woollen pyrahans, a woollen shirt and a cotton cap. The women wear loose trousers, a shirt and a cap, with a bit above ornaments and shell bracelets. They wear on their feet a kind of leather socks called pabbu made either of two skin or of one hide. For hill journeys they wear their feet in pieces of goat or ram skin which they call dasut.

The chief amusements of the people is polo, which they play with the utmost zest, and shooting exercises, men and women with their matchlocks for the sake of sport, skin and meat.

The former language of the people was Dardish, but the dialect now spoken is generally called "Shina," though the Chinese call it "Dangrik." It contains many Dardish as well as Persian words.

Such are the rules to which the Aryans and natives apparently, but they have lived together for such a long period under the Buddhist and Mohammedan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate race.

## § 9.

### The Festival of "Shawo Bidimo."

The advent of spring in the Gilgit country brings with it the great festival of "Shawo Bidimo," which corresponds to the English May day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold season is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe the feast rightly, the people, twelve days before its commencement, put two seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which straw are heaped. The wheat is left in the pit for four days, after which the grain is sown

[illegible]

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327.

to government. 9.4 then taken out, dried and ground to one of the Gilgil water mills. The flour so made is called *drawa*, and of it a *sevenseven* is compounded on the first of the month by adding seven more, all of spinach and millers to the flour and cooking the whole without the addition of any water. This *sevenseven* has been named by the writer and is called *seven drawa*. It has a sweet flavour in spite of the absence of sugar, the last being regarded as to a very extraordinary. The remaining flour is utilized in making small flat loaves called *drawa pikki*. This bread is eaten with raisins and oil. The combination is called *drawa-bikki*. The flour is not, however, wholly of a vegetable nature. In the month of "Yoo" (about November) each family kills several sheep, and the meat is dried for future use. A leg and a rail are, however, set apart to be cooked on "Sheep Sevens," and are then eaten with the *drawa-bikki*.

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The feast, which has been partaken of by all the members of the family together, being over, dancing commences and the following song is sung —

(1) Kya-kal weli la Drawa-ya kal *ritoring* ga weli.
(2) Gwee-ti *ritoni thenga*, ya kal *ritoring* ga weli.
(3) Ole-ti *ritoni thenga*, ya kal *ritoring* ga weli.
(4) Mee-ti *ritoni thenga*, ya kal *ritoring* ga weli.
(5) Mee-ti *wee thenga* ya kal *ritoring* ga weli.
(6) Kak-ti ole-lee-ti-en ya kal *ritoring* ga weli.

Translation —

(1) May this year come again, oh Seedawa, may such a year come again!
(2) We will have our stores filled with wheat, may such a year come again!
(3) Much pik will be produced, may the next year be such a one!
(4) Quantities of *wee* will be reared, may the next year be such a one!
(5) Our vessels will be filled with wine, may such a year appear again!
(6) A blessed day has come to-day, may such a year appear again!

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[illegible]

As soon as the fighting men assemble and make preparations for polo, while the women ascend to the roofs of the houses on each side of the road along which the procession to the polo-ground will pass. In their hands are long slender sticks, with which, as the procession passes, they belabour their lovers unmercifully. Kolimos are specially made the victims of this castigation. They are the trading community of the country, and the opportunity of paying off old scores is not one to be lost. An unpopular general thinks may consider himself fortunate if he escapes from the hands of these viragos with the payment of a forfeit of gold dust. When comes the turn of the Ajo or chief, who owns the grandest movement. Galloping through, he salutes with both hands to the women on either side, but even he is not allowed to pass without the bestowal of liberal largess on his fair subjects. It must be admitted that the ladies generally be low off lightly, for which no doubt they have their reasons. Possibly their position at court depends on it. On the arrival of the procession at the polo-ground, a goat is killed on one of the goal-sticks. This sacrifice is called "Seven-ai-Kore." The goat's head having been cut off, a rope is attached to it, the players then touch the head with their polo-sticks. After this a donkey or draught-horse was off at a run holding the end of the cord, to which the goat's head is attached behind. After him rides the Ajo or Headman of the village, who strikes the head

## [illegible]

[illegible] 774
[illegible] 774

[illegible] 775

### The "Ani Boro" Ceremony.

Ayi Boyi is the name of a slight scratch falling even on "Sitem Boiem." The day [illegible] 775
fixed for performing the ceremony was publicly announced by the Bij throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Bij's dwelling. The Bij used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers had a heap of ashes near them. The Bij then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Bij's servants upon them. In the excitement which followed, the people would rush towards the Bij, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the ashes against them. Should the chief himself or any of his wife fall into their hands, he was only released on the payment of a suitable forfeit. Yet, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity.

### B.

### The Ceremony of "Gennei."

[illegible] 647
[illegible] 649

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Gennei" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Bujak or headmen of the village fore and [illegible] 650
proclaim throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with leaves fried in butter, which are greedily eaten on a corner of the field by all the members of the family. After this they cut little ears of barley, bring them to their houses, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. These national dances and rejoicings [illegible]
[illegible] to last to the night.

### The Omai Rasia Ceremony.

When the people have finished the labour of reaping and mowing their spring and [illegible] 647
autumn crops, and have put the grain into bags to carry to their houses, they recite the [illegible] 739
following prayer:—

(1) Bomdilah ya Khodaya, Bomdiar dah.
(2) Omaee, Omaee ai Bomdiar dah.
(3) Khanki jeeka ai Bomdiar dah.

Lit Hedge and Halen D-0 (1950-60) 1988 Alt W. Tibetan
Dard 419



be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are fondly put on one of their *shotes* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Khurbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *halleliled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *halleliled* meat from *unhalleliled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

dwelt by the Asmirs and Chilasis [the latter are rather 271
shorter Mussulmans than the other Shina people]. After [211]
every strength has been taken out of the corn it is given away as food to sheep, etc., which they feed exceedingly convivially.

WINE.*

The Gilgitis are great wine-drinkers, though not so much as the people of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used as meals and festivals. In Darayl 241
(and not in Gilgit, as was told to Vigne,) the custom is 211
to sit round the grave of the deceased and eat grapes, nuts and Tshilghoza (edible pine). In Astor (and in Chilas?) the custom is to put a number of Ghi (clarified butter)-cakes before the Molla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps, on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be 251
noticed that no one ever interferes with the store of [279]
another. I passed several of them on my road from Tshakorkin onward, but they appeared to have been drawn and. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as in "Imo" by the Asmirs, viz., "Mû." The wine press is called "Mûe Kûm." The reservoir into which it flows is called "Mûe Sûm."

261 their houses, and of which they alone have any knowledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Asmar it is the custom to lay up provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

166 The chalk used for cementing the stones is called "Sun Bim." Grapes are called "Djamb," and are said, together with wine, to have been the principal food of Ghazandar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first Europeans in Asmar (probably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the Europeans was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that crouched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

273 The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mogholli—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Méo."

* These are the strange sect of the Moloïs about whom more in my "Handbook of Hunza, Nagyr and a part of Yasin."

Kunarese.

a. To-morrow night to Lahore I will go.

*Dimshi-wan Lahore bajimam.*

a. There alone he.
*Eshe shut gudu.*

b. Pregnant, or young woman.
*Jukti mardu.*

Persian Pure Afghan Lamenesh.

a. To-morrow night to Lahore I will go.

*Sabe shaja ke Lahore shawam.*

a. There alone he.
*Eshi shaja shut.*

b. Pregnant he, O young man.
*Zaukhut shi mahet.*

There is a song very common in Kafiristan which begins:—

*Palan kuisi warnija, Palaun shya kaniya, Jukti shut mashuk pragale mukti.*

"In Palan a person was killed, in Paun the jirga (or tribal assembly) sat."

"The accursed (Jirga of Mashki) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islam since two or five generations, and they have forsaken their old religion so completely that no sign of it now remains; and when a Kafiristani is told that they are "new Musalmans," that is, "new Mohammedans," he becomes angry.

Muslim learning, and the building of mosques, have become common in Kafiristan, and now we find many or thirty learned mullas in every considerable town, besides hundreds of students studying in mosques.

*Dress.*—Their national dress consists of a woollen hat, trimmed like that of Europeans, and a loose woollen tunic having a long slit along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of cashmere sheet borrowed from the Afghans, but in the winter they wear a kind of loose coats made of grass (the straw of rice) reaching to the knees. They call it "pājāla."

The very lucky their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, etc.; they call "shalwars." Generally their women work with their low hands as in the corn-fields, and do not live confined to their houses.

*Government.*—They have no chiefs like the Afghans, but influential Maliks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they collect as sharply that the sound is heard, for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Maliks at their heads.

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (goats, cows, goats, and sheep), which is their sole property. There are no regular Banias even

frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in these days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Shigarr people say that the carvings were inscribed on stones by the fairies on the night of "Shab Barees," and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

### The Goddesses of the Kite.

Dr. Kun is said to be the sister of Hagi Sochoni, and lived at Shaskoch, a village near Gulta in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

### "Jumeeun" and "Dewaree."

At Gilgit people said to the surrounding villages there are near two small tracts of land called "Jumeeah" and "Dewaree." The former is situated on the river bank and the latter on the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to those parts, the tribes used to bury the dead at "Jumeeah," and a few days after they gathered and carried away the bones to "Dewaree," where they buried them in one pit. Remnants of bones still exist those places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Mohammedanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the bones, bangles and rings which they found in "Jumeeah," but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were buried with their ornaments.

### Sumsun Visions are a "Cannon" There.

There is a small populous village named Sachoo in the Shigarr Valley. It is said that when this tract was lying waste, a Peer named Shah Surya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Surya felt the heat of the sun, and planting his stick, which was of *shisser* wood, deep into the ground, prayed again to the Almighty to make it into a large *shisser* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they reached the neighbouring hill about two yards distant, across the Shigarr Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprung out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents.

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from the cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it.

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers.

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Chorbund is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found, but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mahommedanism, the feeling is still maintained in Nagar, Gilgit, Astor, and the Indus Valley above Bunji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited by them not a single fowl is to be seen.

by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shins caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nagir, and Punyal, and nearly all the population of Yasin, besides being numerically superior to Gilgit, Sai, Darel, and Asore. In Hunza and Nagir they do not call themselves Yeshkun, but Boorish; and in Yasin, Worishki and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Worishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nagir, is never used in that country, and the old name also lingers in Yasin, which is still known as Worishigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

In the colder climate of Hunza and Yasin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nagir show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick lustrous, and thin beards. These characteristics, joined to their mouse-like nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nagir was subject to the Mokpun ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nagir would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race. Considerable rivalry exists between the Shins and Yeshkuns,

Ali Syed Ali
Qureshi Ali
Dalli Ali



D 795 539 Bo 795 539

Others go their own way
But I am faithful to you,
Saith the sermon.

O, Sultana, the distracted in mind,
Have striped the skirts of your beauty,
Saith the sermon.

D Bo 795 [Goa] D Bo [791]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hasan and Hussain.

D 795 764 Bo 795 764

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Caliphs comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshan"), and a six-stringed guitar called "ghurbo" being produced, singing is kept up for the whole night.

D Bo 795

I have sometimes shown the portrait of Agha Khan in Yule's Marco Polo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi 795 173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapolor. It is apparently an attempt to form a *via media* between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamadani. Later, a certain

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AVs



564 We now come to the Shin, the highest of the four generally-distributed castes. In some isolated places they make the majority, or even constitute the whole, of the community, but in Gilgit itself they are not so numerous as the Yashkun, nor are they so in Astor.

There is a peculiarity of manners most strange and curious attaching to some of the Dârds. It belongs especially, perhaps even solely, to this Shin caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. [231] The thing is this; they hold the cow in abhorrence; they look on [242] it in much the same way that the ordinary Muhammadan regards a pig. They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they burn cowdung, the fuel that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

A greater, more astonishing, contrast between their way of looking at a cow and the consideration which the Hindûs give to the animal it would be impossible to conceive.

In some places I have found other customs accompanying this. For instance, at Dashkin, 13 miles below Astor, where [242] the people are Shin, they will not eat fowls nor touch them; [241] in this they approach the Hindûs. Here, too, I was told that they have an objection to cultivating tobacco and red pepper; whether these last peculiarities attach to the Shin generally I cannot say.

I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shin without the other castes.

The table at the beginning of Chapter XX. shows in what countries the Shin caste is found and in what the Yashkun prevails. The Shin occur, mixed with Yashkun, along the Indus Valley and in those side valleys that immediately lead up from it.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2



might infer that they are, or have been, of the Shin caste, from the fact that all those customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dárds to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hanú Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladákhís in the practice of polyandry, to which they are completely given; among these Buddhist Dárds a woman has sometimes as many as five husbands.

Their religion, I think, lies easy upon them; they are not so attentive to its ordinances as the Ladákhís are; and I do not think that any of their young men are trained up to be Lámás. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up these with stones.

## SUNDRY NOTES.

Leaving now the Buddhist Dárds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dárds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmírís and the Baltís—sometimes in villages separate, sometimes occupying part of the same village.

At Brodú the Dárds nearly equal the Baltís; the two do not intermarry. At Bácho also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dorú and at Satpár they are of those who do not drink cow's milk; these must be of the Shin caste.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



Afzul fairly took my breath away one day during
the performance by calling to one of his attendant courtiers, and by blowing his nose on the end of the latter's turban.

Here we first got the splendid white grape, reserved for the royal family. It almost equals the finest muscatel grown in an English hothouse. Properly cultivated, it would be about the best grape in the world. It is said to have been imported from Central Asia.

Our reception at Mastuj was very striking. Afzul had joined us the day before, and had with him some hundred and fifty mounted men, who formed an irregular bodyguard. They were ablaze with colour; their chogas of gold kinkob, green and blue velveta, gorgeous silks of Bokhara, or brilliant broadcloths, floated loose over bright silk or coloured cotton undercoats; their voluminous breeches were tucked into high brown or black boots, or merely into the gay-patterned knitted woollen stockings which all Chitralis wear. Every man was armed to the teeth. All had a rifle or gun slung over the shoulder; most had a polished metal or leather shield on the back; nearly all, in addition to a sword, carried a dagger and pistol stuck in the belt. On narrow portions of the road they could only go in single file, some ahead of us and some behind, but as we got into more open ground they swarmed all round us. As we approached the fort of Mastuj itself, a horseman would suddenly single himself out from the crowd and dash down hill at breakneck speed, circle over the small cultivated space near the fort, and join the men waiting to receive us. These notabilities of Afzul's Government, to the number of a hundred, stood in

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral



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262 We had our first Chitrali dinner at Mastuj, and excellent it was. It was served under the great plane tree which shaded the gate of the fort, on a raised platform running round the trunk. This must have been the place of gossip and assembly for the last two hundred years or more. The dinner consisted of pillaus of all sorts, one excellent pillau of beef being on a huge dish, three feet across, piled high with rice. [272] The drink was water cooled with snow. After dinner we were given little cups of tea, with salt in it instead [264] of sugar, a most atrocious mixture. I barely tasted mine, but Robertson, who had insisted on our dining *à la Chitrali*, using our fingers for forks, a most unpleasant and greasy proceeding, drank the whole of his at a draught. He was no companion to me for the rest of the day.

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 he was a faithful servant of the British Government, and that he wanted various things, mostly
648 rifles and money. Some of his remarks were
159 amusing, as when looking a Kashmiri officer full in the face he said that he had been in the habit, in the old days, of beating the Kashmiris and looting them, but that out of consideration for us he had abandoned this source of revenue. All this time I was getting horribly hungry; we generally breakfasted about eleven, and had been fetched away from camp just before our breakfast was ready, and it was long past two before the Mehtar showed signs of having talked himself out. There was nothing for me to say beyond the usual diplomatic *banalités* about the assurances I had received from the Viceroy's and the Foreign Secretary's lips of the interest felt by the Government in the welfare of Chitral, and of their personal regard for the renowned chief who ruled its destinies. The whole thing was a sort of full-dress debate, the object of which, on the Mehtar's part, was to let it be known throughout Chitral, and in the adjacent Pathan countries, Asmar, Dir, and Bajour, that he was definitely putting himself on the side of the British Government, and under its powerful protection.

644 The Mehtar, having thoroughly talked himself out,
262 departed, leaving Afzul-ul-Mulk to do host. The dinner was excellent of its kind, and we were introduced to various famous royal dishes, about the best being large flat unleavened cakes of bread full of minced meat, and sweet omelets made with honey.

000 I remained some time in Chitral, seeing the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



which the juice had poured, were still in their places.

For several miles the road runs up the narrow gulley between what was a lateral moraine and the hillside, not a drop of water is passed, not a tree or glimpse of vegetation is to be seen, not a sound is heard save the ring of one's horse's hoofs on the burning rock, for the stream frets a thousand feet below; not a sign of life is there, but perhaps the passing shadow of an eagle. I had been riding slowly on, lost in a reverie, my horse picking his own way, when there came a sudden change. There was a sharp turn in the path which led into a deep ravine cut by a side stream, and then rose in sharp zigzags to gain the crest of the opposite bank. The moment I turned the corner a shot rang out, the edge of the cliff "sprung to life with armed men," and a rapid *feu de joie* rippled along the crest above me. Arrived at the top I was met by the village elders, was incensed with the smoke from a platter of burning cedar twigs, and presented with a flat unleavened cake soaked in clarified butter, the local variant for bread and salt. As I broke a piece and ate it, I noticed that the bread itself was apparently consecrated, sprays of the sacred cedar lying on the dish on which it was carried.

I spent some days making friends with the people, and visiting every yard of their watercourses, which were, as usual, a monument of patient skill. To carry water channels across the face of perpendicular conglomerate cliffs cut out of moraines by the action of a stream which rages below, sometimes impinging on one bank, sometimes on the other, is no easy

[In the Bagrot valley -- Analyst]

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



carry you far away and do you injury. They enter into the skins of dead persons and so make their appearance.

Possibly ghosts sometimes figure as Ḍḥèçḥ or Jinns or are confused with them. There are tales of how people have had dealings with jinns masquerading in the forms of known human beings, but these are rather cases of the impersonation of actual living people.

## YAÇH

The name Yaçḥ corresponds to the Sanskrit *yakṣa-*. Yaçḥ are probably to be regarded as a class of Dē.ū who are in some way interested in agriculture. I was given the following statement: "At the time of the removing of the crops (from the fields) the people make *mūl* in a dish and prepare a flavouring of bitter kernels which they add to it. They do this in the name of the Yaçḥ. They then add ghee to the mūl and eat it. They say 'The Yaçḥ is eating the Yaçḥ's mūl.' If they didn't prepare the Yaçḥ's mūl they say the Yaçḥ(s) would carry off the grain and not make it prosper." The last word rendered "Yaçḥ(s)" is peculiar in form and somewhat resembles the word for "bear", but the rendering given is probably correct.[1]

A note is given that the Yaçḥ will become unconscious if it eats a bitter thing. Hence no doubt the bitter kernels.

The Yaçḥ, so far as this custom goes, might be regarded as little more than an abstraction, a fertility, or anti-fertility, spirit of some kind, but there is one story told of a very active and practical Yaçḥ. It was given me as follows: "There is a man of Gurikōt (a place near Astōr) called Rozāli. They say that a Yaçḥ has formed a friendship with the wife of Rozāli. The Yaçḥ brings grain and goods from one place and another and collects them in Rozāli's house. They say if Rozāli scolds his wife or beats her some live stock or other in his house dies. For this reason the man does not scold his wife. If anything in the house goes astray or gets lost

[1] Cp. Yaçḥōlo, p. 527, n.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3



be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral



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1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



## C. BIRTH CEREMONIES.

As soon as the child is born the father or the Mulla repeats the "Bâng" in his ear "Allah Akbar" (which an Astóri, of the name of Mirza Khan, said was never again repeated in one's life!). Three days after the reading of the "Bâng" or "Namáz" in Gilgit and seven days after that ceremony in Astor, a large company assembles in which the father or grandfather of the newborn gives him a name or the Mulla fixes on a name by putting his hand on some word in the Koran, which may serve the purpose or by getting somebody else to fix his hand at random on a passage or word in the Koran. Men and women assemble at that meeting. There appears to be no pardah whatsoever in Dardu land, and the women are remarkably chaste.* The little imitation of pardah amongst the Ranis of Gilgit was a mere fashion imported from elsewhere. Till the child receives a name the woman is declared impure for the seven days previous to the ceremony. In Gilgit 27 days are allowed to elapse till the woman is declared pure. Then the bed and clothes are washed and the woman is restored to the company of her husband and the visits of her friends. Men and women eat together everywhere in Dardu land. In Astór, raw milk alone cannot be drunk together with a woman unless thereby it is intended that she should be a sister by faith and come within the prohibited degrees of relationship. When men drink of the same raw milk they thereby swear each other eternal friendship. In Gilgit this custom does not exist, but it will at once be perceived that much of what has been noted above belongs to Mussulman custom generally. When a son is born great rejoicings take place, and in Gilgit a musket is fired off by the father whilst the "Bâng" is being read.

* This is said to be no longer the case, except in those Dard republics, where foreigners have not yet interfered. In monarchical Yasin, and, above all, in Hunza, sexual laxity has ever been great. Where Sunni rulers have substituted dancing-boys for the dancing of men (formerly both men and women danced together), a worse evil has been introduced. A most sacred relationship is the one created by the foster-mother. The linguistic portion of "The Hunza-Nagyr Handbook," as also of Parts I. and II. of "Dardistan" solves the questions of whether and where polygamy, endogamy, etc., existed among the Dards, who, in appearance and sentiment as regards women, as also in legendary lore, are very "European," but whom invasion will convert into strict Muhammadans and haters of the "Firenghi."

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



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1: Leitner L-3 (1866-93)1893? AV3 Dard AV3



did not seem to be forthcoming. They then formed a circle, again separated, the movements becoming more and more violent till almost all the bystanders joined in the dance, shouting like fiends and literally *kicking* up a frightful amount of dust, which, after I had nearly become choked with it, compelled me to retire.* I may also notice that before a song is sung the rhythm and melody of it are given in "solo" by some one, for instance

Dānā dāng dānū dāngdā
nādaṅg dānū, etc., etc., etc.

## B. BEVERAGES.

### BEER.

273 Fine corn (about five or six *seers* in weight) is put into a kettle with water and boiled till it gets soft, but not pulpy. It is then strained through a cloth, and the grain retained and put into a vessel. Then it is mixed with a drug that comes from Ladak which is called "Papps," and has a salty taste, but in my opinion is nothing more than hardened dough with which some kind of drug is mixed. It is necessary that "the marks of four fingers" be impressed upon the "Papps." The mark of "four fingers" make one stick, 2 fingers' mark ½ a stick, and so forth. This is scraped and mixed with the corn. The whole is then put into an earthen jar with a narrow neck, after it has received an infusion of an amount of water equal to the proportion of corn. The jar is put out into the sun—if summer—for twelve days, or under the fireplace—if in winter—[where a separate vault is made for it]—for the same period. The orifice is almost hermetically closed with a skin. After twelve days the jar is opened and contains a drink possessing intoxicating qualities. The first infusion is much prized, but the corn receives a second and sometimes even a third supply of water, to be put out again in a similar manner and to provide a kind of Beer for the consumer. This Beer is called "Mō," and is much

[113]

* The drawing and description of this scene were given in the *Illustrated London News* of the 12th February, 1870, under the heading of 'A Dance at Gilgit."

12 Leitner L-3 (1866-93) 1893? AV3 Dard AV3


drink by the Astóris and Chilasis [the latter are rather stricter Mussulmans than the other Shiná people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

### WINE.*

The Gilgitis are great wine-drinkers, though not so much as the pe[illegible] of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Dareyl (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tshilgōzas (edible pine). In Astor (and in Chilâs?) the custom is to put a number of Ghi (clarified butter) cakes before the Mulla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the store of another. I passed several of them on my road from Tshakerkōt onward, but they appeared to have been destroyed. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as is "beer" by the Astoris, *viz.*: "Mō." The wine press is called "Mōe Kürr." The reservoir into which it flows is called "Mōe Sán."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3


251 their houses, and of which they alone have any kn wledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Astor it is the custom to lay up [584] provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the [262] young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

186 The chalk used for cementing the stones is called "San Bàtt." Grapes are called "Djatsh," and are said, together with wine, to have been the principal food of Ghazanfar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first European in Astor (porbably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the European was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that stretched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

273 The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mughullí—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Máto."

* These are the strange sect of the Muláis about whom more in my "Handbook of Hunza, Nagyr and a part of Yasín."

~~18~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7



D 454 before he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

D 234 251 556 In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some run-away slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

D 273 B 273 Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Ponyal, where public jollifications are not uncommon. The Maulai sect make no secret of the practice, and on my visit to Hunza, in 1876, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

D 526 Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Dardistan play, however, lacks the neatness of the Munnipoori game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game as long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by taunting their beaten opponents. In Chitral the game, which is called "ghal," is played somewhat differently from the way described by Mr. Drew. Aman-ool-mulk, the present ruler of Chitral, was said to be the best player in the country when a young man.

000 The game is quite unknown in Badakhshan, where "buzkushi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw,[1] under the name of "Ooghlak:—"

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The press is tremen-

[1] Shaw's High Tartary, Yarkand and Kashgar.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



The chorus at the Mehtar's durbar was composed of all his men off duty, men from all the neighbouring villages who had come to see the fun, a stray Kafir or two who grinned in a friendly way at us, all the heterogeneous rabble possible to collect in Chitral. The price they paid for being present and looking at the dancing was continued applause, shouts of encouragement to the dancers, in which they were led by an official who was described as the head of the Mehtar's household. He was a very wild-looking creature, who rushed along the ranks of the spectators dressed in a scarlet cloth choga, and armed with a big ornamented stick, with which he belaboured any of the crowd who did not shout loud enough. After we had sat through the performance for some time the Mehtar rose, and, taking me by the hand, escorted me along a narrow path made by laying down cotton cloth, white and coloured, and stuffs of various kinds, finishing in a strip of sham kinkob, all of which became the perquisite of my servants after I had passed over it. The path led along the faces of the fort to the private garden, from which there was a door leading to the household offices and ladies' apartments. In the garden we found a tent pitched, into which we entered, followed by three or four of the Mehtar's most important sons and nobles.

Directly we had sat down the Mehtar began an oration which lasted an hour, with interruptions to drink iced water, and to rub snuff on his gums, the Chitrali way of taking this most seductive form of the weed. The upshot of his discourse was that

St Leitner L-3 (1/91-92) 1000 AV3 Dard AV3



He fired off his gun, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Hargiun," which had swallowed a large Markhor with the exception of his horns! There was the porcupine out of whose mouth protruded the head and horns of the Markhor!! My Ghilgiti, on the contrary, said that the Hargiun was a great snake "like a big fish called Nang." Perhaps, Hargiun means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astor.

### 2.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Ka."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in bands of ten or twenty and track game which they bring down, one hard or one Ka, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and cracked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and game.

* This is undoubtedly the *canis rutilans*, a species of wild dog, which hunts in packs after the wild goat, so commonly found in the high mountains round Gilgit. The snow-leopard also pursues it. Dardistan, especially Hunza, is the paradise of the flora, the wild sheep, including the *ovis poli*, and the red bear.

---

The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of the people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (somewhat like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Afghans, Kashmiris, and others. The beautifully knit stockings are also a Dard art, and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Celtic brass brooches of the women, and the fossil-cross of the Hunza-Nagyrik denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white griffon vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the main volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 43 folio pages.

Ir Letters I-3 (1865-93) 1893? AV3 Dard AV3



There are no regular Bazárs even in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

*Marriage.*—Very lately there was a custom amongst them that the young man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

(1) The use of leathern shoes,
(2) The use of long swords and guns,
(3) The system of betrothal.

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## III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES.*

By Maulvi Najíbuddín, a Theologian and Poet from Kolib.

Names of Manzils (Stations) from Kolab to the Punjab.

| | |
|---|---|
| کولاب | (1) Kolib. |
| صیاد | (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan. |
| یی قلع | (3) Yeo-Qalá. |
| چاهیاب | (4) Chahyáb. Governed then (18 years ago) by Sultan Ambahar, son of Yusuf Ali Khán. |
| دهشت سبز | (5) Dashti-sabz. A halting-place. |
| رستاق | (6) Rostáq. Governed then by Ismail Khán, son of Yusuf Ali Khán. |
| قزل دره | (7) Kizil Dara. |
| الی کاهان | (8) Ilkáshán. The Himalaya begins. |
| الی جلب | (9) Ábe Jalab. Here the river *Kokcha* † is crossed. |
| دهشت سفید | (10) Dashti-e-safed. |
| فیض آباد | (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá. |
| رباط | (11) Robát. |
| دهشت فراخ | (12) Dashti Farákh. |
| وردوج | (13) Wardúj. Contains a mine of sulphur. |
| (14) (15) | Names are forgotten. |
| زیباق | (16) Zibáq. Peopled by *Shí'as* (or rather Mulás). |
| ده گول | (17) Deh Gól. The frontier village of Badakhshán; only a kind of inn. |

* Burnes, in his travels to Bukhárá, points out the locality of the province of Kolib in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najeeuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-wara-un-nahr (the country on that side of the river) (Transoxiana). Najeeuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardúj (sulphur mines); (3) یبغاق Yanghan (iron ores). It flows through the territory of Badakhshan, and joins the Amu.

of the former would be Shins and those of the latter would be Yenkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Ra." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pakhe*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *skandi*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

L*

THE FESTIVAL OF "SHINO BAZONO."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

*[See also p. 119 *postea*.—Ed.]

Mr. Biddulph G-3 (1873-1878) 1880 Afghanistan NW
4: AVJ Dard AVJ Chitral



This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toori*kho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 110.

[2] See Appendix H.

Lt: Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan AUS-
4 AV3 Dard AV3
Surushi AV7



B 291 D 291 D 291 301 D 286 D 302

and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg wrappings called "*Towti*," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bushkar tribes of the Swat Kohistan. They are often called "towti-bads" or "towtching" in consequence, by their neighbours. In Chitral, boots of soft leather are worn. The women wear wide trowsers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild fowl and of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty smell.

The men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dards. Young men of the better class only shave

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



time dispossessed of it; this is built in the Dārd style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dogrās; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built cornerwise on to the fort, was what was called the *Sangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars. 712

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4800 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawanjī, whose elevation is given by the G. T. Survey, to be the nearer. 133

The climate of Gilgit is not unlike that of Baltistān, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungī, mān, and massar), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any perfection), walnut, pomegranate, and sarshing (*Elæagnus Moorcroftii*, called there anāb, sarshing being the Tibetan name); besides musk-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmir, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for kamarbands. 132 241 231 286

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better. 135

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3



In Gilgit, as in Astor, there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shīnā, though only a small percentage of the population is Shīn. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

571 197 795 181 302

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder. Agriculture. 241

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth. Minerals. 135

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article. Commerce and trade. 286 439

The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Diāngan passes has been Roads. 487

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



and Murikho, the upper and lower *kho*, or valley, are districts of some importance. The former, a valley some fifty miles long and a mile wide, as a rule shut in by huge mountains, the latter, shorter and more open, is a continuation of the former. The whole district is most favoured, and abounds in fruit and flocks and herds. In Murikho there are some of the only manufactures of the country, robes woven from the wool of unborn lambs, and others in which the down of the wild duck is intermixed. The latter are more curious than useful, and give the wearer a most fluffy and half-fledged appearance. This sort of cloth is also made in the upper portion of Hunza. From here come the celebrated falcons still exported to India, and smaller hawks used in the sport of falconry.

The method of catching is simple; a bird, according to the Chitralis, must be full grown to be of any use, and caught when ranging for food. The trapper makes a little stone box in which he sits, a small hole being left in the roof on which a chicken tied by the leg moves about, the string being in the man's hand below. After the hawk or falcon has seized his victim, the string is gently pulled, and, thinking that it is merely the chicken moving in his struggles to escape, the bird grips the harder, and is pulled to the hole, when the man below seizes it by the legs, and its liberty is over. The Chitralis are wonderfully clever at breaking their birds—I have seen one flown captured not fully a week—and trust for taming them to keeping them awake. They keep the bird awake for about three nights, constantly talking to it, and, finally, when

4a Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
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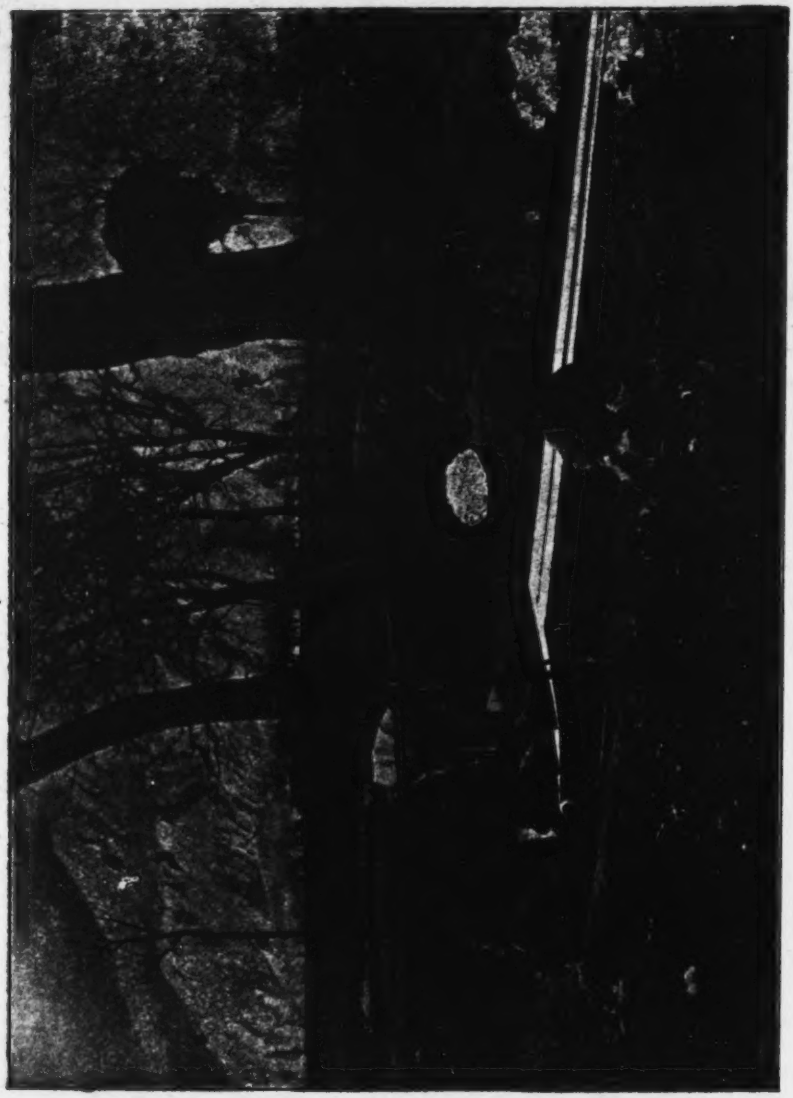

WEAVING AT GILGIT.

[facing p. 272]

1: Leitner L-3 (1866-68) 18937 AV3 Dard / V3

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FIRST GROUP OF DARDS, ETC., TAKEN IN 1866.

GHULÁM MUHAMMAD, OF GILGIT (A SHIAH MUHAMMADAN).

GHARIB SHAH AND FRIEND, BOTH OF CHILÁS (SUNNI MUHAMMADANS).

MIRZA BEG, OF ASTOR (SUNNI).

KÁZIM, FROM SKARDO (LITTLE TIBET) (SHIAH).

MALER AND BATSHU, (KALÁSHA AND BASHGALI KAFIRS) (SUBJECTS OF CHITRÁL).

[facing p. 1]

1: Leitner . L-3. (1866-93) 1893? AV3 Dard AV3

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GROUP OF NATIVES FROM HUNZA, YASIN, AND NAGYR LISTS

[facing p. 22: A]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

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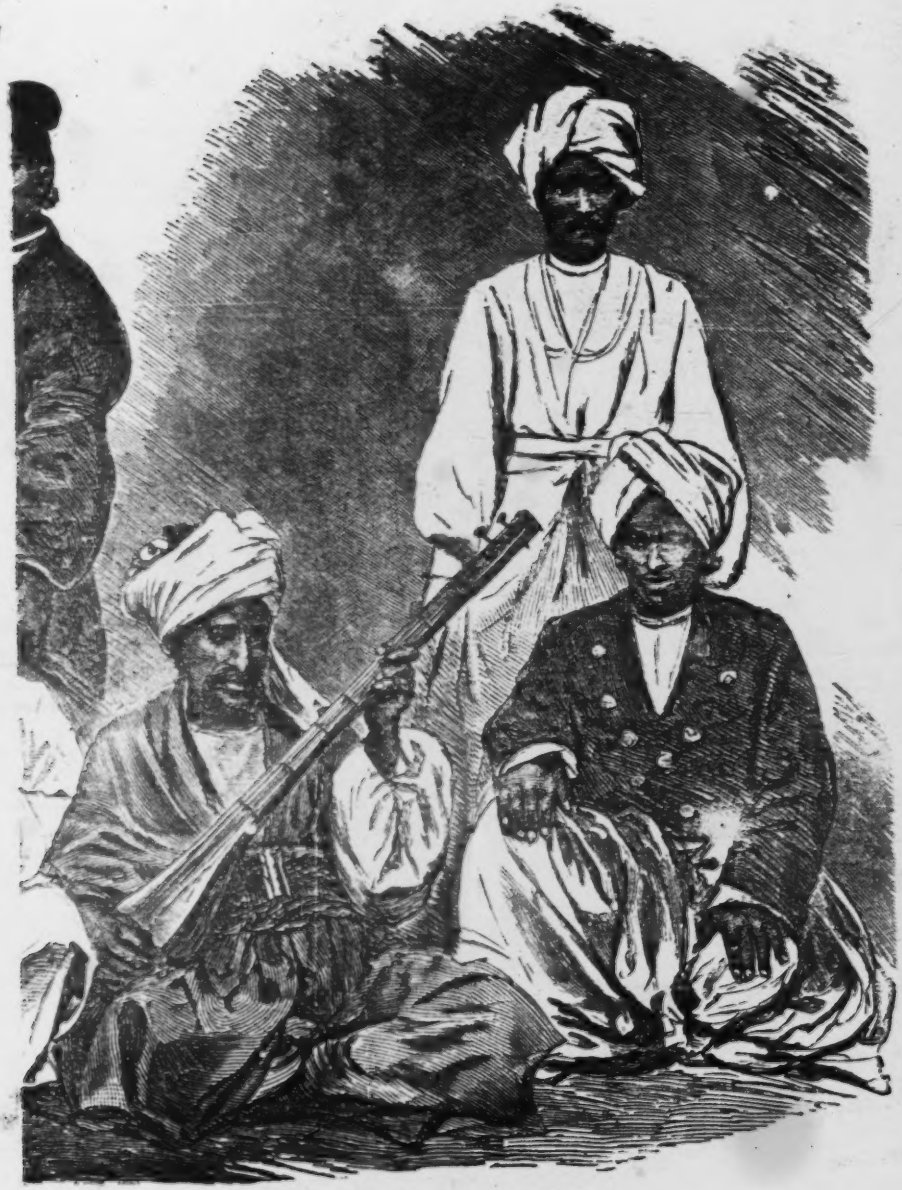
291



LISTENING TO MUSICIANS FROM CHITRÁL AND BADAKHSHÁN.

[facing p. 22: 0]

Leitner L-S (1866-93) 1893? AVS Dard AVS

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A Dance at Gilgit (Dr. Leitner and his Panjabi Attd

[facing p. 36: A]

1: Leitner L-8 (1868-93) 1893? AV3 Dard AV3

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(DR. LEITNER AND HIS PANJABI ATTENDANTS LOOKING ON).

[facing p. 36: B]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



NOTE.—The Kirghiz are described by the Chilâsis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilâsis call the people between Hunza and the Pamêr [our Pamir] on the Yarkand road = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chílâsis call the Siah Pôsh Kâfirs = Bashgalí (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilâsis were originally four tribes; viz.:

The Bagoté of Buner.
The Kané of Takk.
The Boté of the Chilâs fort.
The Matshuké of the Matshukó fort.

The Boté and the Matshuké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "ósho."

Fellow-countrymen are called "malêki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilâsis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXX., page CCCLXII. "The ruler of Chitrál is in the habit of enslaving all persons from the tribes of Kalásh, Dangini and Bashghali, idolaters living in the Chitrál territory."

1r Leitner ...-3 (1...-93) 1893? AV3 Dard AV3



He fired off his gun, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Harginn," which had swallowed a large Markhor with the exception of his horns! There was the porcupine out of whose mouth protruded the head and horns of the Markhor!! My Ghilgiti, on the contrary, said that the Harginn was a great snake "like a big fish called Nang." Perhaps, Harginn means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astór.

## 7.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Kô."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in herds of ten or twenty and track game which they bring down, one herd or one Kô, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and sucked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and game.

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The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (sometimes like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Affghans, Kashmiris, and others. The beautifully-knit stockings are also a Dard art, and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Celtic brass brooches of the women, and the family axes of the Hunza-Nagyris denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white giant vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the main volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 47 folio pages.

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3

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[facing p. 81]

Chitral

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[cf. note, p. 143, category IIc -- Analyst]

[facing p. 142]

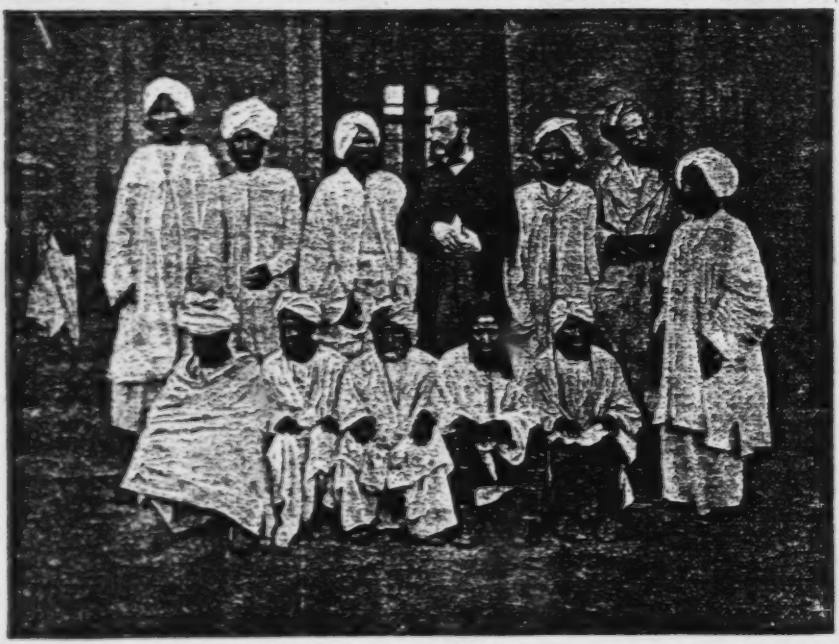
1: Leitner 1-3 (1866-93) 1893? AV3 Dard AV3

## APPENDIX IV.

### GROUP OF DARDS AND CENTRAL ASIATICS WITH DR. LEITNER.

*Standing* Nos. 1 2 3 4 5 6 (*see next page.*)

291



*Sitting* Nos. 7 8 9 10 11 (*see next page.*)

*Standing*—1. Khundayár, son of a Shiah Akhun (priest) at Nagyr; 2. Maulvi Najmuddin, a poet from Koláb; 3 and 4. Khudádád and Haráma, pilgrims from Nagyr; 5. A Chitráli soldier; 6. Mutavalli, of Hunza.

*Sitting*—7. Mir Abdullah, a famous Arabic scholar and jurist from Gabriál; 8. Hakim Habíbullah, a Tájik, a physician from Badakhshán; 9. Ghulam Muhammad, Dr. Leitner's Gilgit retainer; 10. Ibrahim Khan, a Shiah, Rôao (highest official caste), of Nagyr; 11. Sultan Ali Yashkun, of Nagyr.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



KOHISTANI.

1. To-morrow night to Lahore I will go.
   *Douche rate Lahore bajarwa.*
2. Thou silent be.
   *Tohe chut guda.*
3. Prepare, ye young men.
   *Jubti masha.*

PUSHTO THE AFGHAN LANGUAGE). 197

1. To-morrow night to Lahore I will go.
   *Saba shapa ba Lahore shasam.*
2. Thou silent be.
   *Tah chup shai.*
3. Prepared be, O young men.
   *Saubhal she zalmú.*

There is a song very current in Kohistan which begins,— 539
*Palas kulal mariga, Patane jirga hotiga, Johle johal madado propár asáli*=
"In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."
"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry. 779

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques. 793

*Dress.*—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola." 291 [177]

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans. 411 177

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara.*" Generally their women work with their husbands in the corn-fields, and do not live confined to their houses. 291

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc. 701

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads. [202]

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even 342 221 262 422 000

[177]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



443 There are no regular Bazárs even
286 in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

584 *Marriage.*—Very lately there was a custom amongst them that the young
177 man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

[291]
[41L]

(1) The use of leathern shoes,
(2) The use of long swords and guns,
(3) The system of betrothal.

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## III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES.*

By MAULVI NAJMUDDIN, a Theologian and Poet from Koláb.

NAMES OF MANZILS (STATIONS) FROM KOLAB TO THE PUNJAB.

کولاب (1) Kolab.
صیاد (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan.
یں قلع (3) Yan-Qalá.
چاهیاب (4) Chahyáb. Governed then (18 years ago) by Sultan Azdahar, son of Yusuf Ali Khán.
دشت سبز (5) Dashti-sabz. A halting-place.
رستاق (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán.
قزل درہ (7) Kizil Dara.
ال کاشان (8) Elkáshán. The Himalaya begins.
اتن جلب (9) Átin Jalab. Here the river *Kokcha* † is crossed.
دشت سفید (10) Dasht-e-sufed.
فیض اباد (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá.
رباط (11) Rubát.
دشت فراخ (12) Dashti Farákh.
وردوج (13) Wardúj. Contains a mine of sulphur.
(14) } Names are forgotten.
(15) }
زیباق (16) Zibáq. Peopled by *Shi'as* (or rather Muláis).
دہ گول (17) Deh Gôl. The frontier village of Badakhshán; only a kind of inn.

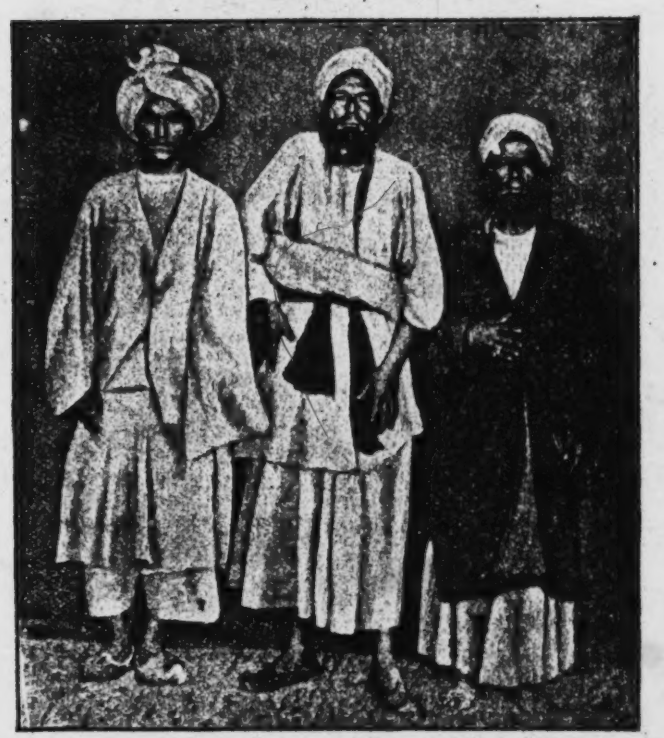
* Burns, in his travels to Bukhárá, points out the locality of the province of Koláb in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-vara-un-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardúj (sulphur mines); (3) یمغان Yamghan (iron mine). It flows through the territory of Badakhshan, and joins the Amu.

B 142 291 D
B 142 291
[181]
1: Lehner 1-3 (1886-93) 1893? AV3 Dard AV3 Burushe AV7

## ETHNOLOGICAL.

*(See also Drawing 1 of Appendix IV.)*



A GABRIÁLI STUDENT AND TWO MESSENGERS (A CHITRÁLI AND A YASINI), FROM A BROTHER OF THE LATE MIHTAR AMAN-UL-MULK, RULER OF CHITRÁL.

## ANTHROPOLOGICAL.

GILGITI (GHULÁM MUHAMMAD). NAGYRI (KHUDÁYÁR). HUNZA MAR (MÁTAVÁLLI).

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration. 101 619

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India. [197]

Besides these, there is another family of the former Muhammadan rulers of the country called "Rá." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them. [563] [174]

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabóo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*. 511 291 286 463

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool. 526 224 411

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words. 197

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe. 171 796

## I.*

### The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen 796 252

*[See also p. 119 *postea*.—Ed.]

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU3~~
4 AV3 Dard AV3
Pakistan



languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[i.e., the country of the Pathans - Analyst]

~~15~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7



natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour.

D 142 147 D 464

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst cruelties perpetrated in the wars between Yassin and Cashmere are distinctly attributable to the Ashimadek class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nager were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitral, who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawur, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon.

B 181 D 181 D 142 B 142

In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirikol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nager, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck

D 291 B 291

~~12: Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burushi AV7



B 291 D 291 and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg wrappings called "*Towti*," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bushkar tribes of the Swat Kohistan. They are often called "towti-bads" or "towtching" in consequence, by their neighbours. In Chitral, boots of soft leather are worn. The women wear D 291 301 wide trowsers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth D 286 is sometimes woven out of bird's down. That of wild fowl and of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty smell.

D 302 The men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dards. Young men of the better class only shave

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3



They must have been quite a brave people at one time and they still love to recount the deeds done by their forbears; in fact Dr. Francke says there are certain times when they like to forget that they are Ladakis, only remembering their Dardish descent. At such times they tell how siege was laid to one of their castles, food ran out, and it became a question of surrendering to the enemy or dying. Like brave men they decided on the latter. They all gathered in the large hall, and the oldest man was given the privilege of pushing away the stone on which stood the main pillar which supported the roof. Thus these courageous men passed into the Walhalla of the Dards. Or they tell how a Ladaki king wished to make his Dardish subjects do their share of forced labour, to which they objected. They therefore chose one of their old men to inform the king, that they never would be slaves, not even of a king. The old man received the reply that he himself would be the first who would be forced to work, but as he absolutely refused, they immured him. However his fellow countrymen were equally obstinate; so no forced labour could be extracted from any of them.

Now we meet our first representative of this race, who has come to welcome us from the village of Hanu. How quaint his greeting is! He takes off his hat and twirls it round one of his fingers, reminding us rather of an English hip-hip-hurrah. Of course his hat differs from any hat worn by anybody else in Ladak, where the hat is of great diagnostic value. It is not unlike the hat of the Ladaki, but the part which is turned up is not lined with lambskin, and is continuous all the way round. Those worn by the ladies are different again, the upper half being turned over somewhat like a billycock hat; the side turned over and uppermost is usually a veritable needle-case with rows of needles stuck into it. We asked them why they carried all these in their hats, to which they replied that each needle had been given by and represented a friend. The popular Brogpa woman should therefore not

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
D>rd AV3



be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

291
142

DARDS

[Facing p. 424]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



291 The dress of the Dārds is woollen, except among the higher people, who wear cotton clothes for the summer if they can get them; the dress consists of pyjamas, choga (or gown-coat), a waistband to confine this, and lastly, a cap and *chaussure*, both of peculiar construction. The cap is a bag of woollen cloth half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun nearly as good as a turban. For their feet they have strips and scraps of leather put under and over and round the foot, and a long thin strip wound round and round to keep all these in place. The head-dress is thoroughly characteristic of the Dārds; wherever they are scattered, and with whomsoever they are mixed up—with the one exception of the Buddhist Dārds to be mentioned below—they keep that kind of cap

## CASTES.*

564 There are certain subdivisions of the Dārd race which may be called castes, since they are kept up by rules more or less stringent against the intermarriage of those who belong to different divisions. To trace these out is a matter of much importance, for they probably give indications, if one knew how to interpret them, of the sources from which the present community has been compounded, and of the order of successive occupations of the country, and of the supremacy of different nations.

According to my inquiries, the following are the important caste divisions in the order of their recognized rank:†

| | | |
|---|---|---|
| (1) Ronū. | (2) Shīn. | (4) Kremin. |
| * * * * | (3) Yashkun. | (5) Dūm. |

As to the first, Ronū, I am not clear whether any importance may be attached to the division. In no other account have I seen the name mentioned, but in the Gilgit country it is certain that a

* The substance of this and the next division of the chapter was communicated in a paper which I read to the Oriental Congress that met in London in Sept., 1874.

† Besides these, I have in one village, Tashgām near Drās, heard of a caste called *Rom*. I was unable to find out the extent or relative importance of this caste, or to collate it with the others.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



when the Dārds had become Muhammadan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants. 179 174

The Race Map shows the area of these Buddhist Dārds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladākhīs who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dārd language is spoken, in the Hanū side-valley the people have lost their original language, and speak only the Tibetan Ladākhī; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dārd-speaking.[2]

These Buddhist Dārds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladākhī, but they are not such fine men as the Dārds of Drās, Astor, or Gilgit. They wear the pigtail as the Ladākhīs do, and their dress is the same as theirs, including the drooping cap figured at p. 240. 142 307 291

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects. 515 783

I could not hear that there was any distinction of castes among them[1]; indeed what I heard made me think there was not. One 564

* Among the Muhammadan Dārds also, as in the upper part of the Hārpo Valley in Rondū, I have found this narrow-chinned, low-Aryan, form of face. It may after all be due to an admixture of breed, in this case with the Baltis.

[1] [i.e. the Buddhist Dards -- ANALYST]
[2] [i.e. category 116, End Maps III E - ANALYST]

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3



175 1859 sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1865 a punitive expedition to Hunza failed: taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, though tributary to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprot.

There came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Vizir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the strings of our wives' pyjamas". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chilas.

144 The people of Gilgit, Astor and some of the countries beyond
142 are a race with features of the Aryan type, and they claim to be of that stock. The majority of them are medium of height, hardy and strongly built. Again the descendants of the chiefs differ from the others, no doubt because of marriage from time to time with the most beautiful women either captured or made wives in order to ensure peace with a neighbour. These men are tall, many are fair-complexioned, with pale hazel or blue eyes, and they are extremely handsome. The features of the men of Gilgit are usually long and oval, the nose strongly curved, the expression sinister if not fierce; generally they are not as fair as
291 the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to
191 unroll it to cover the ears. Of these men Neve says, "They
563 are an independent and bold race, more straightforward than the Kashmiris and less bloodthirsty than the Pathan"—the latter

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistán, and their neighbours of Hunza-Nagar and Yásin would be equally astonished. If consulted, they would probably describe their country as Shináka, or the land of the Shins, where Shiná is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shin village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmáns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.
162 Drew mentions the following caste divisions: Ronu, Shins, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rájá caste of Dardistán. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 7,733. The Shins are regarded
[592] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shins as their forefathers. The Shins give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladákh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shiná dialect, but they wear the pigtail and the Ladákhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shins in Dardistán, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



men, and this was not to be wondered at, for when we got to our camp, at about four in the afternoon, an icy wind was blowing, and the thermometer was at forty—a few days before at the same time it had stood at a hundred and fifteen in the shade! In the winter the pass is very cold, but generally practicable. We found black-currant bushes on one side of the pass but no fruit.

Afzul-ul-Mulk's Deputy Governor, Abdulla Khan, met us on the Shandur. He was one of the most picturesque of all the Chitrali nobles, and on this occasion was dressed in a loose "choga," a garment cut like a dressing-gown, of gold brocade, covered with a pattern of large tea roses and bouquets of smaller flowers. The Chitrali always wears a small turban; he was no exception, but his was almost entirely gold. His under coat was of the brightest Bokhara silk; his loose bright green velvet breeches were stuffed into long Turkestan riding boots with extravagantly high heels and square toes. He was a great sportsman, and I never saw him without a hawk on his wrist, sometimes the beautiful grey falcon, often a smaller one to kill little birds. He rode a very fast walking horse with brilliantly-decorated saddlery, bits, headstall, stirrups, all heavily plated with silver, and was altogether a pleasure to look upon.

Between the foot of the pass and Mastuj the ground was much the same as before, and I noted a formidable position, which Afzul said was always held against an enemy coming from the south. A few years later it was held by the Chitralis against Kelly's force, which was advancing to the relief of Robertson, who was besieged in Chitral.

4: Durand G-3 (1888-92) 1900 AVJ Kashmir
Durd AVJ
Chitral



Afzul barely took my breath away one day during

the performance by calling to one of his attendant courtiers, and by blowing his nose on the end of the latter's turban.

Here we first got the splendid white grape, reserved for the royal family. It almost equals the finest muscatel grown in an English hothouse. Properly cultivated, it would be about the best grape in the world. It is said to have been imported from Central Asia.

Our reception at Mastuj was very striking. Afzul had joined us the day before, and had with him some hundred and fifty mounted men, who formed an irregular bodyguard. They were ablaze with colour; their chogas of gold kinkob, green and blue velvets, gorgeous silks of Bokhara, or brilliant broadcloths, floated loose over bright silk or coloured cotton undercoats; their voluminous breeches were tucked into high brown or black boots, or merely into the gay-patterned knitted woollen stockings which all Chitralis wear. Every man was armed to the teeth. All had a rifle or gun slung over the shoulder; most had a polished metal or leather shield on the back; nearly all, in addition to a sword, carried a dagger and pistol stuck in the belt. On narrow portions of the road they could only go in single file, some ahead of us and some behind, but as we got into more open ground they swarmed all round us. As we approached the fort of Mastuj itself, a horseman would suddenly single himself out from the crowd and dash down hill at breakneck speed, circle over the small cultivated space near the fort, and join the men waiting to receive us. These notabilities of Afzul's Government, to the number of a hundred, stood in

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[facing p. 64]

4a Durand G-4 (1888-92) 1900 AVI Kashmir
Dard AVJ
Chitral



walked forward, the Mehtar walking to meet me half way. It was an interesting moment for both of us, as we shook hands and looked into each other's eyes. The Mehtar was a big man, and heavy, about sixty-five years of age, with a very strong and clever face, but the mouth was spoilt by the loss of his front teeth.

After a few words of welcome we mounted our horses, and rode off. The Mehtar was surrounded by his court, Afzul-ul-Mulk and various other sons were there, and representative nobles from all parts of the country. The scene was one of the most brilliant and striking it is possible to imagine. It could not compare with the more ordered magnificence of the court of an Indian prince, but what was lost in splendour and numbers was made up by its wild picturesqueness. The Mehtar, dressed in green silk (he was a most devout Mahomedan), riding a big horse covered with brilliant silver trappings, moved off, with me on his right hand, the centre of a crowd of hundreds of horsemen and footmen in the brightest array. Cloth of gold, the rich silks of Central Asia, the most superb velvet coats, the colour almost hidden by the gold embroidery, the brightest English and Chinese silks in all colours, scarlets and blues, crimsons and purple, plain and brocaded, chogas of plain whole-coloured velvets, or of English broadcloths, flaring cottons, and the dull, brown haircloth of the country were all mingled without the semblance of order in inextricable confusion. The only appearance of uniform was in the Mehtar's *corps de ballet*, all the men and boys of which were dressed alike in blue sleeveless coats over white muslin shirts covered with

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AVJ
Chitral



huge red spots, finished off with bright red trousers, a costume at once startling and effective.

We rode in this way three miles to the bridge, which we dismounted to cross, then on past the fort, which Robertson was a few years later to know so well, and to assist in defending so splendidly, to the polo ground. There the usual performance was gone through, but on a greater scale than I had seen before, with many more riders and more brilliantly arrayed. Then we rode back to my camp, which was in an orchard a few hundred yards from the fort, I having had quite enough of riding hand-in-hand with my host, a custom which, however honourable, involves you in difficulties when you have to ride over small stone walls, narrow water-courses, and in and out of deep ravines. The Mehtar took his leave after a few minutes' conversation, and soon after sent us in a most excellent dinner cooked by the ladies of his household. In the couple of hours I had been with him he had made a deep impression on me. He was a fine old man, a striking figure as he rode along, sitting his horse upright and well; and had the history of his forty years of rule been unknown, there was that in him which attracted your attention at once. I felt instinctively that I was face to face with a ruler of men.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral
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MEHTAR AMAN-UL-MULK AND SONS. HIS SUCCESSOR, AFZUL-UL-MULK, SEATED ON HIS RIGHT.

[facing p. 76]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



223 it is tamed by want of sleep and hunger, begin to feed it, and to use the lure. The large grey falcon they mostly use is a lovely bird, and they are devoted to the sport.

The Mehtar used to go after chikor every day almost, and we once got an excellent exposition of the sport in his company. We rode up the valley a short way, and took our stand on the edge of a very steep fan, beaters having gone a couple of miles further up the valley to move chikor, the mountain partridge. In a few minutes we saw a covey coming skimming along, following the contour of the hillside, as they always fly to avoid the dangerous open, and going the pace driven partridges can go. The Mehtar unhooded his falcon, and stood at the edge of the cliff, eagerly watching the approaching birds; as they passed there was a quick move of the wrist, and the grey death shot down like a passing shadow, and killed a couple of hundred yards from us. This was repeated again and again, generally with success, but a falcon loosed a moment too late had no chance. I had a beautiful falcon given me, and had some very good sport with it sometimes, but my native friends coveted it so dreadfully, and begged for it so persistently, that I finally had to give it away.

132 291 The winter was now coming on, though it was but the beginning of October, and we had heavy falls of snow on the higher hills, which made the weather perfect, but rather cold at night. The Chitralis began to dress accordingly, and in addition to the ordinary brown woollen gown, which all classes wear, we now saw bright cotton-wadded coats of flowered green or pink.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



frightfully hot part of the way, and, to avoid the heat as much as possible, we were up at two in the morning. We were on the move twelve to fourteen hours, one day for nearly twenty. I used to get a couple of hours' sleep at the mid-day halt, but do not think my man had time for this, and yet he was always smiling and cheery, and full of energy to the very end.

Our day's halt at Mastuj was no rest for me, for I had to say good-bye to some of the Mehtar's sons who had come with me, to write endless testimonials —the fiction as to the value of the testimonial has penetrated even to the innermost recesses of the Hindu-Kush—to distribute largess with a discriminating hand on all sides, and to write one or two official letters as well. Next morning we started for our march up the valley of the Yarkhun river, taking the winter road—that is to say, spending half the day fording an ice-cold stream as clear as crystal. The Chitrali footmen shocked our Pathans very much by rolling up their voluminous skirts, taking off their *paijamas*, and fording stark naked. They are the only Mahomedans I have ever come across who go naked, but not ashamed.

After seeing as much as was necessary of the defiles through which the river runs, we retraced our steps, and made for the Chamarkand pass. At the foot of this I met with a bitter disappointment: my messenger who had gone to India from Chitral with special letters returned, after waiting four days in Peshawar, with no answer. It was a terrible blow, the opportunity of returning to India by Dir and Bajour had offered, and I was obliged to throw it

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
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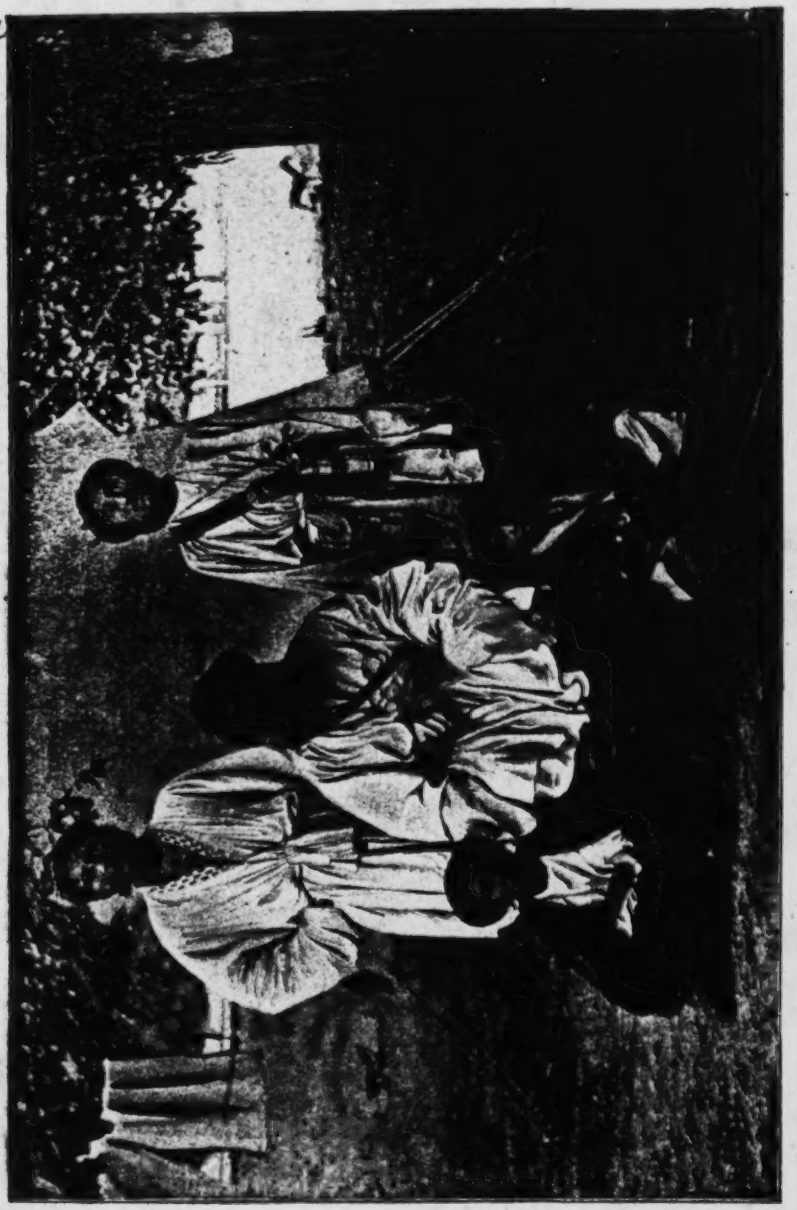

RAJA AKBAR KHAN OF PUNYAL, AND NEPHEWS.

[facing p. 108]

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



any blood relationship. The name is identical with the Persian word represented in Avestan by *pairika* to which there seems to be no recorded parallel in Sanskrit, but it is conceivable that in Ṣhiṇa it is an original and not a borrowed word.

However this may be, the Peris are quite firmly established under that title in popular belief in Gilgit, Chitrāl, and among the Paṭhans. The word is known in Burushaski, both in foreign stories and as a complimentary epithet for women and boys, but I have come on no Peris in the definitely local stories of Hunza and Nagir.

The Peris of the Ṣhiṇa-speaking peoples are of both sexes. The female is called a Peri and the male a Periān. They are not spoken of as "little folk", and appear in general to resemble human beings. They eat "pillau", as is attested by Pashūs (anti-witches) and others who have seen them. Their eyes are said to be vertical, that is with the axis set vertically. I fancy they have only one eye placed in the middle of the forehead as is recorded of Jinns and others, but I cannot quote authority for this. They can fly; but if cow-dung is thrown on a Peri, or if its clothes are held in the smoke of a cow-dung fire it becomes unable to move. This point is illustrated in a Burushaski story, which is, however, of foreign origin. I have only one instance of a Peri with a name: a Peri called Mādi is said to live on the mountain of Diāmer (Nanga Parbat).

Peris wear green clothing and consider that they have exclusive rights in that colour. Hence we are told: "If anyone puts on green clothes it is said that the Peris get angry and snatch at the man and crush him. The reason is this: the Peris say: 'Green garments are our clothing. Why have they put them on?' and they become angry."

This claim is supported by their human confidants, the Daiyāls. As witness: "Daiyāls say that when a Daiyāl dances the Peris come flying through the air and remain watching the people. The Daiyāls say, 'We understand

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



what the Peris say. We communicate it in songs to the people.' If the Daiyāl sees anyone wearing green clothes he gets angry. The reason for this is that the peris wear green clothes, they say, and therefore if any earthly being puts on green clothing the peris become angry and do him injury."

The attitude of the Peris towards ordinary mortals cannot be described as cordial or benevolent. For instance: "They say that if anyone goes to the desert at midday the peris will snatch at his eyes and make him blind."

If a new house proves to be poor or unlucky it may be due to the adverse influence of a Periān. Again: "When a woman, all of whose children have died, gives birth to a child the mother cuts the umbilical cord and licks the blood that comes from it. The reason for this is that over every woman there is a Peri woman. The Peri woman says, 'Now that this woman has drunk the blood of her child she will never do me any good,' and fearing the woman the Peri clears out."

Here the reluctance to relinquish power over a human being indicates how such power is prized. Various methods are employed to obtain it even to the point of stealing or carrying off children or adults. In this we have an important resemblance between the Peris and the fairies of the West. The following notes are relevant in this connection: "A *dernīji mā* (i.e. 'outside mother') is a fairy in the jungle who gives milk to a child and rears it. When the boy grows up he is a good mountaineer." In one known case the peri-fosterling says he only sees his Peri mother when he is alone.

"Ten or more years ago (i.e. counting from 1922) a boy was carried off by the Peris from Nāpur. His clothes were found on the hills but he has never returned again."

One of the grooms of the Assistant Political Agent, Chilās, made the following statement: "Every day (i.e. always) at the (end of the) dark period of the moon the peris carry me off. I see them and they see me. They say to me, 'You stay with us and we'll look after you well. If you don't

1r Leitner L-3 (1866-93) 1893? AV3 Dard AV3



He fired off his gun, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Harginn," which had swallowed a large Markhor with the exception of his horns! There was the porcupine out of whose mouth protruded the head and horns of the Markhor!! My Ghilgiti, on the contrary, said that the Harginn was a great snake "like a big fish called Nang." Perhaps, Harginń means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astór.

## 7.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Kô."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in herds of ten or twenty and track game which they bring down, one herd or one Kô, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and sucked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and game.

* This is undoubtedly the *canis rutilans*, a species of wild dog, which hunts in packs after the wild goat, so numerously found in the high mountains round Gilgit. The snow-ounce also pursues it. Dardistan, specially Hunza, is the paradise of the ibex, the wild sheep, including the *ovis poli*, and the red bear.

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The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (sometimes like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Affghans, Kashmiris, and others. The beautifully-knit stockings are also a Dard art and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Celtic brass brooches of the women, and the family axes of the Hunza-Nagyris denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white giant vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the main volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 47 folio pages.

4: Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
AV3 Dard AV3

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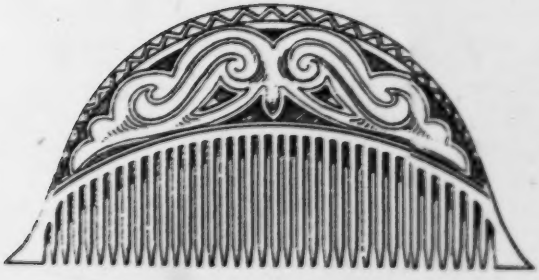

CHITRAL COMB

[facing p. 74]

~~18: Biddulph G-3 (1873-1878) 1880 AVJ Afghanistan AVJ~~
4 AV3 Dard AV3
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B 291 D 291 and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg wrappings called "*Towti*," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bushkar tribes of the Swat Kohistan. They are often called "towti-bads" or "towtching" in consequence, by their neighbours. In Chitral, boots of soft leather are worn. The women wear wide trowsers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild fowl and of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty smell.

D 291 301 D 286

D 302 The men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dards. Young men of the better class only shave

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3

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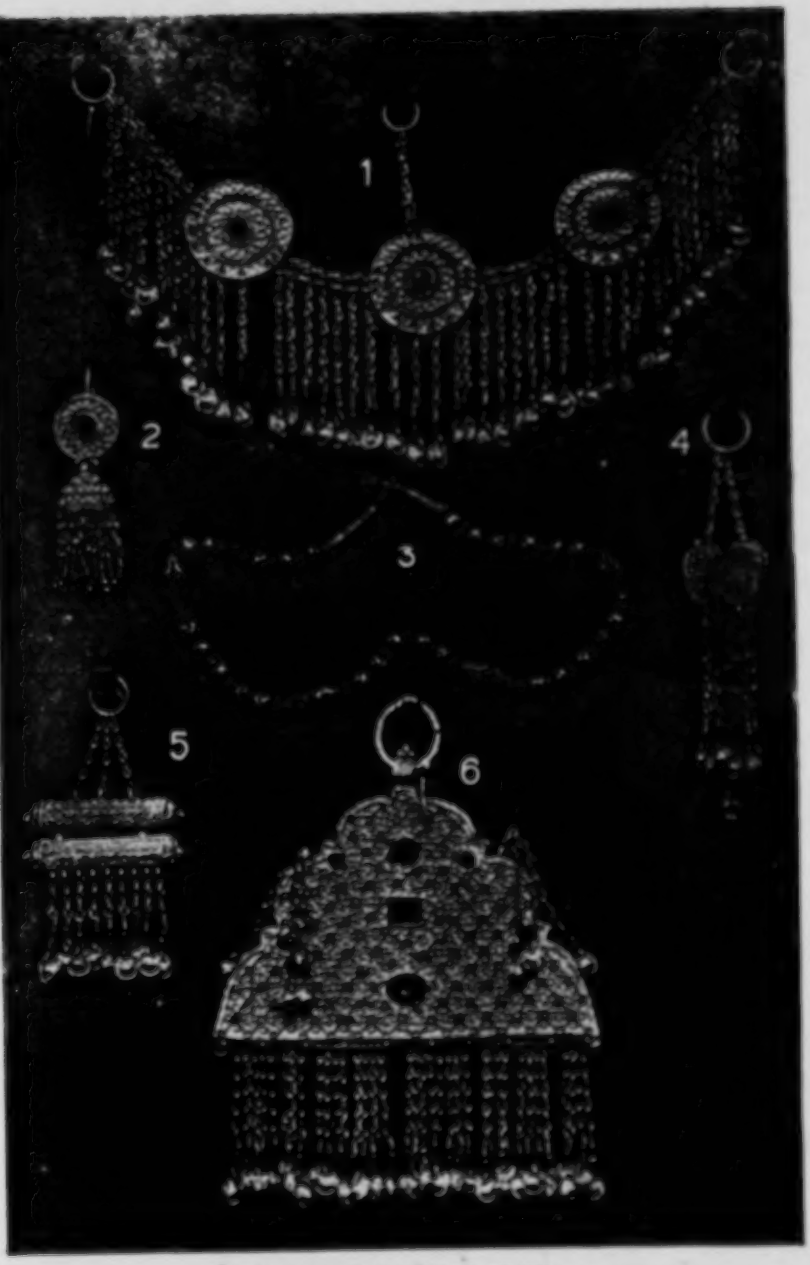


ORNAMENTS WORN IN GILGIT.

1. HEAD-DRESS—FRINGE WORN HANGING OVER FOREHEAD.
2. EAR-RING. 3. GOLD BEAD NECKLACE. 4. SCISSOR-CASE.
5. AMULET-CASE. 6. BREAST ORNAMENT.

[facing p. 208]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



000 when called on, and who did excellent work. Had the country been held by Pathans a small force could never have done what ours did, we should have lost dozens of officers and men on the line of communication, and the real trouble would have begun when the final successful action gave us access to the heart of their country. The characteristics of the two races could not be more dissimilar.

301 An incidental proof, if one were needed, of the 174 connection of the Dards with an Aryan race is to be found in the ornaments worn by men and women. These are of gold, silver, or brass, many being of rather debased design, overloaded with filigree detail. But some of the designs are remarkable and interesting. The brooches worn by all classes are discs of metal with a large hole in the centre crossed by a pin, and are identical in design with the fibulæ so common in Scotland and among the ancients. The necklaces of round and oblong beads, one of which in gold is figured in the plate of ornaments, are curious. The beads, more especially the long ones, are practically replicas in metal work of beads in coloured clay at least two thousand years old, dug up on the site of ruined Buddhist cities in India. So marked a persistence in designs would go far to prove a connection between races employing them in the common objects of everyday use.

Sir Raleigh G-3 (1873-1878) 1888 Afgh-Afghanistan-Mil-
4 AV3 Dard AV3
Pakistan



languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit. 101

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than the Swat Valley described. Though intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eye and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan. 197 563 134 311 142 562 302 771 291

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops. 361 162

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which 628

[i.e. the country of the Pathans — Analyst]

463 Dard Aus
Gurais 467



B 291 and front with silk embroidery. When first put on, the sleeves, which are very full, are cramped in minute folds right up to D 291 the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg wrappings called "*Tewti*," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bunikar tribes of the Swat Kohistan. They are often called "tewti-bands" or "tewtching" in consequence, by their neighbours. In D Chitral, boots of soft leather are worn. The women wear 291 wide trowsers, over which is a loose chemise of coarse-coloured 301 cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, often in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth D is sometimes woven out of bird's down. That of wild fowl and 286 of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty smell.

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the top of the head for a space a inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

On the occasion of the visit of one chief to another, a rather curious ceremony called "Kokuh" takes place. On arrival, the visitor is conducted to the Shawoorun,[3] and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or requires one of his followers to do so, and the carcass is given to his retinue. The custom exists in Sirgiloo, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nagar. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and fif-

[1] Bartolomeo mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. II.

[2] Herodotus Book VII., Chapter 9, Section 136.

[3] The Shawoorun answers all the purposes of the village green in England, being used for all gatherings and games.

In Dard G-8 (1869-1870) 1876 AVI Kashmir
Dard AVI



when the Dards had become Mohammedan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants.

The Race Map shows the area of these Buddhist Dards under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhis who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dard language is spoken, in the Hunt side-valley the people have lost their original language, and speak only the Tibetan Ladákhi; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dard-speaking.†

These Buddhist Dards have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhi, but they are not such fine men as the Dards of Dáda, Astor, or Gilgit. They wear the pigtail as the Ladákhis do, and their dress is the same as theirs, including the drooping cap figured at p. 240.

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects.

I could not hear that there was any distinction of castes among these; indeed what I heard made me think there was not. One

* Among the Muhammadan Dards also, as in the upper part of the Gilgit Valley to Gurais, I have found this narrow chinned, low Aryan, form of face. It may after all be due to an admixture of blood, in this case with the Balti.

† [illegible]

In Gilgit as in Astor there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shind, though only a small percentage of the population is Shin. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

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Agriculture. 241

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Minerals. 135

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

Commerce and trade. 284 439

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article.

Roads. 437

The most important roads are those leading to India. The cart-road over the Burzil and Rāj Dīāmer passes has been

19: Biddulph G-3 (1873-1878) 1880 ~~AUL-Afghanistan-AUL-~~
4 AV3 Dard AV3
Pakistan



languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit. 101

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eye and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan. 197 563 134 311 142 562 302 771 291

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops. 361 142

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which 628

[i.e. the Country of the Pathans - Analyst]

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3



133 From the place called Bangla a road for Astor and Gilgit leaves the valley and rises the ridge on the north; this has of late years come to be considered on the whole the easiest route to those places; the Pass just above (called Kamrī) is little over 13,000 feet, and the way is shorter by some five miles than the other. But the other is the one we will follow, continuing in the [361] valley. There are now no more villages, though at one place, [311] called Minmarg, a little buckwheat is grown (at an elevation of about 10,500 feet) by villagers from below, who come there in the summer, but the crop with difficulty ripens. At this place, and farther up the valley to the south-east, are moraine-mounds of old glaciers. The last halting-place on this side the watershed is at [137] Burzil. Up to here there was no sign of a Tibetan climate; and as far as I, not being a botanist, could tell, there was the same vegetation, of forest, thick grass, and flowers, as in Kashmir.

487 133 At Burzil two roads part; one (spoken of in the last chapter) leads north-eastwards across the Deosai plateau to Skārdū, the other, going due north, will bring us to Astor. Following this latter, we rise, not very steeply, a height of about 2000 feet in five or six miles; the Pass, which is called Dorikun, is 13,500 feet high; it is not a defile, but a neck between the two parts of a rocky ridge; this is of granite, and the peaks here have a character not uncommon with that rock—they are massive in general form, but serrated and jagged at the uppermost edge; soon beyond the rock changes to slate and altered slate. Having crossed the Pass we are in the basin of the Indus; we are on the eastern branch of the Astor River. The valley in which this flows we now descend.

This Pass is crossed on the fourth march from Gurez; after gradually descending for three more marches, down the narrow valley enclosed by not very steep mountains, we come to where the eastern branch of the Astor stream falls in; it was along this latter that the other road would have led us that branched to the left some way back; then another few miles and we reach Astor. Of the two Passes crossed by these two roads the Dorikun Pass is the easier, and, although rather higher, is more practicable when under snow; it opens in the spring a few weeks earlier, and it

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



and the pine-forest is less extensive, while spruce-fir has become rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattū, are some apricot trees; at the next place are some small walnuts; while at Chagām, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

But in that upper part it is chiefly traces of former cultivation that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilās. The Chilāsīs are a Dārd race inhabiting a long valley on the west of Diyāmir or Nangā Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenū Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hatū Pass and Dūiyān. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulāb Singh to send a punitive expedition against Chilās; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenū Pass. The Dogrās were in great straits for provisions, as the communications were

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



right side of the snowy Pass, and is always ready to advance to Gilgit if required. I know very little of the history of Astor. Bernier, who wrote about the year 1660, in enumerating the countries that border Kashmir, speaks of the territories of *Raja Gamon*. Now from geographical position I infer that this was the ruler of Astor. When the Sikhs held Kashmir, the Astor Raja was tributary to them; he had become so without any force having been sent; for a time he remained in quiet. But a curious thing happened. When Wazir Lakpat (who was lieutenant of Zurāwar Singh, who was servant of Raja Gulāb Singh, who was a tributary of the Sikhs) was victorious in Skārdū, he came over the Harpo Lā and invaded Astor. Lakpat besieged the Astor fort for four months; at the end of which time it was given up for want of provisions, and the Raja was taken away prisoner to Skārdū; and this though he was on terms of friendship and (in a degree) dependent on the Sikh Governor of Kashmir. At last, representations on the subject went to Lāhor, and from there Gulāb Singh received directions to desist from interfering with Astor, so the Raja was sent back. But not long afterwards the Sikhs themselves from Kashmir required a passage through the Astor territory on their way to Gilgit (as will be related in Chapter XIX.), and not only so, but they required to make their communications sure; with this object a Sikh post was placed at Astor, and from that time the independence of the Raja diminished; now there is a titular Raja, for whose subsistence some provision is made, whether by pension or from land I do not know.

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[643]

At Astor and for many miles on there is one general character of the valley; at the bottom it is very narrow; the river is quite confined between the ends of great spurs from the lofty mountain-ridges on both sides; the cultivation is on very small spaces, usually some hundreds of feet above the valley-bottom. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with grass in tufts, and with bushes of pencil-cedar scattered over, while in parts sheltered from the sun *Pinus*

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311
137

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3



133 *excelsa* grows, of small size, and makes a thin forest; above, the
311 mountains often rise to lofty rocky and snowy peaks.

137 Below Astor, as well as in the higher part of the valley, are deserted lands which again tell of the raids of the Chilāsīs. This part should be a country of fruit-trees, but when the lands were deserted these perished for want of water; the old watercourses have now come to be in such a state that it would take much labour again to bring the water over the fields. On some of the terraced fields I saw trees growing which must have been 100 years old; this shows that for long the same state of hostility and insecurity had continued.

123 A mile or two below the village of Dashkin, on turning a spur, we open a tract of a character different from what we have lately seen—a wide valley, somewhat of the amphitheatre form, but with the base also sloping; over both the sides and the base are extensive pine forests, through which we contour, avoiding the broken ground below, where among rocks the river flows; stretching back at a gentle slope the ground rises above the limit of forest to a ridge easy of access, about 14,000 feet high; over this ridge is a path by which the Chilāsīs have before now irrupted.

[137] In this forest grows the edible pine (*P. Gerardiana*), this being the only other locality in the territories, besides Pādar, where I have met with it.

One other hollow round which we travel, and we get to the last spur, that which overhangs the valley of the Indus. It is a sharp spur-ridge, the Pass over which bears the name of Hatū Pīr. From this we look straight across the Indus Valley on to a great steep mass of mountains, the greater part of the surface of which is bare, either rock or talus, only in the upper part pine-trees are dotted here and there; a ravine comes down in front, by the side of which is a small patch of cultivated land—the little village of Thalicha. The river Indus winds through what, in a large way, is a plain between two mountain-ridges, but is really made of sloping fans on both sides—stony tracts—below the level of which flows the river, winding and leaving little stretches of sand in the hollows of its bends.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



From Hatū Pīr there is a great descent, of about 5000 feet, by a zigzag road, steep and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Hatū spur nearly meets the mountain on the opposite side of the Astor River, leaving but a narrow channel for the water. Here the Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strange one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial tracts, over nine miles of which, with small ups and downs, we have to go before reaching Bawanjí.

## BAWANJI.

This is a spot where at one time was a good deal of cultivation, and it is likely that fruit-trees once shaded it; but during the wars of two or three generations back it was laid waste and became entirely depopulated, and nought but bare ground remained. At that earlier time it was inhabited by Dārds, but was ruled, as I am informed, from Rondū; it was by Sulaimān Shāh's invasion that it was laid waste.* At the present time Bawanjí has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dogrās; it is manned by about seventy men, and as many more are in barracks outside. There is here also a prison, where a gang of incorrigible Kashmīrī horse-stealers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley here is warm and dry; with irrigation two crops can always be raised.

* See Chapter XIX.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV 3
Astor



country, and close under whose shadow we were marching,—magnificent views, giving an overpowering impression of towering height. Locally it is called Deomir, "the mountain of the gods," a fitting name.

The last few marches showed miles of terraced land out of cultivation, the result of the incursions of the murderous Chilasis who raided from the Indus valley. In a country where every foot of cultivation has to be won with heavy toil from nature, nothing appeals so to your heart as the sight of deserted land and ruined homesteads.

Finally, after thirteen days' marching, we reached Astor, which used to be the capital of a kingdom important enough in a small way in the Hindu-Kush. The Sikhs absorbed it, all that remains of its former glories being a fort now held by the Dogras.

Astor boasts of a bazaar, the first met with since leaving Kashmir; beyond it there are only two, at Gilgit and Chitral. Most of the trade was at this time done by itinerant traders from Koli and Palas in the Indus valley, who brought goods from India, taking back gold-dust and products of Central Asia, and who penetrated into the remotest glens. The more peaceful state of things which we introduced has given a start to Gilgit, which is now becoming the emporium of this portion of the Hindu-Kush.

I here made the acquaintance of Bahadur Khan, Raja of Astor, the representative of the old ruling race, an old gentleman whose honesty, intimate knowledge of the country, and connection with all the local rajas were to be of the greatest value to me on more than one occasion. Deprived of his kingdom and very poor, living on a small grant of land

* [Nanga Parbat mountain -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
DARD AV3



this year, a couple of boat-loads of men being lost. Two years afterwards Robertson lost the whole of his kit, specially got together for his exploration of Kafiristan, a couple of horses and about twenty men going down at the same time, owing to the officer in charge having allowed the boat to be overloaded. Luckily for Robertson he was not there, having gone up-stream to look at a bridge site for me, but it was an expensive way of having the lesson rubbed in that you should never in wild countries permit other people, however well-meaning, to take charge of your baggage.

The road led up from the Indus through a bare plain to the Sai valley and passed through thousands of acres of once cultivated land, now almost entirely abandoned. We halted to breakfast and to pass the heat of the day at Damot, a village at the mouth of the Damot nullah, famous for its markhor ground, in an orchard which was a great natural arbour bound together by countless vines. Amongst these, making at a distance a lovely picture, little naked boys played and swung on loops of vine; close at hand they were too dirty to be even picturesque.

We passed on the road a group of Balti coolies, who threw themselves at my horse's feet in a body, and prayed for help. There was nothing I could do for them at the moment, though the mere fact that I enquired into their grievances had, as I afterwards heard, a good effect, and got them dismissed to their homes, but Robertson stopped behind to see what a little doctoring could do. It was not much; the men, fifty-three in number, were the remains of a body of a hundred coolies who had left Baltistan six

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hill-side, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hill-side, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



Mastuj we found a horrible place. The valley is much broader than usual, and at one time probably held much cultivation; there is but little now. The fort is close to the junction of the Laspur valley, down which we had come, and the main valley, and we camped a mile beyond it, at the far end of the polo ground. Mastuj is about the windiest place I know; being at the junction of three large valleys there is always a wind, generally a gale.

In Afzul's territory we first saw the Chitralis show off on the "janáli," the exercise ground, which belongs to every fair-sized village. We used to be taken to this before reaching our camp, and had to sit for some time, either on our horses or on the ground, watching various feats of arms. A high pole is set up, on the top of which are fixed gourds, sometimes silver globes full of dust, and man after man dashes by at full gallop and fires at these marks. They load their guns as a rule with a cylinder of wood instead of a bullet, though a handful of fine pebbles, or a charge of shot if they can get it, does not come amiss. The latter practice is not regarded as quite fair. The mark is occasionally hit, the prize going to the lucky marksman. Sometimes you are treated to an exhibition of archery, the riders flying by and shooting at a mark on a mound of earth. The bows are very strong, being made of markhor horn, but the shooting is, as a rule, of the poorest. This sort of thing, though interesting when you first see it, becomes very wearisome when you are constantly called on to sit in a hot sun for an hour or more after a long march to watch it. But the humours of the scene were various. Afzul fairly took my breath away one day during

4: Durand G-3 (1888-9) 1900 AV1 Kashmir
Dard Av3
Chitral



644 were told of its wonders, how it could turn out
484 fourteen lakhs of rupees a day—a lakh is a hundred
177 thousand—how it coined every day in the year
[462] without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

000 Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

361 Between Mastuj and Chitral we found at Sanoghar,
311 Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river, the extensive fields of the Murikho valley. But
487 for the most part the road was, as before, extremely
725 difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

133 Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



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The Lutkú valley, through which our road ran, is famous in Chitral, and rightly so, for its cultivation, and we were more struck by its wealth on our return than on our march up. Riding up you often see nothing but a series of walls, the retaining walls of the fields; coming downhill the whole of the cultivation is spread before you. Every inch of the ground is utilised, the soil being cleared wherever possible, the stones taken off it and piled in huge heaps, and every large rock which is too big to move has stones stacked upon it. The fruit of the valley is renowned, peaches, apples, pears, and splendid grapes abound; the grain crops could not be finer, and every village is embowered in huge walnut trees, truly a land flowing with milk and honey! It had its drawbacks for the native traveller. We came across a kafila *en route* from Bajour to Badakshan, and found one of the Hindu traders bewailing the loss of a fine mule killed by a fall from a cliff, the second lost since they had left Chitral, and half the load washed away in the stream. Several roads lead from the Lutkú valley to Kafiristan up side valleys, and right and left of the points where the valleys joined were well-known places of slaughter, where Kafirs might be expected suddenly to dash out of the tamarisk thickets, and swoop on any caravan not heavily guarded, or on any isolated man. Some of these side valleys were very beautiful from the distance, particularly one leading by the Shui pass into Kafiristan. We had gone to visit some more hot springs which came out some hundred feet or so above the road, and the view up the side valley was lovely, a sea of autumn colour in which the gold of the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



without its note, no warlike expedition could be expected to succeed which started without the fairy approval. But if I never heard the fairy drum, I have seen what few will ever have the chance of seeing again, the Dainyal, the diviner or soothsayer inspired by the fairies. Dainyals are usually women, but men sometimes become possessed, and the seers are seemingly of all ages. The one I saw was a buxom married village girl of about twenty, held in great estimation in the village and district on account of her supernatural powers, and ruling her household with a rod of iron.

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Tochi Bibliothek G-3 (1873-1879) 1880 Afghanistan-Afrid
4 Afg Dard Afg



with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich Valley. All the three valleys, Mooikho, Toorikho, and Tirich, are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Mooikho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work foot-bridges are made of plaited osiers. They are called "*chiput*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies in places no less between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy and frequent rainfalls. Further to the south the population

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



491 rope, swaying in the wind, and facing the cold air which rushes down above the centre of these ice-fed torrents. In order to prevent the side-ropes getting close together they are kept apart by sticks inserted at every few yards, over which you have to step. This is rather an acrobatic performance, as in the middle of the bridge the side ropes are two-and-a-half to three feet above the foot rope, but you soon get used to it. Every one crosses these bridges, old women, children, men carrying any loads, alive or dead. Some dogs negotiate them quite easily, but many get frightened and lie down half way and have to be picked up. We had one pariah, who followed us from Kashmir, drowned, alas! three years afterwards in the Indus, who always tried to walk over the rope bridge, and invariably fell into the water when half way over. He did not try the Shaitan Nara: nothing that fell into that boiling torrent could come out alive.

312 133 731 From Ramghat the road runs for eight miles over an open sloping plain bordering the Indus to Bunji. This plain extends north for another ten miles, and is reported to have been richly cultivated, to have been partially ruined during the numerous wars at the beginning of the century, and to have had its devastation completed by the great flood in 1841. This was caused by a gigantic landslip, probably following an earthquake. The whole hillside facing the Indus, just above the Lechur nullah, from a height of about four thousand feet above the river, was precipitated into the valley below, impinging on the opposite bank, and bringing down on that side a secondary hill-fall. The course of the river was completely

4c Durand G-3 (1888-92) 1900 AVI Kashmir
Durd Acc



312 arrested by a huge dam thousands of feet thick and
135 some hundreds high; the water must have risen at
731 the dam to fully a thousand feet above its present level. Whatever may have been the ordinary level then, the Bunji plain was converted into a lake, and the Gilgit river, which runs into the Indus six miles above Bunji, was dammed up for thirty miles to just below the present fort of Gilgit. The tradition is that the dam held for months, and that, when it began to cut, the river completed its work in one day, and swept down in a solid wall of water carrying all before it. All down the Indus valley to the plains the people were of course prepared for the rush, and though miles of cultivated land were ruined, one does not hear of much loss of life. But where the river begins to open out into the plains of India near Attock, a great disaster occurred. A portion of the Sikh army was encamped practically in the river-bed, and the flood caught it and swept it away. In the picturesque native description it is said: "As an old woman with a wet cloth sweeps away an army of ants, so the river swept away the army of the Maharaja." All down the Indus valley ruined village lands covered with sand still attest the violence of the flood. You pass through a mile or more of the great dam, a mass of crumbling and distorted hillocks, on the road by the left bank of the Indus to Chilas; and the remains of a great pile of drift-wood left by the flood, which had for fifty years formed an inexhaustible supply of firewood for every traveller, shepherd, shikari, or raider who had passed that way, was still to be seen a year or two ago.

Darjil 803
Chitral



ing power a greater and united empire? Let us hope 900
so. But who that knows her methods can dare to
prophesy that Russian rule will necessarily prove
better for the people than Mahomedan.

One last look out over the forbidden land through which our feet might not stray, and we turned away and set our faces for India, feeling happy that we had come so far and seen so much, and to think that the limits of our wanderings had been reached, and that each day now brought us nearer the dull routine of civilisation, from which six hundred miles now separated us. There is a fascination which no description can convey to those who have not experienced it in the nomad's life.

We had passed a Kafir village on our way up the 563
Darah, the people outlaws from Kafiristan owing to some blood feud, and had been hospitably entreated to stay and dine. This, as we were doing a double march to the top of the pass and back, we were forced to decline, but our would-be hosts turned up in our camp in the evening, and brought us a huge cream cheese, weighing about a stone, excellent to eat when you ignored the dirt of their methods. One boy was very handsome, with an aquiline nose and finely cut mouth, and really beautifully-shaped head and face, but the majority were uninteresting looking. We parted on the best of terms, as I gave each man and boy a looking-glass, knife, scissors, needle and thread, a priceless collection for them. We passed some 313
wonderful hot sulphur springs at Shah Salim, a few (172)
miles below the head of the pass, and one of the curious circles of stones before mentioned, which are erroneously by the people of the country to the Kafirs.

G Stacks G-6 (1889-90) 1889 A91 Kashmir
Durd 403



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G. Donald G-4 (1888-92) 1900 AVI Kashmir

Dard A43



which the juice had poured, were still in their 000
places.

For several miles the road runs up the narrow 917
gulley between what was a lateral moraine and the
hillside, not a drop of water is passed, not a tree or
glimpse of vegetation is to be seen, not a sound is
heard save the ring of one's horse's hoofs on the
burning rock, for the stream forty a thousand feet
below; not a sign of life is there, but perhaps the
passing shadow of an eagle. I had been riding slowly
on, lost in a reverie, my horse picking his own way,
when there came a sudden change. There was a
sharp turn in the path which led into a deep ravine
cut by a side stream, and then rose in sharp zigzags
to gain the crest of the opposite bank. The moment
I turned the corner a shot rang out, the edge of the
cliff "sprung to life with armed men," and a rapid
*feu de joie* rippled along the crest above me. Arrival 622
at the top I was met by the village elders, was 262
incensed with the smoke from a platter of burning
cedar twigs, and presented with a flat unleavened
cake soaked in clarified butter, the local variant for
bread and salt. As I broke a piece and ate it, I 779
noticed that the bread itself was apparently sun-
scorched, crusts of the sacred cedar lying on the dish
on which it was carried.

I spent some days making friends with the people, 312
and visiting every yard of their watercourses, which 133
were, as usual, a monument of patient skill. To
carry water channels across the face of perpendicular
conglomerate cliffs cut out of moraines by the action
of a stream which rages below, sometimes impinging
on one bank, sometimes on the other, is no easy

12. the Lagrot valley -- Analysis

4a Durand C-8 (1888-93) 1900. AV1 Kashmir
Dard AV3



matter even for that most handy of creatures, the Royal Engineer, however well he may be equipped. For the poor villager it is a labour of Sisyphus. The stream is always cutting away a frail prop, undermining a high retaining wall, breaking the side of the water channel, or washing away the intake headworks, and the work has to be done all over again. Truly, the people compelled one's admiration by their steadfast patience and determination, and filled one with a desire to help them in every way in their desperate fight with nature.

As I passed through a stretch of abandoned cultivation given up to the barberry, the wild pomegranate, and the brier rose, we stumbled on a time-worn altar, the stones of which attested its great age. It was covered with a few cedar boughs, others lay scattered around as the wind had displaced them, and the men with me said it was the shrine of the village god, and that these were the offerings of women who had come to pray. It was a scene which made a vivid impression on me. Far away above us, the culminating point of the valley, rose a snow peak against a bright blue sky, open hillsides fell back on each hand, swept by a fresh spring wind, patches of bright cultivation lay across the stream whose voice rose from the gorge to our left, but no house marred the view. Before us, backed by the silent terraced fields of a dead generation, lay the little altar of a dead faith. And yet one felt it was not dead; the great god Pan laid his hand upon one's heart, all nature was filled by his presence, and one felt the impulse which brought the women there to offer their humble

1: Letter L-3 (1866-93) 1893? AV3 Dard AV3



etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangál, a few hundred yards from the first. In fact, Dareyl, although a small country, is thickly populated.

SAMANGÁL TO PUGUTUM, a fort, with 500 houses, 2 kataha kós—thence 1 kataha kós to Gayál, a fort with 600 houses—all an easy road.

GAYÁL TO KÁMI, Fort Tangír, over a high mountain called Kibbekumo, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rim, a small village of 10 houses, on the Tangír side. The road for 8 kós is difficult, being an ascent of 4 kós on each side. From Rim to Tangír the road is good, water abundant, and habitations numerous. Kámi fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangír to Yasin, viâ Sadi—6 kós, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayiely, to the plateau of Ratoit, 8 kataha kós. (See second stage of this route.)

FROM RATOIT TO RÁTOMAN, over a small mountain. Rhutton is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. Gold is washed from the Indus, which is 3 kataha kós from Kámi. The Tangírís are braver than the Darelis and equally religious, having many Mullás; but the country, although larger, is not so well populated as Dareyl, the people of which are also rather shepherds than hunters. The *Gakkr* are the ruling people in Tangír, about 1,000 families, of which 500 are in Kámi. They are the old proprietors of the country, and are all Shins who now have given up their old aversion to the cow, its flesh and milk.

KÁMI, over the mountain Trák, called by the Pathans Chandumon, which has no snow on the Tangír side, but a snow-covered plateau of ½ kós long on the Kandúl side. Then comes a green plain. To the foot of the mountain Trák on the Tangír side 11 kós pukka (11 good kós, or nearly 22 miles), over a tree-covered plain. Then over the Trák pass and plateau, the road goes along a plain which extends for 17 kós to [illegible] along the road. [The road to Yasin is through the Gujar-frequented district of Karanya, belonging to Tangír. Mahin is the Muqaddam of the Gujars, a brave man.]

GABRIÁL has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Habibulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandúl are obedient to him. The Mullakheyl are Shins, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Darelis were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mir Abdulláh, and of Kandúl or Kilá,

Biddulph G-3 (1873-1878) 1880 ~~ASB-Afghanistan-AUL~~
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valleys of Doodooshal and Kandbari, can muster about 3,000 fighting men, but the people are neither fanatical nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yassin in an attack upon Gilgit. The only resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, fearing probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered. A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to Cashmere. The Kandbari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gies, which support a scanty population. The former is a dependency of Chilas, but Gies is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 300 fighting men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

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136 be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tsungling. (The Onion Mountains.)

133 The principal difficulty in communication is caused by
135 the rivers, which in winter are shrunk to small dimensions,
but in summer, fed by snow-fields and glaciers of enormous
316 extent, become impassable torrents, bringing down tons of
soil in their turbid waters. Many of the streams are rich in
gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals
[323] would be well repaid. The natives believe that the gold is
generated by the glaciers, because the greatest quantity is
found in the glacier mud, and there are traditions of small but
rich veins of earth having been occasionally laid bare by
earthquakes. Gold-washing is only practised in winter, and
then by none but the poorest and meanest of the population,
though the quantity found even with the rude apparatus
employed is sometimes very remunerative. The gold itself
is of fair quality, the best being of twenty carats.

361 Nearly half way between Gilgit and the Indus is the
316 Bagrot Valley, which contains several flourishing villages,
and is capable of supporting a population of 2,000 or 3,000 souls.
The Bagrot gold-washings are celebrated for the quantity
and fine quality of the gold they yield, and the valley contains
many signs of mineral wealth. It was a favourite summer
resort of the old Gilgit rulers, and was their last place of
[564] refuge when hard pressed by external enemies. The Bagrot
people belong almost entirely to the Shin caste.

133 A mile below Gilgit itself the Hunza River joins that of
Gilgit. Though fordable in winter, this is in summer a deep
and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty
[601] mountains it drains. Cashmere jurisdiction extends some 25
miles up the valley to a point at which the river makes a
sudden bend from a westerly course to south-south-east.
As generally happens where these abrupt changes of course
in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert
cragsmen can find a path. On the occasion of my visit to
Hunza in 1876, I suddenly found myself confronted with a more
difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport.
For nearly half a mile it was necessary to scramble over

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



has to seize the neck and drink the spouting blood. If successful in this, he or she is at once recognised as inspired. If the ordeal is too much, then a contemptuous pity is extended to the aspirant, as to one who has been on the verge of attaining to great things, but has failed owing to personal defect. Those who cannot fulfil the conditions are said invariably in the end to go mad.

The Bagrot valley, where we saw the Dainyal, was further of interest in that about the best gold of the country is found in its bed, and in the Gilgit river below where the Bagrot stream runs in. Every year, after the summer floods are over, the deposits in back waters and sand-banks are carefully washed, and a fair amount of gold, considering the rough methods and unskilled labour of the prospectors, is collected. When we first went to Gilgit pure gold was selling there at two-thirds its price in Srinagar, and the Kashmir officials and soldiers were doing a profitable trade. The amount collected by the officials each year must have been considerable. Every petitioner or visitor, as a rule, presented his little *nazzar*—the complimentary offering from an inferior to a superior always given in the East—in gold dust. The gold was poured into the blossom of a dried flower like a lupin, of a very tough texture. The mouth of the flower was screwed together, and the tiny packet was popped into another flower, and again screwed up, each packet containing a recognised weight. I have had double handfuls of the little packets poured on to my table by an anxious royal petitioner, an unsatisfactory arrangement so far as I was concerned, for my *nazzars* were returned to the donors. A

1: Leitner L-3 (1866-93) 1693? AV3 Dard AV3
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little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshúng" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "TAKK" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from

THE OPPOSITE HUNZA.

* "Powder" is called "Jebati" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantsil. Saltpetre = Shór in Astori, and Shorá in Gilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

1: Latmer L-3 (1866-92) 1892? AV3 Dupl AV3 Rand-c



for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bábá*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghánistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Hafizullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Pútan, named Hazrat Ali, who is a Shin.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (*wadás*), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "tulla." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Malik, but a Mulla-kamin also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 7 are Shins and 5 Yashkuns. Faizal Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "hughái" in Gabriál, is played on holidays; and the place where they meet for the sport is called "hughái-kárin-jha."

Guns are called "náli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surái" (pipe), rabáb (harp), and shagán (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

Li Lettner L-S (1868-9) 18827 AV2 Dard AV2



resources of that Paradise on earth, and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upo

## I. HABITATION.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more watch-forts, which—with the exception of the Gilgit fort—are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ládák, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* *Vide* my comparison between Dards buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilás and the neighbouring independent Districts. Morality is, perhaps, not quite so severe at Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

St Andrews L-S (1868-93) 1893? AVS Dard AVS



Dardistan are of the meanest description—the mosque at Gilgit in which I slept one night whilst the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a beam which goes right across. My vocabulary will show all the implements, material, etc., used in building, etc. Water-mills and windmills are to be found.

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### 3. DIVISIONS OF THE DARD RACES

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 35° N. and long. 75° E. to lat. 35° N., long. 74° 30' E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shinaki, detailed further on, but I include under that designation not only the Chilisis, Astoris, Gilgitis, Darelis, etc., but also the people of Hunza, Nagyr, Yasin, Chitral and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above I have discovered that the people of Kandia—an unexpected race and country lying between Asore and the Indus—are Dards and speak a Dialect of Shina, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandia river is called by its neighbours "Dard."

In Lahore 1-6 (1886-88) 1897 AVS Dad AVS



| Kohistani. | Pushtu Tan Arsiran Lamiriah) |
|---|---|
| a. To-morrow night to Lahore I will go. | a. To-morrow night to Lahore I will go. |
| *Dusujo rati Lahore bajimam.* | *Saba shqia ke Lahore shcam.* |
| a. Thou alone he. | a. Thou alone he. |
| *Tsho shai gudu.* | *Tuh shqi shai.* |
| b. Pregnant, O young man. | b. Pregnant he, O young man. |
| *Jukti mardu.* | *Zandkai she mshrai.* |

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There is a song very common in Kohistan which begins—

*Palus kuisi mardga, Putsun jirga kadga, Jukti jukai mushuk pregde mudka*

"In Palus a junior was killed, in Putsu the jirga (or tribal assembly) sat."

"The complaint (*Jirga of Malaks*) took a hollow, and conclusion was ignored." The Afghans are called Putsun.

539

*Religion.*—They have been converted to Islam since four or five generations, and they have forsaken their old religion so completely that no sign of it now remains; and when a Kohistani is told that they are "new Muslims," that is, "new Mohammedans," he becomes angry.

779

*Muslim learning and the building of mosques have become common in* 793
Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

*Dress.*—Their national dress consists of a woollen hat, laimmed like 291
that of Europeans, and a loose woollen coat having a long slit along the right breast, so that one can easily get out the right hand to which one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of hempen shirt borrowed from the Afghans, but in the winter they wear a kind of loose coat made of goat (the straw of rice) reaching to the knees. They call it "pūshtū."

[277]

The very lucky their only arms were a small "khanjar" (dagger), 411
lance and arrows; but they have borrowed the use of guns and long swords 177
from the Afghans.

The dress of their women consists of a loose woollen head-dress with 291
silken fringes, a woollen vest and blue or black trousers of cotton cloth, which they call "shalwars." Generally their women work with their husbands as I've seen before, and do not live confined to their houses.

701

*Government.*—They have no chiefs like the Afghans, but influential Maliks lead them to battle, who are paid no tribute, salary, etc.

[203]

When an enemy enters their country they collect as shortly after the sound is heard, for safety; then the whole tribe assembles in one place for the defence of their country, with their respective Maliks at their heads.

*Mode of Living, and other Social Customs.*—As winter they live in the val- 193
leys, in houses made of wood and stones; but in summer they leave their 221
houses in the valleys for those on the peaks of mountains, and the most of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, 243
and milk furnished by their herds of cattle (goats, cows, goats, and 923
sheep), which is their sole property. There are no regular Banks even 000

[illegible] G-8 (1873-1878) 1880 [illegible]
Acc Dard Acc



from Ghiar to Udiana, where Khowar is in consequence beginning to be spoken. The Bushkarik people are divided into three clans, the Moulanar, Koutchkhar, and Jughiar. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Panjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix B.

In Draw G-3 (1862-1872) 1871 AVI Kashmir
Dard AVI



The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaux of various form, and various level above the river, which flows in cliffs more or less in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of them the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Ile and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood.

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in *Astor*, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dardistán. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1870, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gaur Rahmán during his second reign in Gilgit when the Maharaja Gulab Singh's troops had been for a

Is Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



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361
7.5
361
712

leads a thousand feet or more above; again, in winter, they can sometimes be turned by twice fording the river.

That we have here come to a country exposed to the attacks, or, at all events, the alarms, of surrounding enemies is shown by the arrangement of the villages. At Sher itself, and from that place onwards, all the villagers, with their wives and families and their cattle, live within the fort; village and fort are here synonymous. *Sher Fort* is the strongest hereabouts; it has one face to the bank of the river, whence its supply of water cannot be cut off; all four sides are lofty walls with towers, much in the style of the inner work at Gilgit, but not quite so regularly built. Inside, the whole area is covered, huts are built over it all; these huts are mostly of three stories, the lowest is occupied by the cattle, the second is the usual dwelling-place, and the third is the summer living place; they are lighted by small openings in the roofs. The Raja has a nice set of rooms in one corner. Besides the country-people, there are 100 irregular sepoys of the Maharaja's army quartered in the fort; they occupy the part next to the walls, while the villagers have the centre. Thus the place is very much crowded. *Bubar*, which is also on the left bank, some 15 miles up (6000 feet above the sea), is in the same way a place where the villagers live in the fort; this is a large and prosperous village thick in fruit-trees. Vine is much cultivated; it is grown in small vineyards with the plants at irregular distances, many being old trees; the whole of the vineyard is covered with a framework of sticks supported at a height of from two to four feet above the ground, and over this the vines are trained; some of these vineyards are immediately beneath the walls; they are considered as a good defence to the fort; I think it more likely that the fort is a good defence to the vineyards, which are apt to suffer in a war. Bubar Fort is not quite so strong as Sher, still it is reckoned one of those which cannot be taken by force—the alternative, treachery, is not an uncommon weapon in these countries. *Gulmuti*, *Singal*, and the other villages in this part of the valley, have the dwellings similarly enclosed in forts.

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[347]
[345]

The people of Astor and Gilgit among the

surprised if they were told that they were Dards living in Dardistán, and their neighbours of Hunza-Nagar and Yasin would be equally astonished. If consulted, they would probably describe their country as Shináka, or the land of the Shins, where Shiná is the spoken language. They are an Aryan people, mostly built, cheery, honest, frugal, and sober. They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from rain, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure Shin village no one will eat fowls or touch them. They practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmáns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais. There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Rons, Shins, Yashkun, Kremins, and Dums. As regards the Rons caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rájá caste of Dardistán. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 7,733. The Shins are regarded with great respect by the Yashkuns and the other castes. The Yashkuns claim the Shins as their forefathers. The Shins give their daughters to Rons and to Saiyids, but take wives from the Yashkuns. *Far away* in Central Ladákh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they came and its Shiná dialect, but they wear the pigtail and the Ladákhi cap. It is said that, though Buddhist by name, they really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like the Shins in Dardistán, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for

Dardistan are of the meanest description—the occupa- 342
Gilgit in which I slept one night while the Sepoys were bury-
ing two or three yards away from me, those who were killed
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tion as the rest. The inner part of the house is generally
divided from the outer by a beam which goes right across.
My vocabulary will show all the implements, metal-work, etc., used
in building, etc. Water mills and windmills are to be found [343]

Cradles were an unknown commodity till lately. I have
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the mountain, and which provided the Dards with food
during the war in 1888, whilst the invading Kashmir troops
around them were starving. Beds (which were unknown 345
till lately) are declared constructions under variable in
fact, they are now declared double-beds. There is no 346
permanent cooking as far as stones are placed in order to
show where there are no coals. The room has a fire- 354
place, which in Asmar (where it is used for the reception of
live coals) is in the middle of the room. The conservancy 355
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nation not only the Chilâsis, Astoris, Gilgitis, Darelis, etc.,
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* Since writing the above I have discovered that the people of Kandia
—an unimportant race and country lying between Asmar and the Indus—
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living on the left bank of the Kandia river is called by its neighbours "Dard,"

Dr Latimer L-G (1868-69) USEF A43 Dard A43 Kand-G



for many years a slave in Chilas, as Ahmad Shah reports). The Gabrials were converted to Muhammadanism by a saint named Baba[illegible], whose shrine is in Gabrial, and is one of the most frequented places by pilgrims. The Gabrials say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Ali[illegible]-khan, but now lives in Gabrial,) says that the Gabrials were converted [illegible] about 150 years ago. Lately, this religion has made great progress among the people of Kandia generally. Every little village has a mosque, and in most of the towns there are numerous seminaries with schools attached to them, which are generally crowded by students from every caste. In Gabrial, the Mullahs or priests are, for the most part, of the Shia caste, but men of every caste are anxious to give education to their sons. Their education is limited to Muhammadan law (of the Hanafite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and calligraphy, that great Oriental art; so little, indeed, that Hamidullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the calligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandia is the high priest and chief of Peran, named Nazar Ali, who is a Shia.

The people generally are peaceful, and have a fair complexion and good bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (maliks), but is seldom found among the common people.

Government.—Every village or town is governed by a Council of elders, chosen from among every tribe or "atik." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Mullá, but a Mulla-kamin also cannot be admitted to the Council.

The reigning Council of Gabrial consists of 12 persons, of whom 5 are Shins and 7 Yashkuns. Pandit Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

Exercises and Manners.—Hockey on horseback, which is called "Ugrish" in Gabrial, is played on holidays; and the place where they meet for the sport is called "Ugrish-kora-jha."

Guns are called "nali" in Gabrial, and are manufactured in the town by workmen.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surnai" (pipe), rabáb (harp), and dhanda (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

Do-6 A 63



The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the station of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

[facing p. 200]

1: Letter L-3 (1866-93) 1893? AV3 Dard AV3



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Ir Lahore L-3 (1868-73) 1897 AV3 Dard AV3



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In Lettres L-9 (1868-92) 1907 AV2 Dard AV2



resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

## I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort—are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Lásak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* Vide my comparison between Dardu buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilás and the neighbouring independent Districts. Morality is, perhaps, not quite as rare as in Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

In Lettmer L-9 (1868-69) [illegible] A13 Dard A13



for the routes surrounding hills. In another Dard expedition, fall of Arabic 000
Scholars, Kandá, there are no forts, and weapons may not be carried.
Major Abbott, from whom Abbottabad so deservedly takes its name, re-
porting to the Lahore Board of Administration in July 1851, when the
Maharaja of Kashmir had misinformed him of the successful conclusion
of his campaign against Chilás and had asked the British Government,
"whether he was to hold it with garrison, or to punish the people by burning
their villages and then to retreat," gave as his opinion that the latter course
would exasperate the Chilásis into renewing their incursions, and that on
the other hand "the possession of Chilás by Jammoo would altogether
destroy the hopes of the Syuds of Kaghan. And as the advice of this very
unpopular expedition has been carefully overlooked in the British Govern-
ment by the Maharaja's Ministers, so much of advantage may possibly be
derived from it." I must now allow my Sadni and other Dards to give
an account of Wars which not only include the struggles for the conquest
of Chilás, but detail the expeditions to Hunza Nagyr, the massacre of women
and children at Yasin, the Darayl and other conflicts, all accompanied with
characteristic anecdotes and the names of men and places that have, or may
yet, come to the front.

## Routes to Gonás.

The manners, tribal sub-divisions, and occupations of the Chilásis and 4[illegible]
the names of the mountains, streams, products, etc., of the country, 3 1
as also the road from Takht to Kashmir by the Kamaigaonwa pass, 11
Dáring, Shirál, Kaija, Ujair, etc., are detailed in my "Gardésan," where a
Chilási vocabulary, dialogues, songs, etc., will also be found. There are
also roads from Abbottabad to Chilás through Agrás, or Black Mountain
fame, practicable for camels. Another road, fit for ponies, goes by Bhim-
bandad by Shirál and the lovely Kishinganga and Sargan Rivers to Kashmir,
by the Kamaidori Gali, to Nait in Chilás. As already mentioned, the
easiest road to our last conquest is by Kaghan through the Takht valley.
There is also the long and dangerous road on the banks of the Indus to
Shargi, which skirts, as its occupation would return, the Kohistani tribes who
are [illegible]ness, not Dards, including the civil traders with Gilgit at Koh-Pútan.
Thence, on the route, comes Jalkot and the road that branches off into
Central Kandiá, which I have described at length in the *A.Q.R.* of July
1892. The road, such as it is, constantly crosses and recrosses the Indus
(by rafts), and at the Lahore river is reached the boundary between
the true Kohistan and the Dard country, which is there called Shinaki,
because it is inhabited by the ruling Indo race. We then come to pretty
towns, from which my Sadni informant, Ojamáte to it runs the Tangir
valley on country, whence there is a road to Yasin to which Tangir could
a sort of inner bond. We then continue by the right bank of the Indus
opposite Sazin, passing Shirál and so to the Darayl river [illegible] which comes
from the Darayl country that eventually joins on to Gilgit. Crossing the
Darayl stream, we pass Harlaw on the left bank and a few miles further
on, the Tor village, and arrive at the Shidar village, whence we go on to
Chilás, after we had a road of about six miles as it is possible to traverse.

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birth) of Boha; Abdur-Rahman (low-born) at Owir (Burpéshi), and Badshah-i-Mulk, also of Owir, who was reared by the wife of Fath-Ali Shah. There are no doubt other brothers also whose names I do not know. Murid, who was killed by Sher Afzul, is also an illegitimate brother. 173

A few words regarding the places mentioned in recent telegrams may be interesting: Shogrith is the name of a village, of a fort, and of a district which is the north-western part of Chitrál, and it also comprises the Ludkho and tributary valleys. Through the district is the road leading to the Dora and Nowgán passes, to the right and left respectively, at the bottom of which is a lake on which official readyism has inflicted the name of Dufferin in supersession of the local name. Durushp (Drishp) is another big village in this district and in the Ludkho valley, and Andorti is a Fort in it within a mile of the Kafir frontier. The inhabitants of Shogrith are descendants of Munjanis, whose division (Yishgah) I refer to elsewhere, and chiefly profess to be Shiahs, in consequence of which they have been largely oppressed as slaves by their Sunni rulers. Baidam Khan, a natural son of Amán-ul-Mulk, was the ruler of it. The Ludkho valley is traversed by the *Arkari river* which falls into that of Chitrál. At the head of the Arkari valley are three passes over the Hindukhush, including the well-named "Nowgán," which leads to *Zeibak*, the home of the heretical Muslim (co-religionists of the Assassins of the Crusades) in Badakhshán. It is shorter, more direct, and freer from Kafir raids than the longer and easier Dora pass. *Owir* is a village of 100 houses on the Arkari river, and is about 36 miles from *Zeibak*. *Drasan* is both the name of a large village and of a fort which commands the Turikoh valley, a subdivision of the Drasan District, which is the seat of the heir-apparent to the Chitrál throne (Nizám-ul-Mulk). Yet the *Pioneer*, in its issue of the 5th October inst., considers that Lord Lansdowne had settled the question of succession in favour of Afzul-ul-Mulk, that Nizám-ul-Mulk would thus be driven to seek Russian aid, but that

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and reached next day *Gumpur Shikarpur Jullal*, where we halted for eight or nine days. In this place the sun is seen only three or four times a year, when all the dogs of the village, thinking him an intruding stranger, begin to bark at him. Shahamullah, having recovered them, went back to his home, and I, with the other companion, proceeded to the Punjab, and passing through the territory of a chief, named *Shahibaz*, entered the British dominions. On arriving at Lahore we were told that Dr. L. was not there, and my companion, too impatient to wait, went down to Rawalpindi, and I stayed at Lahore." He then gave an account of—

THE KOHISTAN (OR MOUNTAINOUS COUNTRY).

(A Dardistan Converse made use of the Swat River route Kohistan.)

*Boundaries.*—It is bounded on the north by *Chitral*, *Yasin*, and *Hunza*, on the east by *Chilas*, *Kh[illegible]* and a part of *Hunza*; on the south by *Yaghistan* (or wild country) [illegible] on the west by *Swat* and *Yaghistan*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabral*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

The northern part, which is called *Gabral*, has only two remarkable villages—*Kandia*, on the eastern side of the river, and *Dasu* on the western; and the southern part contains many towns and villages:—

| On the eastern side of the river,— | | On the western side of the river,— | |
|---|---|---|---|
| Town. | Name of its Ruling Khan (Landowner). | Town. | Name of its Ruling Khan. |
| (a) Lado ... ... | Kia-ful. | (j) Dasu | |
| (b) Kolai ... | Shah Said. | (k) Pasu (3,000 pop.) | Qudrat Ali. |
| (c) Pasu (3,000 pop.) | ... Lachan. | (l) Chalanga | |
| (d) Harlo ... | Rann Khan. | (m) Kandia | |

The part of Yaghistan which bounds Kohistan on the east is divided into (a) *Thalai*, which is governed by Shahbaz, and (b) *Dirkoti*, which is under Rann Khan; and that part of Yaghistan which bounds it on the south is divided into three valleys,—

(a) Kolai, governed by Arsalan Khan.
(b) Tangiyan, " Zafar Khan.
(c) Thall, " Ghulfar Khan (has also two cousins).

Between the southern part of Kohistan and Kolai, to the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is delightful ground between the Kohistanis of Lado, Kolai, and Pasu, and the Afghans of Kolai.

*Height.*—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features.

*Language.*—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison:—

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When Najmuddin left his country, it was governed by a servant of the name of Buddhâ.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *gach*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "dawish" (reeds), which grow abundantly on the banks of the Lotan.

The *dress* consists of long, flowing chogâhs (stuffed with cotton) and woollen turbans. The Khalams wear a kind of felt hat which they call *dawash*, but lately a kind of shoe is introduced from Russia, and is called *mujhir*.

The country is connected with Yârkand by two roads, one running through Kahand and the other through the Passo.

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The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiâ in 1866-70 were thus corroborated in 1891, and again in 1895, when the photographs which serve as the basis of our illustrations were taken.

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## IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRELI.

*Position.*—A town in *Kandiâ*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Sharkdarya), which separates it from *Chilâs*. The country of *Kandiâ* extends along both sides of the *Khori Gâh*, a tributary of the Indus, and is separated from *Darayl* by a chain of mountains.

The town of *Gabreli* is situated three days' march from *Jalâlâ* in a north-west direction, and is one day's march from *Pattan*, in a southerly direction. *Pattan* is the chief city of Southern Kandiâ.

*Inhabitants.*—The whole tract of Kandiâ can send out 10,000 fighting men. They are divided into the following castes:—

(1) Sâdât, the highest, who now pretend to be Quraishes, the tribe to which the Prophet Muhammad belonged. (Sayd Ullâ, the Gabreli, and Ghulam Muhammad, of Gilgit, *all themselves Quraishes.*)

(2) Yashkun, who now call themselves Mughals, are inferior to the Sâdât. A Yashkun man cannot marry a Sâdât woman. Ahmad Shah, the Jalâlâ belonged to this caste.

(3) Dwâgar, carpenters. (4) Jolâ, weavers. (5) Kâlâh, blacksmiths. } In reality these people constitute no distinct castes, but all belong to a third, the Kamin, caste.

(6) Dîm, Tanners.

(7) Kamin, lowest class.

The people of *Northern Kandiâ* (Gabreli) are called *Dumâlî*, and of the southern part (i.e., Pasto) *Shini*, as the Chilâsis are called *Bati*. A foreigner is called *Kandai*, and fellow-countrymen, *Mughâls*.

*Religion.*—The Gabrelis, as well as all the people of *Chilâs*, *Pattan*, and *Darayl*, are Sunnis, and are very insistent on the Shias, who are killed and kept in slavery. Ghulam Muhammad, the Gilgit boy, has been [illegible] a Shiah in Gilgit, as Ahmad had [illegible]

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# APPENDIX VI.

## A ROUGH ACCOUNT, COLLECTED IN 1866, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By Raja Kanhaiyagupta and Dr. G. W. Leitner.

### Route I.

From Gilgit to Kashr, viâ Darayl, Tangir, Kandiá, Ujh, Tarwél, Kwar, Dir, Munjan, Jandól, Bajour, Mamwarri, Pukhlí, Kanár, Jalálabad, Kabul.

Gilgit to Sherghila, 9 kanha (rough) kós* (21 miles), ruled by Ina Bahadur's son, Raja Akbar Khan, under Kashmir, a faithful ally, contains 70 considerable (peasants') houses on the Yasin river.

Sherghila to Partar (is uninhabited), over a ridge Pr (17 kanha kós) called Sarsh, which is a plateau on which the Darayls graze their flocks in the spring.

Partar to Yarkanda (12 kanha kós), road stony and jungly. Yarkanda is a village of Darayl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and buffaloes (which are not found in Balkhistan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. There is excellent water, but it is very cold. The people are Sunnis, and speak Shina (the dialect of Chilás). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of Mahammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its calf at the end of a prong.] Yasheh has two mosques, and Mullas who understand Arabic well. The Darayls are very religious, and attentive to their ceremonial practices. The mountain of Darayl runs past it.

Yarkanda to Mastúj, 3 kanha kós, a plain easy march through a pasture. Mastúj has two forts, one of which has about 300 houses, and is called Dirkhun; and the other, Mastúj proper, which has 300 houses and an old Mosque. Mastúj is surrounded by forests. When the Kashmir troops reached Mastúj, the Darayls, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

Mastúj to Sarkanda, 3 kanha kós, over an inhabited plain. The fort contains 800 houses. A great elder (Djushtera) called Kalashmir resides there, whom all the Darayls respect and follow, although there are many other Djushteras, like Mirpakkans (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

* A kós is a measurement of distance varying from 1 to 4½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Kanha" and "pakka," for "rough, unfinished," and "thorough," respectively, are terms well known to Anglo-Indians. "Kanha" and "pakka" are generally spelt "kucha" and "pucka."

I: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangál, a few hundred yards from the first. In fact, Dareyl, although a small country, is thickly populated.

Samangál to Púgutsh, a fort, with 500 houses, 2 katsha kôs—thence 1 katsha kôs to Gayál, a fort with 600 houses—all an easy road.

Gayál to Kàmi, Fort Tangir, over a high mountain called Kùbbe-kunn, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rìm, a small village of 20 houses, on the Tangir side. The road for 8 kôs is difficult, being an ascent of 4 kôs on each side. From Rìm to Tangir the road is good, water abundant, and habitations numerous. Kàmi fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Satìl—6 kôs, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayirèy, to the plateau of Batrêt, 8 katsha kôs. (See second stage of this route.)

From Batrêt to Ràushan, over a small mountain. Ràushan is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. Gold is washed from the Indus, which is 3 katsha kôs from Kàmi. The Tangiris are braver than the Dareylis and equally religious, having many Mullas; but the country, although larger, is not so well populated as Dareyl, the people of which are also rather shepherds than hunters. The *Gabár* are the ruling people in Tangir, about 1,000 families, of which 500 are in Kàmi. They are the old proprietors of the country, and are all Shins who now have given up their old aversion to the cow, its flesh and milk.

Kàmi, over the mountain Tràk, called by the Pathans Chaudunno, which has no snow on the Tangir side, but a snow-covered plateau 1½ kôs long on the Kandiá side. Then comes a green plain. To the foot of the mountain Tràk on the Tangir side 11 kôs pakka (11 good kôs, or nearly 22 miles), over a tree-covered plain. Then over the Tràk pass and plateau, the road goes along a plain which extends for 17 kôs to Gabriál. There are a great many Gujars along the road. [The road to Yasin is through the Gujar-frequented district of Kuranjá, belonging to Tangir. Multán is the Muqaddam of the Gujars, a brave man.]

Gabriál has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Habíbulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandiá are obedient to him. The Mullakheyl are Shins, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Dareylis were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mír Abdullah, and of Kandiá or Kiliá,

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translated by Dr. G. W. Leitner.) The people of Kandiá are wealthy in flocks, ghi (= clarified butter, exported to Peshawar, 18 to 25 pukka seers for the rupee). It is subject to Yasin. They possess double or Indian rupees and mahmoodshahis, some having 10 or 20 thousand rupees. The poorest have 10 to 12 cows, 100 sheep, etc. The greatest among the Gujars intermarry with Yasin chiefs. The Kohistanis are independent, but the Gujars pay a tribute to Yasin. The Sama or Samaai village is 2 kôs from Gabriál. From Gabriál, ½ kôs distant, is a mountain called by the same name, with an ascent of five to six pukka kôs, with excellent water; road only open in summer. A descent of 3 kôs brings one to U'shu, a big village of 600 houses inhabited by Bashkaris. (See special account by Dr. Leitner of Bashkar and its languages.) The Swat river touches it. The Bashkaris pay a small tribute to Yasin, but are practically independent. They are generally on good terms with the Turwaliks, who were formerly their rulers. The language of Turwal and Bashkar are different.

From Ushú to Toriwál, 13 kôs, very bad, stony road, after Kalám (2 miles from Ushú). Turwál has 200 houses. They are not so rich as the people of Kandiá and Jalkôt.

From Toriwál to Branihál, the frontier of Turwál, 12 to 13 kôs, a bad stony road, 600 houses and a Bazár in which there are 5 or 6 Hindu merchants. [The Hindu traders are not molested in Yaghistán ("the wild land" as Dardistán, the country between Kabul and Kashmir is often called), because no one is afraid of them; whereas if a Sahib (English man) came, people would be afraid.] There are many wealthy people in Branihál, which may be considered to be the capital of Turwál.

Branihál to Swat, a plain; at only 1½ kôs is Shagrám, composed of 3 villages, under the children of the Sayad (descendant of the prophet Muhammad), Pir Bába. The three villages are inhabited by Sayads and contain 500 houses. Then to Tirah (1 mile, a plain), where the Minor Akhunkheyls live (300 houses).

Tirah to Landéy, 1 kôs pukka, a Patán village, in which rice grows, beginning from Branihál; Landéy to Lalkán (a small village away from the big road to Hoti Murdan) 5 kôs, a plain. Thence Fazil banda, 10 kôs, a plain; thence to a mountain, Barkánn, 12 kôs, a plain, leaving the Swat for the Dir territory. Jarughey (hamlet of Gujars) is the halting-place. From Jarughey into the Dara of Usheréy, in Yaghistan proper; it is the home of the Khan of Dir, and is inhabited by the Panda Kheyl tribe. Halt at Jábar, a village 14 kôs from Jarughey, a fairly inhabited road. From Jábar to Maidán (16 kôs) by the mountain Kair Dara, and passing the fort Bibiál (100 houses) a fort of the Khan of Dir. The mountain is high. Maidán fort and Bazar, and Bandey fort (500 houses), Kumbir 1 kôs distant, 1,000 houses, of Mians, and Bazar with many Hindus. Thence to Bandey Mayár, a great Bazár, and a renowned Zíárat (shrine), and Langar (almshouse) of Saukanó Mián, a village of Peshawar, are 2,000 or 3,000 houses, belonging to Jandúl. It is 14 kôs distant from Maidán, over an inhabited plain. Umr Khan, the ruler, has 240 excellent horsemen, 3,000 infantry, fights with Dir, who has 500 inferior horses

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## Vanni.

Adjacent to and on the southern side of Anádi, a village about three miles east of Gilgit, there stands a cliff at the junction of the Kanyak and Pingar nullahs. A large image of an erect Buddha has been sculptured on the rock face, about 50 feet above the ground. It is without doubt a sculpture of ancient date and shows that the valley was once inhabited by a race professing Buddhism. The people call it "Vahini" (gracious), and relate an interesting story about it. They say that she was the sister of Shri Badat, a King of Gilgit who was the descendant of giants. She lived on the said rock and, being a man-eater like her brother, was in the habit of killing and devouring half as many of the men as happened to pass by, leaving the other half unmolested. The princess continued this practice for a long period, to the great distress of the inhabitants, until a certain Dunyal named Sagiin, finding the loss of so many people dear to his heart, devised a successful plan of smothering her to suffer to save his beloved countrymen. With the above design in his mind he set out for the place with a party of brave and bold men. Reaching the spot he burnt a small fire at the foot of the said rock, and his companions took their seat around it in a small circle. The Dunyal, according to his usual custom, put some *shil* (pungent) leaves on the fire and inhaled its smoke. Thus driving himself into a state of ecstasy, he commenced dancing and singing some magic incantations, which were repeated by his companions. The Vahini was elated at the prospect of more victims. As soon as she approached the Dunyal he stepped forward and addressed her in a song, of which the following is a translation :—

"Have we you heard, O lovely princess, that your father has expired to-day?" Hearing this sad news, she struck her breast with her right hand. Sagiin, who had with him some long iron nails, thrust one of them through her hand, as it lay on her breast, with such rapidity and strength that the nail penetrated her chest and went far into the rock behind. Sagiin then sang another song, in which he sang as follows :—"Have we you heard, O charming princess, that your brother has also died to-day? On this she struck her second hand on her thigh. Sagiin quickly pierced this with another sharp nail. The Vahini was thus firmly fixed to the rock, and was unable to move, or to take revenge. The party was much delighted at this success of the Dunyal who further turned her into a stone by his prayer, and were more delighted were the inhabitants when they heard of the good news. The unfortunate Sagiin requested the people to bury him on his death near the Vahini, as otherwise she would return to life and continue her cruelties. The people, who had now obtained their desire, held a private council to discuss the matter. They argued that as one could tell when and where Sagiin would die, and whether they would be alive or able to procure his body at the time, should he die in some far-away country or by drowning in the river; in which case the Vahini would recommence her practices with renewed ferocity. After a long debate they thought it best to assassinate Sagiin at once. A man was appointed to accomplish the horrible task, which he did, and Sagiin was at the same time buried close to the figure on the rock.

crops, the female population of the village proceeded to the Dero in their best attire. They sang as they went, and when they reached their destination presented a goat to the "Bab Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Bab Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Sherman near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, viz.: "Shalman."

## "Rato" or "Chilo."

At Parish, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chato Rato, Shin Rato, Sargun Rato, Chilbo Rato and Thoko Rato. In these spots there are five very large boulders and five small stones, called respectively "Dero ai Mayun," and "Mas Samaran Kon" (viz., stone for distributing flesh). Here the "Rato" ceremony, also called "Chil," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the men being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chil or *Juniperus macrocarpa*. These branches were placed upon the "Dero ai Mayun," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mas Samaran Kon" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dero ai Mayun," while the eldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O you-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small fat loaves. They threw the ash on the chil branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who ate and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bukhi were called "Aja Bin," at Sinaker "Shri Bin," at Gilgit and Danyor "Rato-dendum," and at Nauguan "Shri Bin." The

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frequently copied by fakirs who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these stones were sent down from the sky all over, but nowadays they are visible in no one except in a great Nullah by dint of his miracles. The Shigrar people say that the carvings were inscribed as shown by the fairies on the night of "Shiva Shatree," and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

## The Conquest of the Kite.

Sri Kun is said to be the name of Yogi Sachani, and Lord of Sherkinch, a village near Gultie in the District of Astore. The villagers used to present grain to this goddess and prayed before her cave for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

## "Jumeera" and "Dewara"

At Gilgit proper and in the surrounding villages there are some two small spots of land called "Jumeera" and "Dewara." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jumeera," and a few days after they gathered and carried away the bones to "Dewara," where they buried them in one pit. Remnants of bones still exist these places, though the ropes have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jumeera," but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were buried with their ornaments.

## Sukkur Vizeer and a "Canoe" Tank.

There is a small populous village named Sachar in the Shigrar Valley. It is said that when the tract was lying waste, a Fakir named Shah Baryo passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Baryo felt the heat of the sun, and planting his stick, which was of *Amaar* wood, deep into the ground, prayed again to the Almighty to make it into a large *Amaar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about two yards distant, across the Shigrar Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprung out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

### 9. Pearl Tree on the Dashtak Mountain.

On the east of Tabish, a village in the Bagrot Valley, there stands a snow-covered mountain called Dashtak. The people say that there is a large pearl tree on its top, which is the property of the fairies and ghosts. A [illegible] is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of ghosts and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life. He was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his sleeve. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Kanga Parbat, a mountain on the west of Astor.

### [illegible] Wren.

At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Wren" (place of passing chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O Spin Shangali (sacred chain), whoever of us is sinful please screen him by striking his neck: and the chain used miraculously to strike round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found on the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The man, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at his attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was declared.

### Rites into Caucasus Rain.

Near Lare village in the Astor district there is a small fountain called Sheg. The people consider it a sacred one and offer sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some useless thing into the spring, such as the bone of a dog: it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able

to inflict harm upon the people, they themselves did not dare to put an end to [illegible]
the spring; and therefore on each occasion a foreigner was employed to perform this [illegible]
act, receiving as remuneration a large quantity of grain collected for the purpose at the [illegible]
rate of ten seers per house. After receiving this grain he threw some unclean thing into
the spring, and took it out when the rain was no more required. There are two other
similar springs: one in the Bagrot Valley, called Chakore Bari, and the other near the
Darkhoq village in the Hoke District, called Kuwashtoo ato.

## "Kushoo or Yishoo."

### (The Painted Stones of Kushoo.)

The Stones of Kushoo, a village in the Bagrot Valley, have still in their possession a small stone about one foot in diameter and three feet in circumference. This is called "Kushoo or Yishoo." It was once reverently kept in a handsome cover by Kushoo, a Rees Wazir of Gilgit, who had relics for the chief in that place. It is said, that whenever Kushoo intended to withdraw against any chief, the Yishoo was brought and kept before him. If it smelt a mice, without having been known by anybody, Kushoo followed it as omen of success. But if it were silent, Kushoo postponed his expedition.

### The Stone Stone of a Village.

Gurmoo Bilgit and Baber villages in the Aroon district have one each on a rock near the old road which from the Phiroo village, a few small flags. It is said that on this place there is a mark on a stone of the head of a horse. The story of the head goes in this—The place was once haunted by a ghoonoo, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phiroo village, and saw the ghoonoo across the stream. He flung himself on his horse and, spurring it vigorously, came upon the ghoonoo with the speed of lightning. She had no alternative left her to take to her boats, which she did, leaving the mate of her division behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

## XII.

### The Story of Mulik and the Ra of Gilgit.[1]

It is said that one of the ten of Mulik, an ancient Ra of Gilgit, was naturally formed like the head of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Ra to disclose the secret. The servant kept it from becoming known

[1] [illegible]

Thadeo. The Widow captured Fatima Bag, the son of Thadeo, at Gabadi and brought him along with great ceremony and treated him very kindly, making him many presents in order to show him its magnanimity. Exercising Dialogue, the Widow sent Fatima Bag to his father Thadeo with a message of surrender; but Thadeo was still more enraged at such a message from the lips of his very son, whom he blamed for bringing with him an army against his father; and taking up a sword(s) was ready to commence fighting. Fatima Bag who had seen Badabadi's might, however, prevented him from doing so, and forced him to accept allegiance. Thadeo yielded to this, and in the midst of a large crowd of the headmen and his followers, came out of his fort to submit to Badabadi. A peace was then held by the Widow, and Thadeo ordered to show his obedience by feasting. This he did, but instead of submitting to Badabadi in the course of the feast, he turned towards his own fort. The Widow was filled with anger and ordered his servants to behead Thadeo with his co-sons on the same spot. They were readily murdered and buried all together. Their grave, which is called "Thadeo ai Bantaa," is about five yards square and one foot high, having the form of a small moth in which they are buried. The soil has now fallen in owing to a figtree having grown out of the moth. Gibbadal Bag, the brother of Thadeo, was afterwards installed by Badabadi from Chanor Kheo and made Waale of Gologon.

## The advance on Gaabon Centre eastern Centres and the Destruction of the Common Village.

When Dhe Shah, Ali Shah, Shah Mursal, and Shah Sahan, the princes of Gherile, at several towards Chirrel, they halted on their way for a couple of days at Chomagish, a village about 15 miles east of Gilgit. Here they made merry, played polo, and tried to overawe the people by the horrible noise of drums a score of brass. All the inhabitants of the village came to pay their respects, except one wealthy man of Chomagish. None of his servants called his absence to notice. He was therefore brought by the Chiefs' men and asked to explain the cause of his delay in paying his respects. He stated that he had gone to his grass-pen, and as he had left the kids and lambs loose in each milk, he could not, owing to their noise, hear of the arrival of the princes or the sound of their drums. The chiefs turned very angry, and to ascertain the truth of his statement, they deputed some of their servants to go into the man's pen and to listen for the sound of the drums, which would be beaten afterwards. They returned, saying that the noise of his flocks was sufficiently overpowering to overcome the sound of the drums. The chiefs were astonished to hear this, but still they did not relent, and they decided that the lands of Chomagish should be laid waste in order to punish any of the people becoming rich enough to admit of a similar display of arrogance and disrespect. For this purpose the chiefs gave orders that centre bags of sand-stone should be thrown into the source of the Chomagish stream, in order that Gangish alone, because of its weight, would cause the level of the stream to be increased and prevent water from being obtained for the irrigation of the land; and so it came about that Chomagish village and fields were laid waste.

This story is said to have arrived at Gilgit by both the Harsarook and the Aaron routes. When both the divisions joined at Hisnil, a village about seven miles north-west of Gilgit, the

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 30 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than the previously described. Long intervals of barren land intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and close-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kunar-Ghorband Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Dooheyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ramoliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ramoliyah. From the head of the valley a road leads into the Swat Valley near Piyeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Dooheyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

† [i.e. the Country of the PALLAS.—Ed. Analyst]

628 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[241] Koli proper consists of three villages—Hemishot or Barkuli, 11 2 one hundred, Batangai, one hundred, and Kirbat or Kowkali, two hundred.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with 631 the people of Koli against Pulas. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlars between the Punjab and Gilgit, whence they occasionally find their way into Yasin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel traders from Peshawur. The Nomuchas of the Alai, Nandiar, Pakli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

199 Within the Koli limits four dialects founded on Sanscrit 300 are spoken, in addition to Pushtoo. In the small village of 162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Phro, Bhimkot, Mahrin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gawari, or Gahari; they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from Rikhong in Swat.

563 Scattered through the different villages are about 200 families, who are called Chilas by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Buneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

separate community. Like the Gawar, their language is founded on Sanscrit.[1] They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Pulas on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of the people of Kuli, who belong to the Shin race.

The people of Pulas, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Pulas is plentiful, and much remains uncultivated. As has been already observed, the abundance has for some time caused the envy of the more crowded populations of Alai and Kuli. The population of Pulas is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shreai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, see houses, which was formerly jointly tributary to Kuli and Pulas, and has now become a bone of contention between the two communities. Pulas with its allies can muster about 3,000 fighting men.

Nearly opposite to Pulas, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade has been abandoned by the Kuli people.

A few miles above Puttun, on the right bank, is the little settlement of Sazi. This, with its outlying villages, the principal of which is Mandrass, can muster 400 fighting men.

Above Sazi, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bunshkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and this valley very inaccessible, the road from the

[1] See Appendix C.

201 Indus being impracticable for horses. There are no forts in
210 Kandia.

Up to this point in the Kohistan, the people along the
181 right bank of the river—that is to say, those of Dunkor, Dam-
187 boga, Puttan, Jaw, and Kandia—speak a separate language[1]
194 and call themselves Maiyan. The Afghans apply the name of Mor to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttan and Jijil, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Bunji, Shina[2] is the only language spoken.

241 Following up the course of the river, on the left bank, the
181 small communities of Sazin and Harbund are reached. They can respectively furnish about 400 and 300 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

Immediately opposite Sazin, on the right bank, is the fer-
513 tile valley of Tangir. The people, like those of Sazin and Harbund, are Shins intermixed with Yeshkuns and Kammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mandi Khel, Akhound Khel, and Khuddu Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
241 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diomar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
407 this, the fortified villages of Juglot, Loorh, and Diomar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining. [2] See Appendix B.

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yasin country. In return for permission to graze, they pay to the ruler of Yasin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yasin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yasin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yasin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakt family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yasin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Muhammedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Musalmans for six generations. They marry with Yasin women, but refuse to give daughters in return, on account of the slave-selling practised by Yasin rulers.

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yasin, Punyal, and Gilgit. The principal villages are Bunkot (fort), 800 houses; Dandaukot (fort) 300 houses, in the Sarangal district; Manikal (fort), 140 houses; Rashmal (fort), 120 houses, in the Jaoomeh district; and Gayal (fort), 300 houses. The whole community, including the dependent

valleys of Dunkundtal and Kandhari, can muster about 3,000 fighting men, but the people are neither lawless nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yasin in an attack upon Gilgit. The only resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, having probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered. A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to Cashmere. The Kandhari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gieo, which support a scanty population. The former is a dependency of Chilas, but Gieo is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 500 fighting men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Sunnees.

There are three forts in Gor, named Lummerkot, Dudutkot, and Tanelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Sharda in the Kishengunga Valley by the Shotá Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Sooonees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms, and have at all times borne a high reputation for bravery.

and have at all times borne a high reputation for bravery. In former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1852, to the Maharajah Gulab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Leilab Valley, and one from Astor by the Mazeenee Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not be re-built. Takh is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

The love of music, dancing, and polo, which are so marked among all the neighbouring communities, are unknown in Chilas; and ponies, which are common enough elsewhere, are scarce.

The country is bare and treeless. The village of Chilas is situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Boonar, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve goats and three tolas of gold since 1846. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bût and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bôte are now the most prosperous family in Chilas.[1] Tradition still preserves the name of Naron, a

[1] This is perhaps the origin of the name "Bôte," applied indiscriminately to all Dards by Cashmere officials.

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## CHAPTER II.

CLOSE above Gor the traveller leaves Vegetation and reaches Cashmere territory. On the left bank is the extensive Astor Valley, of which no good description has already been given by Mr. Drew. Twelve miles below the point at which the Indus, after a north-westerly course of nearly 300 miles, turns between precipitous rocks abruptly to the south, is Boonji, the name of which has been converted by the Sikhs and Dogras into Bowanji. This was at one time a flourishing settlement, and is said to have contained eight forts, which would represent a population of between 2,000 and 3,000 souls. Its prosperity began to decline under the influence of the wars undertaken at the beginning of the present century by the rulers of Yassin and Chitral, which finally led to the Sikh occupation of Gilgit. In 1841 Boonji only contained 200 houses, and it was then finally ruined by the disastrous flood, of which Mr. Drew gives an interesting and able explanation. The water-courses, on which the prosperity of such alluvial spots entirely depends, were swept away, and the amount of labour and expense necessary for their repair are beyond the power of a small village community. The Cashmere Government has lately taken them in hand, with a view to encouraging the resettling of the place, which at present only contains a colony of convict horse-stealers and a small garrison.

Immediately opposite Boonji is the narrow but fertile Sai Valley. Six miles further up, the Gilgit river falls into the Indus. The lower part of the valley of this river, nearly 40 miles in length, forms the Gilgit district. Gilgit itself, situated 24 miles from the Indus, at an elevation of 4,890 feet, combines the advantages of a good climate, a considerable extent of fertile land, and a central position, and appears from ancient times to have been the seat of a succession of rulers who, to a greater or less degree, exercised authority over the surrounding valleys and states.

Ro to his present subject, lived entirely by agriculture. 174
According to tradition, Shin Buddun's rule extended over Chitral, Yasin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nagar, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahomedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yasin, three centuries later.

A glance at the map will show that Gilgit is situated in 133
the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be 361
found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven varying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,600 feet; while half of the tract thus included still remains to be surveyed. A rival to Everest and Kinchinjunga may yet be found among the mountains of Kafiristan.

From Gilgit, mountain roads radiate into all the surround- [487]
ing valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with verdure higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of which a view of the mountains from below gives little promise. Here the wild goat (*C. Falconeri*) roams in great numbers 136
almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. Rutilans*), of which packs are 224
sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayanus*) are rarely disturbed by the hunter's voice. 136
On the lower and more barren hills below the forest are to

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4 AVJ Dard AVJ



be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tpungling. (The Onion Mountains.)

The principal difficulty in communication is caused by the rivers, which in winter are shrunk to small dimensions, but in summer, fed by snow-fields and glaciers of enormous extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

Nearly half way between Gilgit and the Indus is the Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of refuge when hard pressed by external enemies. The Bagrot people belong almost entirely to the Shin caste.

A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty mountains it drains. Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

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rocky ledges, sometimes letting oneself down nearly to the water's edge, then ascending 300 or 400 feet above the stream, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knobs and corners where no four-footed animal less agile than a wild goat could find a path. D 133

"Immediately above the bend of the river is the district of Chaprot, consisting of the fort and village of that name and three other villages. This has always been a fruitful source of contention among the rulers of the three states of Hunza, Nager, and Gilgit, between which it is situated, principally on account of the fort, which, according to local ideas, is impregnable. It is situated in the angle formed by the junction of two streams, with high precipitous banks, and can therefore only be approached from one side. It has belonged in turns to all three states, but at present is garrisoned by Cashmere troops. Continuing up the valley to the eastward, at about 52 miles from Gilgit, the residences of the rulers of the two states of Hunza and Nager are reached, the river forming the boundary between the wild two. D 361 648 B 121 361

The view of the great Rakiposh Mountain from the north side is truly striking. From the water's edge it rises without a break for 19,000 feet to its topmost peak, which is over 25,000 feet above the sea-level. Its lofty sides, girdled with dark pine forest and seamed with glaciers and *mers-de-glace*, some of which reach nearly down to the water's edge, overlook numerous fertile settlements which are nourished by streams flowing from the great mountain. Above the forests extensive fields of snow sparkle and glitter in the summer sun, while, overtopping all, great points of granite, on whose steep sides the snow can scarce find a resting-place, give emphasis and unity to a scene not easily forgotten. B 133

Above Hunza the course of the river, which rises in the Hindoo Koosh, lies entirely in Hunza territory. The people of these two states, of whom so little is known, have been counted as mere robber tribes, who have brought themselves into notice by their depredations on the caravans between Yarkund and Leh. This is, however, scarcely a just estimation of them. They are of the same stock as the people of Yassin, Ponyal, and the majority of the people of Gilgit and the neighbouring valleys. So far from being mere robber tribes, they are settled agricultural communities, living under rulers who boast of their long unbroken descent from princes of native blood. Hemmed in by lofty mountains, they are B 721 B 104 B 173 186

Sir Biddulph G-3 (1873-1878) 1880 AIII Afghanistan AIII
4 AV3 Dard AV3



Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Cher,[1] which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo-Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

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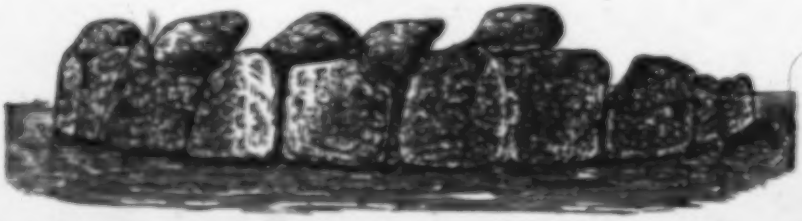
172 perfect preservation is situated on the tongue of land formed by the junction of the rivers near Goopis. Vigne mentions having been told of these circles when at Astor. They are in all probability funeral mounds.



Circular stone sepulchral mound at Chashi.

133 At Chashi the road leaves the main valley, which above that place becomes still more narrow and precipitous, and rises suddenly among the rounded hills to open Pamir-like ground past the Pandar Lake. This lake is 2½ miles long and half a mile broad, and is situated at an elevation of 9,400 feet. It is said to have been formed by a landslip about seventy years ago, and is now gradually drying up. Eleven miles beyond Chashi the large straggling village of Ghizr (called by the Shins Shevare) is reached, which gives its name to the whole district. At Ghizr a considerable stream joins the main stream from the south, by which a good road leads into the head of the Swat Valley. At Chashi the Shina language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from the Kashkar Valley and settled in the Ghizr district, from which they have expelled the Shins. Close above Ghizr the valley contracts for a few miles, then curving round to the south opens out again to a breadth of a mile and a half, gradually contracting again to its source in the mountains at the head of the Swat Valley. This is the most western source of the Gilgit River, the different branches of which, as will be seen from the map, drain an enormous tract of country. The number of large streams rising on the north side of the mountains at the head of the Swat Valley, appears to indicate the existence there of snow-fields and glaciers of great extent.

341 197

Thirteen miles above Ghizr the road leaves the valley, and ascends for 3 miles through broad grassy slopes to the Shandur plateau, which, at the height of about 12,000 feet, is about 5 miles in breadth and perfectly level. There

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with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich Valley. All the three valleys, Moolkho, Toorikho, and Tirich, are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work footbridges are made of plaited osiers. They are called "*chipul*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy and frequent rainfalls. Further to the south the population increases in density.

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Chitral



increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

38: Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
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# CHAPTER VI.

## TORWAL AND BUSHKAR.

IN the Punjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 50 miles from Araneh to Chiroleh, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branihal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chiliss are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the tradition[1] still extant among the Chiliss evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.[2]

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Boneyr, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiroleh, has a mixed population of Afghans and Kohistanis, from which the latter

[1] See page 10.

[2] See Appendix D.

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563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. 241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The 233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained 535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they 361 have overflowed into the upper part of the Swat Valley, 101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the 511 most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. 578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl 651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better 563 known under its Pushtoo name of Patrak. There is also 197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Dard AV3



departure. These mattresses placed on the ground, with our own bedding on top, provided comfortable and warm beds for the cold nights of early spring. And what pictures the words early spring conjure up in this part of the world. The snow is still low on the great mountains all around, but the mid-day sun is already hot, and the sky is an azure blue, flecked with white fleecy clouds.

Riding along the bare hillsides with the rivers hardly yet beginning to rise, their sources still icebound, round some corner suddenly comes into view a little gem of a village. The leaves are not yet in bud, but the apricot trees are in blossom, a veritable pink and white fairyland. At the approach is generally a picturesque *chorten*-topped gateway, often flanked with gay blossoming trees, and all about the village the little newly-melted rills with early green peeping out from the banks add their joyousness to the whole scene, set in a background of blue sky and snow-covered hill with distant white peaks peeping over. Sometimes we spent the night on a roof, partially covered or walled-round in places, sometimes a room was given us, and once even the portico of the village temple, where all night long a gay goddess painted on the wall never ceased to pluck at her stringed instrument as we slept at her feet, while at dusk our own feet were stepped over by a young attendant who went in to trim the temple lamps.

After a week of trekking we turned up a side valley which leads to one of the villages, whose inhabitants are exclusively Brogpas; but one also finds some of these people living scattered about in the ordinary hamlets of Ladak. On the road from Srinagar to Leh, Brogpas are met with in Dras. Here they are all Mohammedan, whilst in the village of Hanu the predominating religion is Buddhist. They are said to have originated from Gilgit, where they no doubt played the national game of polo and later introduced it to Ladak, in which a good many villages now have their own polo grounds.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard A V3



133 The path zigzags up a spur for a rise of some thousands of feet and then comes to a part where the slope up is more gradual; here the ground is varied, being broken into sweet little flowery dells surrounded by fir-trees. The first halting-place is Trāgbal, 4000 feet above the level of the Kashmir Valley, an oval opening in the dark fir-forest, filled by a pond of artificial make. From some spots near we command views of the Vale we have left, and of the great lake and the marshes beneath us, and of the opposing Panjāl Range, whose peaks, separated from their base by a great depth of mist-hidden ground, catching the sun's light, looked like mountains of another world. From Trāgbal a rise of between 2000 and 3000 feet more, up the same spur, brings us to the ridge. The Pass is hardly a depression in it. On the other side the road descends through somewhat similar but on the whole more wooded ground; after a day and a half's march from the ridge, the banks of the Kishangangā, at a place called Kunzalwān, are reached. Thus, then, in traversing 24 miles of road, or as the crow flies a distance of but 16 miles, and rising and descending some 6500 feet, we had crossed the northern bounding ridge of Kashmir.

The Kishangangā River rises 40 miles to the eastward of this spot, among the mountains behind Drās. At Kunzalwān it is a fine swift stream; as it goes on it receives the drainage of many lateral valleys in a country that is wooded, from which we may be sure it is one that has plentiful moisture; so the current increases in volume, until, when it joins the Jhelam at Muzafarābād, it has come to be one of equal importance with that river. There is a tract beginning a few miles below Kunzalwān where the valley is so narrow and the hill-sides so steep that, although the climate is favourable, no cultivation exists and there are no inhabitants; indeed, it is almost inaccessible.

361 From Kunzalwān our way leads up the valley. A short march
133 past pine-covered hills brings us to Gurez, a chief village, of which the hamlets are little clusters of log huts. This place, which gives its name to the district, is where, for some four miles in length, the valley is rather wider than at other parts, being from

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurez is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and some other respects the place reminds me much of the valley of Pādar. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurez are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishangangā Valley, we had already come into the tract occupied by Dārds; in the village of Gurez itself there is a mixture of Dārds and Kashmīrīs, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dārd language, a language quite different from Kashmīrī, are spoken. Where the two large streams meet, just above Gurez, is the end of the wider part of the valley. The southern stream may be said to be a continuation of the Kishangangā, as its course is the longer, and it has, I believe, the greater volume; it flows from the district called Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassable except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Burzil, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. Our own way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 4000 or 5000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaus above the level of it, formed by the alluvium of side streams; over these the path leads us, past several small villages; on the mountain-slopes is a good deal of pine-forest; as the level of the valley rises the forest does not reach so high up the sides, and farther on the pine is replaced by spruce and silver firs.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



133 From the place called Bangla a road for Astor and Gilgit leaves the valley and rises the ridge on the north; this has of late years come to be considered on the whole the easiest route to those places; the Pass just above (called Kamri) is little over 13,000 feet, and the way is shorter by some five miles than the other. But the other is the one we will follow, continuing in the [361] valley. There are now no more villages, though at one place, [311] called Minmarg, a little buckwheat is grown (at an elevation of about 10,500 feet) by villagers from below, who come there in the summer, but the crop with difficulty ripens. At this place, and farther up the valley to the south-east, are moraine-mounds of old glaciers. The last halting-place on this side the watershed is at [137] Burzil. Up to here there was no sign of a Tibetan climate; and as far as I, not being a botanist, could tell, there was the same vegetation, of forest, thick grass, and flowers, as in Kashmir.

487 133 At Burzil two roads part; one (spoken of in the last chapter) leads north-eastwards across the Deosai plateau to Skārdū, the other, going due north, will bring us to Astor. Following this latter, we rise, not very steeply, a height of about 2000 feet in five or six miles; the Pass, which is called Dorikun, is 13,500 feet high; it is not a defile, but a neck between the two parts of a rocky ridge; this is of granite, and the peaks here have a character not uncommon with that rock—they are massive in general form, but serrated and jagged at the uppermost edge; soon beyond the rock changes to slate and altered slate. Having crossed the Pass we are in the basin of the Indus; we are on the eastern branch of the Astor River. The valley in which this flows we now descend.

This Pass is crossed on the fourth march from Gurez; after gradually descending for three more marches, down the narrow valley enclosed by not very steep mountains, we come to where the eastern branch of the Astor stream falls in; it was along this latter that the other road would have led us that branched to the left some way back; then another few miles and we reach Astor. Of the two Passes crossed by these two roads the Dorikun Pass is the easier, and, although rather higher, is more practicable when under snow; it opens in the spring a few weeks earlier, and it

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



and the pine-forest is less extensive, while spruce-fir has become rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,300. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Rattū, are some apricot trees; at the next place are some small walnuts; while at Chagām, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

But in that upper part it is chiefly traces of former cultivation that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilās. The Chilāsīs are a Dārd race inhabiting a long valley on the west of Diyāmir or Nangā Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazenū Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Hatū Pass and Dūiyān. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulāb Singh to send a punitive expedition against Chilās; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazenū Pass. The Dogrās were in great straits for provisions, as the communications were

1: Drew G-3 (1862-1872) 175 AV1 Kashmir
Dard AV3



133 plateau on which the village of Choi is situated, and destroyed the prosperity of that place. On the left bank, the flood, in cutting a cliff, carried away the canal that irrigated another village; and some land and some houses at Tarshing itself were washed away. Lower down, in the Astor Valley, at Gurikot, Dashkin, and other places, some cultivated lands were destroyed, but it does not seem that any lives were lost. A curious thing followed this;—the glacier gradually sunk in level, at the rate of a few yards every year, till it came down to its present position, that is about 100 feet below its former level; at the same time it became crevassed, so that now it is difficult to find a road across. It is evident that at the time the glacier abutted against the rock the ice was being compressed, and the crevasses that may have formerly existed were closed up; afterwards, the water kept open a passage, the ice was cracked off bit by bit as it advanced, and the circumstances that cause crevasses (as inequalities in the bed) acted without opposition. Now again the space between the end of the glacier and the cliff is closed up; the waters at present find a passage for themselves beneath; probably the same process of compression has re-commenced, which may again end in a complete stoppage of the upper drainage, formation of a lake, and subsequent outbreak and flood.

[361] The village of Astor is situated on the western side of the valley, at the junction of one of those tributary valleys which come down from the Nanga Parbat Ridge. It is on the remnant of an 648 alluvial plateau, at a height of some 500 feet above the main 175 river. This place, which used to be the seat of a Dard Raja, is now a cantonment of the Maharaja's troops, the chief station for the Gilgit Brigade. It is a collection of hundreds of small huts, which the soldiers inhabit in twos and threes; these huts are huddled or crowded together in two or three separate clumps. The number of troops is about 1200; the object of keeping them here rather than nearer the frontier is to save carriage of the supplies, which mostly come from Kashmir; the force is on the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaus of various form, and various level above the river, which flows in cliffs worn in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of them the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Se and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood.

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dārdistān. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1870, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gaur Rahmān during his second reign in Gilgit when the Maharaja Gulāb Singh's troops had been for a

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



## PUNIAL.

131 Four miles above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and sites of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajaship of Gilgit. Between the villages of Sharot and Gulpūr this district ends and Puniāl begins.*

48 642 Puniāl is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yāsīn and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Puniāl to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main valley, all along narrow, from Gulpūr up to the village and fort of Gākūj. This is a length of some 25 miles; within it there are nine villages and two or three outlying patches of ground cultivated from the nearest; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is *darband*, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

361 123 125

* I believe that originally Gulpūr itself was under the Gilgit Rajas, and that it was granted to Puniāl in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Puniāl is the stony and sandy plain between Sharot and Gulpūr.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



leads a thousand feet or more above; again, in winter, they can sometimes be turned by twice fording the river.

That we have here come to a country exposed to the attacks, or, at all events, the alarms, of surrounding enemies is shown by the arrangement of the villages. At Sher itself, and from that place onwards, all the villagers, with their wives and families and their cattle, live within the fort; village and fort are here synonymous. *Sher Fort* is the strongest hereabouts; it has one face to the bank of the river, whence its supply of water cannot be cut off; all four sides are lofty walls with towers, much in the style of the inner work at Gilgit, but not quite so regularly built. Inside, the whole area is covered, huts are built over it all; these huts are mostly of three stories, the lowest is occupied by the cattle, the second is the usual dwelling-place, and the third is the summer living place; they are lighted by small openings in the roofs. The Raja has a nice set of rooms in one corner. Besides the country-people, there are 100 irregular sepoys of the Maharaja's army quartered in the fort; they occupy the part next to the walls, while the villagers have the centre. Thus the place is very much crowded. *Bubar*, which is also on the left bank, some 15 miles up (6000 feet above the sea), is in the same way a place where the villagers live in the fort; this is a large and prosperous village thick in fruit-trees. Vine is much cultivated; it is grown in small vineyards with the plants at irregular distances, many being old trees; the whole of the vineyard is covered with a framework of sticks supported at a height of from two to four feet above the ground, and over this the vines are trained; some of these vineyards are immediately beneath the walls; they are considered as a good defence to the fort; I think it more likely that the fort is a good defence to the vineyards, which are apt to suffer in a war. Bubar Fort is not quite so strong as Sher, still it is reckoned one of those which cannot be taken by force—the alternative, treachery, is not an uncommon weapon in these countries. *Gulmuti*, *Singal*, and the other villages in this part of the valley, have the dwellings similarly enclosed in forts.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



512 [625] At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue 648 for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yāsin chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

649 131 The highest point in the valley that I went to was Gākūj. This is the last village in Puniāl; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the farthest to which the influence of the Government of India reaches. Gākūj is, by my observations, 6940 feet 133 above the sea; it is on a knob of rock behind which is a sloping 132 plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

712 There is a strong fort at Gākūj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting men. Part of the plain is cultivated, but beyond that 704 part stretches a narrow stony plain backed by mountains 3000 361 feet or so high, their sides dotted with pencil-cedar bushes with 133 pine-forest above; this strip of plain extends some eight miles up the valley, at which distance a spur from the mountains comes down and juts against the river, making a natural barrier. This spot, [648] called Hūpar, is the extreme point of the Maharaja's territory;

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



here the Puniāl Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gākūj; one is on the left bank of the Ishkoman River (which falls in from the north above Gākūj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is pushed nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yāsīnis have a guard at a place called Shedodas, on the left bank, opposite to Hūpar.

It was in November, 1870, that I went through Puniāl. The ruler is Raja Isā Bāgdur (a name sometimes corrupted by strangers to Bahādur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yāsīn family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilās, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharaja's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dārdistān, or at all events in that part of it where the government is monarchical.

1; Drew G-3 (1863-1872) 1875 AV1 Kashmir
Dard AV2
Gurais AV7



B 648 what since has occurred, but there seemed to me to be no likelihood of close friendship.

B 101 The people of Hunza are called Hunzije.

D 101 The people of Ishkoman, or Chatarkun, are called Ishkomanje, or Chatarkune.

As to Yásin, the most that we know of it has been told by Mr. Hayward*; I can add little to that. The people of Yásin are called Pure.

D 487 Here are some notes, taken from hearsay, of the roads that lead out of Yásin:

*Yásin to Mastúj: Three Roads.*

(1) By Shaver, five or six marches; it can be traversed by men all the year round; for horses it is difficult in winter, but is not altogether closed for them, or if it is, then only for fifteen days or so at a time, until the snow has hardened; also it is bad for horses for a fortnight in spring.

(2) By Tál, three marches; the Pass crossed the second day.

(3) By Nazla, three marches; the Pass crossed the second day.

Both these are closed for traffic by the end of October.

Probably the marches are of 20 miles each.

*Yásin by Shaver and Tangir to Sarál:*

A five days' journey they say; but I think these are long marches: it may be 120 miles.

*Yásin to Badakhshán.*

This road is the one which Mr. Hayward was taking when he met with his death.

The Pass closes for horses at the end of October, while for two months it remains closed for all traffic. There is a glacier on the north side, but horses can go over it, avoiding the crevasses.

D 101 The people of Chitrál are called Katore.

● 361 642 *Dárel.* This has seven fort-villages in a valley about a mile and a half wide; the cultivation, I was told, is continuous along

* Proceedings Royal Geographical Society, 1870.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



the whole length of it. Vineyards abound. Kine and goats are plentiful. Deodar, pine, and oak grow on the hill-sides. Most of the people during summer time live up on the hills, where pasture is to be found. This is a federal republic; but the federal bond seems weak. The people are called by their neighbours Dárela.

*Tangir*, a republic. It has of old been tributary to Yásin; but there is no close connection.

*Ger*, a republic; it has three forts or villages. It sends a few goats to the Maharaja by way of tribute, and leaves hostages in Astor, but it is practically independent. The people are called Gértje.

*Thalicha*; a small village of seven houses. It is the smallest independent state that I have ever heard of. Its government is republican.

*Chilás*. This is one of the larger of these republics; its people are called by the other Dárds "Bhuta." Some account of the way in which the Chilásis used to make raids on their neighbours has been given in Chapter XVII. The Sikhs sent an expedition to Chilás under one Sájs Singh, but it was repulsed; this was when Mián Singh was the Sikh Governor of Kashmir, about the year 1843. The expedition sent by Maharaja Gulab Singh (in 1850 or '51), and its good effects, have already been spoken of. Since that time the Chilásis have been in a sense tributary; they now pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; otherwise they are free.

Beyond these, down the Indus Valley, are some places of which I know almost nothing but the name, they are—

| | | | |
|---|---|---|---|
| Hudar, whose people are called Hudara. | | | |
| Dunar. | | | |
| Thak, | " | " | Khanr. |
| Harban, | " | " | Bhije. |
| Thur, | " | " | Thortje. |
| Sáta. | | | |
| Kolt, | " | " | Koltcha. |
| Palus, | " | " | Palúcchr. |

2a Gerva T-3 (no date) 1954 AV1 Kashmir
Dard AV3



backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgiti legends famous for those parts; fortunately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

One story so told will never be lost to the people; there is

3x Imperial Gazetteer G-3 (1885-95) 1909 AV1 Kashmir
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the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hattu Pīr, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazārat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Guach Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rās was Sargin. Later it was known as Gilit, which the Sikhs and Dogrās corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himālayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

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**Botany.** The pencil cedar is found from 14,400 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 12,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,200 feet; above this the rocks are stained with lichens.

**Fauna.** Here are found the ibex and *mārkhor* (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctus* or *isabellinus*), the snow cock (*Tetraogallus himalayanus*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
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duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahura*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

History. The remains of ancient stone buildings and Buddhist carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Srī Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhane. Srī Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rā of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yāsīn giving a Rā to Gilgit. He was killed by the ruler of Puniāl, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsīn. For the subsequent history of Gilgit, see KASHMĪR. The history of Astor, or, as the Dogrās call it, Hasora, is intimately connected with that of Skārdu. More than 300 years ago Ghāzī Mukhpun, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Rondu, and Kharmang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rā of Astor is the lineal descendant of Ghāzī Mukhpun. The Dogrā rule has secured peace to the people, but it will be long before the country recovers entirely from the desolating slave-raids of Chilās.

The people. The Wazārat contains 264 villages, and the population, according to the Census of 1901, is 60,885. The pressure on the cultivated area is great, the density being 1,295 persons per square mile. The people of Astor and Gilgit would be

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV 3
ASTOR



country, and close under whose shadow we were marching,—magnificent views, giving an overpowering impression of towering height. Locally it is called Deomir, "the mountain of the gods," a fitting name.

The last few marches showed miles of terraced land out of cultivation, the result of the incursions of the murderous Chilasis who raided from the Indus valley. In a country where every foot of cultivation has to be won with heavy toil from nature, nothing appeals so to your heart as the sight of deserted land and ruined homesteads.

Finally, after thirteen days' marching, we reached Astor, which used to be the capital of a kingdom important enough in a small way in the Hindu-Kush. The Sikhs absorbed it, all that remains of its former glories being a fort now held by the Dogras.

Astor boasts of a bazaar, the first met with since leaving Kashmir; beyond it there are only two, at Gilgit and Chitral. Most of the trade was at this time done by itinerant traders from Koli and Palas in the Indus valley, who brought goods from India, taking back gold-dust and products of Central Asia, and who penetrated into the remotest glens. The more peaceful state of things which we introduced has given a start to Gilgit, which is now becoming the emporium of this portion of the Hindu-Kush.

I here made the acquaintance of Bahadur Khan, Raja of Astor, the representative of the old ruling race, an old gentleman whose honesty, intimate knowledge of the country, and connection with all the local rajas were to be of the greatest value to me on more than one occasion. Deprived of his kingdom and very poor, living on a small grant of land

† [Nanga Parbat mountain — Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Astor



finally made war on us, but on whom the hand of Fate at last descended with crushing power, always cheated in this way. I used to think it was very typical of his brutal, overbearing, treacherous nature.

The game is very rough and ready, and each goal hit produces a wild *mêlée*, as the striker or his side must be able to pick up the ball for the goal to count. The man who has hit the goal will throw himself off his pony and try and pick up the ball, while the other side, with fine impartiality, hit him or the ball, or ride over him, in their endeavours to save the goal. Why each game does not end in sudden death and a general free fight I could never imagine, but a serious accident is rare. In most parts the losing side has to dance before the winners when the game is over. As all the men love dancing, this is no great hardship. With the advent of the British Subaltern the polo rules of the Hindu-Kush have undergone revision and improvement.

A day at Astor enabled us to rest our camp and attend to letters. Then we started again, double marching ourselves to Doian, the last stage before the descent into the Indus valley is made, where I proposed to shoot for a few days in the Lechur, one of the nullahs leading into the Indus, and good for markhor. Our camp was to go on by single marches to Bunji, where the Indus is crossed.

The character of the mountains now began to change completely. Below eight thousand feet hardly a tree is to be seen, except where irrigation fertilises the lands of a village. Steep bare hillsides, streaked with reds and ochres, but generally

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



conceive of a road in the worst nightmare. The culminating point was that, for the whole way from top to bottom, there was not a drop of water to be found on it, not an atom of shade. With coolies in the hot weather the only way to tackle the ascent was by marching at night and sending on water half way for them; the descent we managed fairly comfortably by starting at from two to four in the morning. The road was so execrable that ponies which had made the trip once from Astor to Bunji were always considered unfit for further work without a fortnight's rest and good grazing. The Hattu Pir was a Golgotha; the whole six thousand feet was strewn with the carcasses of expended baggage animals, and in more than one place did we find a heap of human bones.

Ramghat was a place of the greatest importance, as the only line of communication between Gilgit, Astor, and Kashmir crossed the Astor river here. It is a weird spot; the river about a hundred to a hundred and fifty feet wide dashes through a gorge, making two turns at almost complete right angles, so that, standing on the bridge, you cannot see more than a couple of hundred yards in all. The force of the water is terrific, the noise deafening, and the heat in summer awful. The river was bridged by a rope bridge, and also by a wooden cantilever bridge of great length and doubtful strength, which rocked and swayed in a way to try bad nerves. This bridge had no hand-rail, was about five feet wide, and fifty feet above the water; it was not safe to ride over, though my engineer friend, Colonel Aylmer, V.C., when up with me, used habitually to ride over it and every other similar bridge in the country. But then his

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
DARD AV3



this year, a couple of boat-loads of men being lost. Two years afterwards Robertson lost the whole of his kit, specially got together for his exploration of Kafiristan, a couple of horses and about twenty men going down at the same time, owing to the officer in charge having allowed the boat to be overloaded. Luckily for Robertson he was not there, having gone up-stream to look at a bridge site for me, but it was an expensive way of having the lesson rubbed in that you should never in wild countries permit other people, however well-meaning, to take charge of your baggage.

The road led up from the Indus through a bare plain to the Sai valley and passed through thousands of acres of once cultivated land, now almost entirely abandoned. We halted to breakfast and to pass the heat of the day at Damot, a village at the mouth of the Damot nullah, famous for its markhor ground, in an orchard which was a great natural arbour bound together by countless vines. Amongst these, making at a distance a lovely picture, little naked boys played and swung on loops of vine; close at hand they were too dirty to be even picturesque.

We passed on the road a group of Balti coolies, who threw themselves at my horse's feet in a body, and prayed for help. There was nothing I could do for them at the moment, though the mere fact that I enquired into their grievances had, as I afterwards heard, a good effect, and got them dismissed to their homes, but Robertson stopped behind to see what a little doctoring could do. It was not much; the men, fifty-three in number, were the remains of a body of a hundred coolies who had left Baltistan six

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



K 708 164 months before, impressed by the Kashmir authorities as transport for the army assembling at Gilgit; they were, to a man almost, suffering from diarrhœa and dysentery brought on by over-work and bad food, and several were dying, the worst cases being placed by the runnel of an irrigation channel, close enough to reach the water with their hands. This was all the help their companions could give them. Forty men of the original band were said to have died, the remainder were being slowly worked to death, and were then being taken to Bunji to bring up grain to Gilgit for the troops. One poor wretch had a hole in his back where his load had worn away the flesh. The whole thing was sickening; war is bad enough at any time, but mismanaged war is hell.

D 361 In the evening we moved further up the Sai stream to Chakarkot, another pretty little camp in the village orchards.

D 487 The next three marches to Gilgit were at that time horrible, through a howling wilderness; for nearly twenty miles there was not a drop of water, except when the road dipped right down to the bank of the Gilgit river, and that was running thick and slab like gritty cocoa. Up and down over spurs of hills, into gaping ravines, now at the level of the river, now a thousand feet up, along cliffs glaring and blazing in the sun, the miserable path ran on. Going free and comfortable as we were, it was easy to realise what such a road meant to laden coolies or troops. Once we had some rain at night, and were treated on a small scale to one of the most curious phenomena to be met with in this weird country, namely, the mud flow, which forms the alluvial fan.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



acquaintance of Raja Akbar Khan, the Chief of Punyal, and his brothers and cousins. Fine fellows, magnificent mountaineers, who were later, under us, to prove "tall men of their hands."

The climate was perfect after Gilgit. We were camped in an apricot orchard, at an altitude of seven thousand feet and over, and the delicious air soon set us up.

Gakuch fort and its cultivation stand high, seven hundred feet or so above the river bed. The formation is curious; the hills, in one fine slope from the snows, sweep out till they finish in an almost sheer cliff into the river, the last few hundred yards before the cliff is reached being comparatively flat. Through this level portion project great rounded masses of rock, water-worn and full of "pot-holes," the remains of glacial action. It looks as if, at some remote period, a huge glacier had flowed down the Ishkuman, and had swept to its left down the Gilgit valley. These rounded hillocks were full of chikor, the mountain partridge, which gave us good sport. In one of them is a cave reputed to be fathomless—really, I suppose, about twenty feet deep—heaped up with human bones. It was said to have been filled by a former ruler of Yasin, and a terror to his neighbours, whose bloodthirsty nature gained him the title of Adam khor, "the man-eater."

During my halt at Gakuch, Sirdar Nizam-ul-Mulk, the Mehtar's eldest son, who ruled Yasin, and who was to meet me just across the border, bombarded me with letters, and a curious incident occurred with one of his letter carriers. When I handed this man my answer to Nizam's letter, I gave him, as

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



side of oppression. The result was natural—the slaves and labouring classes liked us; the Adamzadas or nobles, who thought all the money should go to them, hated the sight of us.

The next point in our journey was Mastuj, a hundred and twenty miles from Gakuch, and the capital of Afzul's government. Afzul met me a march from it, and it was a pleasure, after passing some days in marching through Nizam's country, where such luxuries were unheeded, to get into his territory, and to find roads improved and cleared of stones so far as possible, and bridges repaired.

There was plenty of interest on the road: the first five or six marches from Gakuch were much as usual, over the most dreadful ground, but after that the valley opened a little. An extract from my diary for one day will give an idea of the road:—"The road very stony, in many places passing over the rocky *débris* slopes from the cliffs above, and going for some distance over nothing but broken rocks of all sizes: in fact, yesterday and to-day we have been riding gaily over places I should be afraid to lead an English horse over, but my 'Badakshani,' given me by Nizam, with his unshod feet goes over them as smoothly as a cat. We came by the lower road, along a small 'parri,' about three miles back, which is, I think, the most dangerous bit of road we have seen. For twenty yards or so you go along a sort of ledge of *polished* rock, with inequalities here and there where you can put your feet, and there is a clean drop below you of a hundred feet. All the coolies with loads use it, so that no one without a load ought to mind it."

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



Mastuj we found a horrible place. The valley is much broader than usual, and at one time probably held much cultivation; there is but little now. The fort is close to the junction of the Laspur valley, down which we had come, and the main valley, and we camped a mile beyond it, at the far end of the polo ground. Mastuj is about the windiest place I know; being at the junction of three large valleys there is always a wind, generally a gale.

In Afzul's territory we first saw the Chitralis show off on the "janáli," the exercise ground, which belongs to every fair-sized village. We used to be taken to this before reaching our camp, and had to sit for some time, either on our horses or on the ground, watching various feats of arms. A high pole is set up, on the top of which are fixed gourds, sometimes silver globes full of dust, and man after man dashes by at full gallop and fires at these marks. They load their guns as a rule with a cylinder of wood instead of a bullet, though a handful of fine pebbles, or a charge of shot if they can get it, does not come amiss. The latter practice is not regarded as quite fair. The mark is occasionally hit, the prize going to the lucky marksman. Sometimes you are treated to an exhibition of archery, the riders flying by and shooting at a mark on a mound of earth. The bows are very strong, being made of markhor horn, but the shooting is, as a rule, of the poorest. This sort of thing, though interesting when you first see it, becomes very wearisome when you are constantly called on to sit in a hot sun for an hour or more after a long march to watch it. But the humours of the scene were various. Afzul fairly took my breath away one day during

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



644 were told of its wonders, how it could turn out
484 fourteen lakhs of rupees a day—a lakh is a hundred
177 thousand—how it coined every day in the year
[662] without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

000 Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

● 361 Between Mastuj and Chitral we found at Sanoghar,
311 Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river,
487 the extensive fields of the Murikho valley. But
725 for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

133 Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



camp, the outside being composed of Bokhara silk in broad bands of red and gold. Our first halt was at Shoghot, a point at which all the roads leading over the passes mentioned above converge. We passed over the Chitrali racecourse on the way, a stretch nearly four miles long of flat ground which, once cultivated, has been ruined by floods, and is one mass of sand and stones. At the far end of the plain is a raised mound, the Mehtar's grand stand, and the course was the full distance. How any horse could survive being raced four miles over the stones is difficult to understand, but they did. Afzul-ul-Mulk amused me by saying he had a horse which was undefeated over this course, and that he much regretted he had not taken him to Calcutta and entered him at the races there, as he certainly would have won the Viceroy's Cup, the Derby of India. After passing over this open ground, the road runs through a limestone gorge, with absolutely perpendicular sides.

As it was now autumn, and the rivers had shrunk, we marched as a rule up the bed of the stream, which was crystal clear and full of fish, fording a dozen times a day with the water to our saddle-flaps. The trees were just turning, and every valley you looked up was ablaze with "the flying gold of the ruined woodland." We passed many wild duck decoys, at constructing which the Chitralis seem very clever. They run off a portion of the stream on to a flat field, making a pool twenty yards or so square, at one corner of which the water runs in. Here they make a wicker cage with a wide mouth and tunnel gradually tapering up-stream.

½ [When leaving Chitral -- Analyst]

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Durd AV3



and got on to the bare slopes again, but even here there was beauty on all sides, and we passed through masses of a flower like a hollyhock, mostly of delicate white, but some of a lovely pink.

At Astor we were met by Raja Bahadur Khan and conducted to our camp. Here I found a collection of letters, and spent a couple of days resting my camp, working off arrears of official correspondence, and inspecting the Kashmir troops, whose condition was deplorable. Robertson rejoined me here, wild to go into Kafiristan, and utterly dissatisfied with the appointment at Gilgit, to his holding which we had both looked forward with so much pleasure. He proposed, if Government agreed to his going, that some young doctor should be sent up to Gilgit to take his place. I was, naturally, much disappointed, but could not stand in his way, and we parted, two months later, in Chitral.

No other doctor was sent up that year, owing to official delays, and the result was that we were left with no one to look after the hundreds of troops in the Gilgit Command, to organise dispensaries and medical arrangements in the country, a thing to which I attached the greatest importance, or to take care of the *personnel* of the Agency. The medical work was retarded by a year, and there was unnecessary suffering among the troops, for the hospitals, such as they were, were useless.

I remained a few days at Astor to make myself acquainted with the local conditions, inspected the fort and the grain stores, and explored the hillsides for the site of a summer camp. The barrack accommodation, and the sanitary conditions were dreadful,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



and the water poisonous, but no one seemed to mind. We found a splendid site for hutting troops three miles above the fort, in a large alpine meadow. It was a natural parade-ground, surrounded by splendid fir forests, watered by pure streams which welled out from the foot of a moraine, behind which a glacier stretched up into the mass of Nanga Parbat. There was ample room for barracks and officers' huts, and it was an ideal summer cantonment; but the exigencies of the work that came upon us later forced me to keep the troops nearer Gilgit, and prevented my utilising the place, which remained undesecrated by the shout of the drill-sergeant and the crack of the rifle on the range.

There was nothing new about the march to Bunji, which place we reached in due course. I inspected the troops and fort here, and found forty per cent. of the former useless, and the latter wholly so. The housing of the men, the sanitary arrangements, the warehouses for stores and supplies, were hopelessly bad, while against any serious attack the fort was impossible to defend. The men were terribly ill-fed, and all from eighteen months to two years in arrears of pay; in many cases they had drawn absolutely not a penny for eight months, and for some time previous to that an equivalent in English money of only two shillings a month. Most of them had received no uniform for several years, though stoppages had regularly been made from their pay for its supply. It was a marvel how the troops existed, but the Dogra is the most patient of men, and there was nothing to be gained by deserting. The irregular regiments were in the most terrible

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV 1
Dard AV3



K 648 701 D 361

Besides being engaged in a duel with the very people who ought to have been helping me, I had plenty of work. The fort, the strongest in the Hindu-Kush in some ways, had to be thoroughly overhauled, and a scheme worked out for hutting the troops, who were huddled together in pitch dark hovels in which it was impossible to stand upright, and in which the stench could be cut with a knife. The drainage and water-supply of the fort had to be gone into, the head-waters of the canal which irrigated the Gilgit oasis visited, and some plan for its improvement devised; a good house for a hospital had to be found, and the drugs and paraphernalia stored, to be useless, alas! for a whole year, and lastly, my own house had to be put in order. The envoys from Hunza and Nagar had to be interviewed, and the details of my visit to these States arranged. I entirely declined to ask for hostages, as had formerly been the custom, and dismissed the hostages sent by Hunza, with handsome presents. Nagar, I felt, would give no trouble. Hunza was different, and was none too safe, but I did not believe that the presence of a relation of the chief's in Gilgit would prevent our throats being cut; and it seemed to me more dignified not to bargain for our safety, but to trust to straightforward dealing on the spot, and to dry powder. The Governor of Gilgit was horrified at my manner of doing business, and took, I heard, a most gloomy view of the situation; it was in so many people's interest apparently to incite an attack upon us, and an attack on a small party like ours, in a country with the natural difficulties offered by Hunza, could have but one result—we should have been wiped out to a man.

K 648

[At Gilgit -- Analyst]

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Dard AVI



D 132 361 K 712 D [487] D [361] D 643

It was the middle of August before we left Gilgit, and the heat was very great. The first march to Nomal presented nothing but the normal difficulties, and was on the whole good. The fort, which had been besieged the year before, was a fairly strong one, but was commanded on three sides by modern rifle fire, and was as usual insanitary and crowded. The next two marches to Chalt, the actual frontier post, were very trying; the road ran between great cliffs in a narrow gorge worn by the raging river, and the heat was intense. The parris were the worst we had seen, so bad indeed that we could not take our horses with us. The Chaichar Parri, the last before we reached Chalt, was a famous position, the outpost to the Hunza-Nagar valley, and one which had never been forced. No horse had ever been taken over the cliff, which had been purposely left in its impassable state, the path running across a hideous precipice on the narrowest possible shelf only a few inches wide. Biddulph describes this piece of road as worse than any ground he had ever crossed when stalking in the mountains, and it certainly was pretty bad. We were met on the far side by a deputation from Nagar, with horses for our use. The Chalt fort had only been held on sufferance by the Kashmir troops; it was a miserable square enclosure, with no proper command over its water-supply, and was dominated by another fort occupied by the Nagar people, and situated within a couple of hundred yards.

I was joined on my march by Raja Bahadur Khan of Astor, who was closely connected by marriage with both the Hunza and Nagar ruling families, and by Raja Akbar Khan of Punyal. I was anxious to show

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



heavy. Then they fell back sullenly in good order, checking by steady fire any attempt of the enemy to follow. It was a grand piece of work.

I had been playing polo at Gilgit, and was changing my pony when I saw my cheery staff officer coming up to me, with a more serious face than usual. I was anxiously awaiting news from Chilas, and he brought a telegram from Bunji giving it. To prevent worse rumours getting about, I read out the telegram to the Rá of Gilgit and the leading men, who had all been playing with us, and rode home to see what could be done.

I sent down Twigg at once to take command, pushed down reinforcements, and gave orders that the village which the enemy had held was to be razed. An instance of shutting the door after the horse was stolen, perhaps, but an instance also of the importance of seeing everything with one's own eyes. I had heard that the ruined fort of Chilas was close to our entrenchment, and also of the village, but I had understood that, as is generally the case in the Hindu Kush, village and fort were one, and I had sent orders to raze the fort. This had been done, but the village allowed to stand, with dire results. A second attack was threatened, and as for various reasons the entrenchment could not be moved, the village should not a second time give cover to the enemy.

I remained myself long enough in Gilgit to inform Robertson, who was still in Chitral, of what had happened, and to discover what effect the action was likely to have on the frontier. There were rumours of difficulty in Chitral, and

St Leitner L-8 (1868-92) 1887 AV3 Dard AV3



Dardistan are of the meanest description—the mosque of Gilgit, in which I slept one night whilst the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a beam which goes right across. My vocabulary will show all the implements, material, etc., used in building, etc. Water-mills and windmills are to be found [902] Cradles were an unknown commodity till lately. I have already referred to the wine and treasury cellars excavated in the mountains, and which provided the Dards with food during the war in 1866, whilst the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls: in fact, they are mere sheltered douche-baths. There is no pavement except so far as stones are placed in order to show where there are no roads. The rooms have a fire-place, which at Astor (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, etc.

### 3. DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 37° N. and long. 73° E. to lat. 35° N., long. 74° 30' E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shináki, detailed further on, but I include under that designation not only the Chiláis, Astóris, Gilgitis, Darelis, etc., but also the people of Hunza, Nagyr, Yasin, Chitrál and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above I have discovered that the people of Kandia—an unexpected race and country lying between Swat and the Indus—are Dards and speak a Dialect of Shiná, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandia river is called by its neighbours "Dard."

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7



D 302 the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

D 576 The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

D 644 On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of B 644 both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

B 595 582 587 Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

D 595 582 587 S D [367]

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



Mastuj we found a horrible place. The valley is much broader than usual, and at one time probably held much cultivation; there is but little now. The fort is close to the junction of the Laspur valley, down which we had come, and the main valley, and we camped a mile beyond it, at the far end of the polo ground. Mastuj is about the windiest place I know; being at the junction of three large valleys there is always a wind, generally a gale.

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1: Leitner L-3 (1866-93) 1693? AV3 Dard AV3
Burusho AV7



little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshúng" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "TAKK" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite Hunza.

* "Powder" is called "Jebati" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantzil. Saltpetre = Shór in Astori, and Shorá in Gilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



Dardistan are of the meanest description—the mosque of Gilgit, in which I slept one night whilst the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a beam which goes right across. My vocabulary will show all the implements, material, etc., used in building, etc. Water-mills and windmills are to be found [402]

Cradles were an unknown commodity till lately. I have already referred to the wine and treasury cellars excavated in the mountains, and which provided the Dards with food during the war in 1866, whilst the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls: in fact, they are mere sheltered douche-baths. There is no pavement except so far as stones are placed in order to show where there are *no* roads. The rooms have a fire-place, which at Astor (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, etc.

## J. DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 37° N. and long. 73° E. to lat. 35° N., long. 74° 30′ E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shináki, detailed further on, but I include under that designation not only the Chilâsis, Astóris, Gilgitis, Dareylis, etc., but also the people of Hunza, Nagyr, Yasin, Chitrál and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above, I have discovered that the people of Kandiá —an unsuspected race and country lying between Swat and the Indus— are Dards and speak a Dialect of Shiná, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandia river is called by its neighbours "Dard."

1: Leitner L-3 (1866-93) 1893? AVS Dard AVS
Burusho AV7


D 526 Rustem Ali who, like a famous player of the same name at Mardo, was passionately fond of the game, and had been thrown from his horse. The place of meeting near Astor is called the Eedgah. The game is called TOPE in Astor, and the grounds for playing it are called SHAJARAN. At D [177] Gilgit the game is called BULÁ, and the place SHAWARAN. The latter names are evidently of Tibetan origin.

B [526] The people are also very fond of target practice, shooting with bows, which they use dexterously but in which they D 224 do not excel the people of Nagyr and Hunza. Game is much stalked during the winter. At Astor any game shot on the three principal hills—*Tshhamô*, a high hill opposite the fort, *Demídeldèn* and *Tshólokot*—belong to the Nawab of Astor—the sportsman receiving only the head, legs and a haunch—or to his representative, then the Tahsildar Munshi Rozi Khan. At Gilgit everybody claims what he may have shot, but it is customary for the Nawab to receive some share of it. Men are especially appointed to watch and track game, and when they discover their whereabouts notice is sent to the villages from which parties issue, accompanied by musicians, and surround the game. Early in the morning, when the "Lóhe" dawns, the musicians begin to play and a great noise is made which frightens the game into the several directions where the sportsmen are placed.

D 411 The guns are matchlocks and are called in Gilgiti "*turmàk*" and in Astór "tumák." At Gilgit they manufacture the guns themselves or receive them from Badakhshan. B 411 The balls have only a slight coating of lead, the inside generally being a little stone. The people of Hunza and Nagyr invariably place their guns on little wooden pegs which are permanently fixed to the gun and are called "Dugazá." The guns are much lighter than those manufactured elsewhere, much shorter and carry much smaller bullets than the matchlock of the Maharajah's troops. They carry very much farther than any native Indian gun and are fired with almost unerring accuracy. For "small shot"

1: Leitner L-3 (1866-93) 1693? AV3 Dard AV3
Burusho AV7



little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshúng" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "TAKK" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite Hunza.

* "Powder" is called "Jebati" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantzil. Saltpetre = Shór in Astori, and Shorá in Ghilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



| KOHISTANI. | PUSHTO THE AFGHAN LANGUAGE). 197 |
|---|---|
| 1. To-morrow night to Lahore I will go. | 1. To-morrow night to Lahore I will go. |
| *Douche rate Lahore bajanwa.* | *Saba shapa ba Lahore shasam.* |
| 2. Thou silent be. | 2. Thou silent be. |
| *Tohe chut guda.* | *Tah chup shai.* |
| 3. Prepare, ye young men. | 3. Prepared be, O young men. |
| *Jubti masha.* | *Saubhal she salmú.* |

There is a song very current in Kohistan which begins,— 539

*Palas kulal mariga, Patane jirga hotiga, Johle johal madado propár asáli* = "In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."

"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry. 779

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques. 793

*Dress.*—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola." 291 [177]

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans. 411 177

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara.*" Generally their women work with their husbands in the corn-fields, and do not live confined to their houses. 291

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc. 701

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads. [202]

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even 342 221 262 422 000

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



There are no regular Bazárs even in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

*Marriage.*—Very lately there was a custom amongst them that the young man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

(1) The use of leathern shoes,
(2) The use of long swords and guns,
(3) The system of betrothal.

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## III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES.*

By MAULVI NAJMUDDIN, a Theologian and Poet from Koláb.

NAMES OF MANZILS (STATIONS) FROM KOLAB TO THE PUNJAB.

کولاب (1) Kolab.

صیاد (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan.

ین قلع (3) Yan-Qalá.

چاهیاب (4) Chahyáb. Governed then (18 years ago) by Sultan Azdahar, son of Yusuf Ali Khán.

دشت سبز (5) Dashti-sabz. A halting-place.

رستاق (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán.

قزل درہ (7) Kizil Dara.

الکاشان (8) Elkáshán. The Himalaya begins.

اتین جلب (9) Átin Jalab. Here the river *Kokcha* † is crossed.

دشت سفید (10) Dasht-e-sufed.

فیض اباد (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá.

رباط (11) Rubát.

دشت فراخ (12) Dashti Farákh.

وردوج (13) Wardúj. Contains a mine of sulphur.

(14) } Names are forgotten.
(15) }

زیباق (16) Zibáq. Peopled by *Shi'as* (or rather Muláis).

دہ گول (17) Deh Gôl. The frontier village of Badakhshán; only a kind of inn.

* Burns, in his travels to Bukhárá, points out the locality of the province of Koláb in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-vara-un-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardúj (sulphur mines); (3) یمغان Yamghan (iron mine). It flows through the territory of Badakhshan, and joins the Amu.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration. 101 619

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India. [197]

Besides these, there is another family of the former Muhammadan rulers of the country called "RÁ." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them. [563] [174]

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pakkoo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*. 511 291 286 463

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool. 526 224 411

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words. 197

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe. 171 796

## I.*

### The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen 796 252

*[See also p. 119 *footn.*—Ed.]

D 411
Bi 411
Bo 411

Biddulph G-3 (1878-1879) 1880 ~~Afg. Afghanistan AV3~~ AV3 Dard AV3
Balti AV2
Burusho AV7




[Photo-mechanically printed at the Surveyor General's Office, Calcutta.

1. BATTLE AXE OF BADAKHSHAN, INLAID WITH SILVER.
2. HUNZA, NAGAR, AND GILGIT BATTLE AXE.
3. BALTISTAN BATTLE AXE.
4. CHITRAL BATTLE AXE
5. BATTLE AXE OF THE INDUS VALLEY BELOW BAZIN.
6. BATTLE AXE OF THE KALASH KAFFIRS.
7. BALTISTAN BATTLE AXE (KHURMANG).
8. DAGGER OF THE SIAH-POSH KAFFIRS.

[facing p. 91]

Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AD3 Dard AV3



000 in the colloquial. Dr. Leitner has collected a large number of Shina songs.

538 Oral traditions and genealogies are also preserved in families to whom this duty is assigned, and carefully handed down from father to son.

411 The ancient weapons were bow and arrows, battle-axe and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not yet quite obsolete. Though powder is easily made, the tribes have to depend on Cashmere and Badakhshan for matchlock barrels, so Robin Hood's weapon is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver, or having engraved [585] patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in-law elect without a battle-axe would be sent away to get one, and if unable to do so would have to make an extra payment. In the present day the men of Chitral are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of Goorkhas in the Maharajah of Cashmere's service were cut to pieces by Chitral and Yassin swordsmen within 3 miles of Gilgit, though they formed square, and tried to reach the fort from which they had been cut off, in that formation.

726 Dard warfare is, however, seldom of a very resolute nature, and their records are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the [713] other with the loss of a few men only. Every village has one or more forts according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass or the narrow part of the valley which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AV3
Chitral



Mastuj we found a horrible place. The valley is much broader than usual, and at one time probably held much cultivation; there is but little now. The fort is close to the junction of the Laspur valley, down which we had come, and the main valley, and we camped a mile beyond it, at the far end of the polo ground. Mastuj is about the windiest place I know; being at the junction of three large valleys there is always a wind, generally a gale.

In Afzul's territory we first saw the Chitralis show off on the "janáli," the exercise ground, which belongs to every fair-sized village. We used to be taken to this before reaching our camp, and had to sit for some time, either on our horses or on the ground, watching various feats of arms. A high pole is set up, on the top of which are fixed gourds, sometimes silver globes full of dust, and man after man dashes by at full gallop and fires at these marks. They load their guns as a rule with a cylinder of wood instead of a bullet, though a handful of fine pebbles, or a charge of shot if they can get it, does not come amiss. The latter practice is not regarded as quite fair. The mark is occasionally hit, the prize going to the lucky marksman. Sometimes you are treated to an exhibition of archery, the riders flying by and shooting at a mark on a mound of earth. The bows are very strong, being made of markhor horn, but the shooting is, as a rule, of the poorest. This sort of thing, though interesting when you first see it, becomes very wearisome when you are constantly called on to sit in a hot sun for an hour or more after a long march to watch it. But the humours of the scene were various. Afzul fairly took my breath away one day during

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



Afzul fairly took my breath away one day during
the performance by calling to one of his attendant 644
courtiers, and by blowing his nose on the end of the 515
latter's turban.

Here we first got the splendid white grape, reserved 262
for the royal family. It almost equals the finest 245
muscatel grown in an English hothouse. Properly cultivated, it would be about the best grape in the world. It is said to have been imported from Central Asia.

Our reception at Mastuj was very striking. Afzul 644
had joined us the day before, and had with him some 291
hundred and fifty mounted men, who formed an 411
irregular bodyguard. They were ablaze with colour; their chogas of gold kinkob, green and blue velveta, gorgeous silks of Bokhara, or brilliant broadcloths, floated loose over bright silk or coloured cotton undercoats; their voluminous breeches were tucked into high brown or black boots, or merely into the gay-patterned knitted woollen stockings which all Chitralis wear. Every man was armed to the teeth. All had a rifle or gun slung over the shoulder; most had a polished metal or leather shield on the back; nearly all, in addition to a sword, carried a dagger and pistol stuck in the belt. On narrow portions of the road they could only go in single file, some ahead of us and some behind, but as we got into more open ground they swarmed all round us. As we approached the fort of Mastuj itself, a horseman would suddenly single himself out from the crowd and dash down hill at breakneck speed, circle over the small cultivated space near the fort, and join the men waiting to receive us. These notabilities of Afzul's 644
Government, to the number of a hundred, stood in

Lt Lahore 1-8 (1888-92) 1892? 491 Dard 491



| KOHISTANI. | PUSHTU (THE AFGHAN LANGUAGE). |
|---|---|
| 1. To-morrow night to Lahore I will go. | 1. To-morrow night to Lahore I will go. |
| *Dwuche rate Lahore bajeeme.* | *Sabe shapa ba Lahore shawam.* |
| 2. There silent be. | 2. There silent be. |
| *Toke chut gude.* | *Tuk chup shai.* |
| 3. Prepare, ye young men. | 3. Prepared be, O young men. |
| *Jukti munke.* | *Tsambal she mishti.* |

There is a song very current in Kohistan which begins,— 539

*Palee kalal mareje, Palewa jirga kaiga, falde falal mushuk punjab mulli*—

"In Palee a potter was killed, in Palee the jirga (or tribal assembly) sat."

"The corrupted (Jirga of Mullahs) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no traces of it now remains; and when a Kohistani is told that they are "new Muslims," that is, "new Mohammadans," he becomes angry. 779

Muslim learning, and the building of mosques, have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques. 793

*Dress.*—Their national dress consists of a woollen hat, trimmed like that of Europeans, and a loose woollen tunic having a long slit along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola." 291 [178]

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans. 411 177

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "shalwars." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses. 291

*Government.*—They have no chiefs like the Afghans, but influential Maliks lead them to battle, who are paid no tribute, salary, etc. 701

When an enemy enters their country they whistle so sharply that the sound is heard, for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Maliks at their heads. [202]

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (goats, cows, goats, and sheep), which is their sole property. There are no regular Banias even 142 221 243 4222 000

Sir Biddulph C-3 (1873-1878) 1880 Afg-Afghanistan-NW
4 Av3 Dard Av3



764 as exists south of the Hindoo Koosh, and Wood remarked the same in Kundooz. In Darel and Tangir a piece of roughly-carved wood is placed at each end of the grave, which is neatly plaistered over, and small pieces of white spar are placed along the ridges between the pieces of wood, which are about 8 feet apart. In Chitral, instead of wood, flat pieces of stone or slate, 3 or 4 feet long, are used.

428 All that concerns the division and inheritance of land is naturally of great consequence among a people who live almost entirely by agriculture. In Gilgit and the adjacent valleys, on a man's death his land is not divided equally among his sons, as is prescribed in the Sharyat, but in equal portions between his wives' families; for instance, should a man leave one son by one wife and three by another, the one son inherits half land, and the other three the other half, which again is sub-divided between them. Should one wife have sons, and the other only daughters, the land is divided among the former, the daughters being only entitled to a marriage-portion out of the land. Should a man die leaving only daughters, the land goes to the nearest male heir of the deceased; but a curious exception is made in the case of a man leaving only a single daughter, who is allowed to take the whole land as her marriage-portion. The practice is always spoken of as a favour, and not a right, but it seems to be a relic of a custom by which the succession of women was once recognised. The history of these countries shows several instances of the succession of female rulers in default of male heirs. In Wakhan and Sirikol daughters share equally in everything except land, which is divided among the sons. In Chitral and the Swat Valley the law of the Sharyat, by which all sons have equal shares, is followed. Daughters are entitled to a dowry out of the paternal land on marriage. In Torwal, women inherit the father's land in equal shares with the sons.

608 The custom of foster relationship is maintained among all the ruling families, and its ties seem more stringent than those of blood kinship. On the occasion of a son or daughter being born, the child is assigned to a foster-mother, in whose house it is brought up, so that frequently the father does not see his children till they are six or seven years old, and the whole family of the nurse place themselves at the disposal of their foster-child, with whom, for the rest of their lives, their fortunes are unalterably bound up. Whatever are a man's misfortunes or crimes in after-life, his good and bad fortunes are equally shared. Should exile be his lot,

527
539

(4) Katawāl, Batawāl ai Barakat deh.
(5) Gilit Malik ai Barakat deh.
(6) Sharo ai Rat ai lo bu sing Barakat deh.
(7) Owal ai sur ai Barakat deh.
(8) Jakun ai shing nikheh sang Barakat deh.
(9) Gogo ai dayin o sang Barakat deh.

Translation :—

(1) In thy name, O merciful Lord, give us abundance!
(2) Give us abundance like Oosum and Doosum (remarkable men of ancient times)!
(3) Give us abundance like the brave Kharki (Kharki, the people say, was 4½ yards tall)!
(4) Give us abundance like Katawall and Batawall (also ancient heroes)!
(5) Give us prosperity like Malik, the Raja of Gilgit!
(6) Give us abundance, so that we may carry our grain home throughout the long night of autumn till it is dawn!
(7) Give us abundance like the long day of summer!
(8) Give us abundance till horns grow out of the ass!
(9) Give us abundance till a beard grows from the rocks!

[526] After gathering their crops the inhabitants celebrate a festival called "Duma Nikha," an expression of their feeling of freedom from all agricultural labour, and indulge in recreations and games, the chief of which is polo. A goat is killed and roasted and the meat eaten at the place where they perform their dances, which continue late into the night. They also add to their enjoyment by shooting at a mark, after which the assembly breaks up.

## III.

### Marriage.

584
431

When a boy reaches 16 or 17 years of age, his parents begin to search for a wife for him, and as soon as they hear of a likely girl, they summon the headmen of their own village, to whom they give food, and request them to ask such and such a person to give his daughter in marriage. The headmen carry this message to the father of the girl, who entertains them for one or two days. During this time he summons his relatives and the headmen of his own village, in order to consult them in the matter. In the case of consent being given, a prayer is read by both the parties as sealing the promise. The boy's father now presents the following things to the girl's father in token of their new relationship :—

| | | |
|---|---|---|
| Cloth | ... | 5 yards. |
| Needle | ... | 1 |
| Knife | ... | 1 |
| Rope | ... | 1 |

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



644 one long line before the entrance to the fort, and as we approached they advanced all together and bowed as one man; the effect of the dignified Eastern salaam so given was fine.

262 We had our first Chitrali dinner at Mastuj, and excellent it was. It was served under the great plane tree which shaded the gate of the fort, on a raised platform running round the trunk. This must have been the place of gossip and assembly for the last two hundred years or more. The dinner consisted of pillaus of all sorts, one excellent pillau of beef being on a huge dish, three feet across, piled high with rice. [272] The drink was water cooled with snow. After dinner we were given little cups of tea, with salt in it instead [264] of sugar, a most atrocious mixture. I barely tasted mine, but Robertson, who had insisted on our dining *à la Chitrali*, using our fingers for forks, a most unpleasant and greasy proceeding, drank the whole of his at a draught. He was no companion to me for the rest of the day.

• 431 After breakfast was over Afzul came out and gave us the usual presents — horses, pieces of Bokhara silk, caps and waist-belts embroidered by the women of his household. By the time I left Chitral I had a string of about twenty horses of sorts, most of them dreadful screws, but useful on the march to mount orderlies and servants. I got rid of a good many in presents on my way down through Punyal, and the rest were sold, together with all other presents received, in India, and their value, as is the custom in these cases, credited to the Foreign Office Toshekhana or treasure-house.

000 We remained at Mastuj about a week to give the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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643 organised hospital and dispensary at Chitral, under a
646 good native doctor; that this was to be at our expense
743 went without saying. I am glad to say I was able to arrange this, a hospital was established next year, and it has flourished and done much good in the country.

431 Before leaving Chitral I sent the Mehtar the pre-
[576] sents I had brought up for him. The local etiquette forbade the gifts being offered in public, as everything so received had at once to be given away. My presents, therefore, were taken to the Mehtar by my head orderly. They consisted of a double-barrel express rifle, a pair of shot guns, and a miscellaneous assortment comprising silver goblets, cutlery, gold cloth from Benares, silks and broadcloths; and as the ladies were to be propitiated, carefully-graduated collections of rich brocades, silks, embroidered muslins, looking-glasses, jewelled trinkets, and last, but not least, boxes of scented soap and cases of perfumery. I was careful to ascertain the proper proportion to be observed in graduating the presents for the Mehtar's leading wives, and had a solemn interview with his minister on the subject. The result was excellent, and to my surprise and satisfaction I found that the Mehtar was delighted with the presents, and valued them at considerably more than treble what they had cost in India, and that the ladies were extremely
[159] pleased with theirs. The Mehtar's appreciation of some of my gifts was amusing. He was much taken with a nest of silver cups in a case, the innermost of which was shaped like a champagne glass. He was delighted with this, and pointed out that it would be most useful as a spittoon when he chewed snuff. The

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



515 ladies, I heard, revelled in the soap; and, judging from the men, I should say it was needed.

148 From Chitral I sent letters to Peshawar through Dir and Bajour, and asked permission to come back to India that way. The Peshawar authorities said afterwards we should have had our throats cut had we attempted it. This, "from information received," I did not believe, and in any case it was worth trying, as we had no accurate knowledge of the road. The Khan of Dir and Umra Khan of Jandol were ready to pass me through their territories, and as both wished to come to an understanding with Government, I believed the opportunity to be a good one, more especially as the Mehtar had at the moment considerable influence with them both, and was prepared to do all in his power to assist me in the attempt, believing that Government would take any help given me by him into consideration. However, the fates were against me, and I did not get permission. I arranged to spend the time pending the receipt of an answer in visiting the Dorah, Agram, Nuksán, and Katinza passes, leading over the Hindu-Kush into Badakshan, but the early setting in of the snowfall rendered it impossible for me to visit the last three, and I had to content myself with the Dorah, the main pass, over which runs a rough kafila or caravan road, which has from time immemorial connected Badakshan through Chitral, Dir, and Swat with India.

● 431 I had a final interview with the Mehtar before leaving Chitral, and he presented me at parting with the usual number of horses, and with some fur coats, one of which was much admired when I wore it in

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Chitral



camp, the outside being composed of Bokhara silk in broad bands of red and gold. Our first halt was at Shoghot, a point at which all the roads leading over the passes mentioned above converge. We passed over the Chitrali racecourse on the way, a stretch nearly four miles long of flat ground which, once cultivated, has been ruined by floods, and is one mass of sand and stones. At the far end of the plain is a raised mound, the Mehtar's grand stand, and the course was the full distance. How any horse could survive being raced four miles over the stones is *difficult to understand, but they did.* Afzul-ul-Mulk amused me by saying he had a horse which was undefeated over this course, and that he much regretted he had not taken him to Calcutta and entered him at the races there, as he certainly would have won the Viceroy's Cup, the Derby of India. After passing over this open ground, the road runs through a limestone gorge, with absolutely perpendicular sides.

As it was now autumn, and the rivers had shrunk, we marched as a rule up the bed of the stream, which was crystal clear and full of fish, fording a dozen times a day with the water to our saddle-flaps. The trees were just turning, and every valley you looked up was ablaze with "the flying gold of the ruined woodland." We passed many wild duck decoys, at constructing which the Chitralis seem very clever. They run off a portion of the stream on to a flat field, making a pool twenty yards or so square, at one corner of which the water runs in. Here they make a wicker cage with a wide mouth and tunnel gradually tapering up-stream.

[When leaving Chitral -- Analyst]

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651 "Cheloo." No reason is assigned for the origin of these peculiar taxes, which are said to have been instituted by Queen Jowari. No Shin ruler would have received cow's milk. Another local tax, called "Satêgi," was paid by the village of Bagrot. This originated in a visit paid by Habbi Khan when a boy, during the reign of his mother Jowari, on which occasion the village community made him a grant of a piece of land. It was, however, found inconvenient to cultivate it under the same system as the other crown lands, so it was, shortly afterwards, resumed by the village, on an agreement to pay a tax of thirteen taraks of wheat, equal to five and a half quarters, yearly.

Every trader who entered the country paid a duty, "Masool," of one roll of cloth out of each load, or two per cent. of live-stock, or the equivalent in other goods. At the time of sheep-slaughtering at the winter solstice, one hind quarter was furnished by each house, out of which a certain number went to each of the minor officials, and the head and hind quarters of all game killed was the perquisite of the Ra.

[436] Money payments were made in gold-dust, which is still largely used as a circulating medium. An amount of the value off eight shillings is called "Baghaloo."

The Yerfah, or Ra's steward, was responsible for the collection of the land revenue; but special men called "Burro" were appointed to collect the other dues.

[471] In addition to these sources of revenue, the Ra owned tracts of land in each of the larger villages, the cultivation of which was managed by the Yerfah. In each of the villages a certain number of families called "Wairêtché" were responsible for the ploughing, sowing, and irrigation of the Ra's lands under the management of the Yerfah, in return for which they were exempt from all other payments. The harvesting and winnowing were done by the whole village, who combined on certain days for the purpose. The "Wairêtché" of Gilgit, who numbered twenty families as against six or seven in other villages, were also bound to furnish a load of wood from each family daily during the winter, for the use of the Ra's household, and one load of torchwood a year. Certain families in Gilgit also held the hereditary office of cooks to the Ra, for which they were exempt from all taxes. There are still four families who claim that their ancestors cooked for Shiri Buddutt, and who take no part in the Taleni festival, which celebrates his death, but shut themselves up in their houses, and regard it as a time of mourning. These

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Pakistan



628 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[361] Koli proper consists of three villages—Honinkot or Barkali,
162 400 houses, Batangai, 200 houses, and Kirkot or Koozkali, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with
438 the people of Koli against Palus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlers between the Punjab and Gilgit, whence they occasionally find their way into Yassin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel traders from Peshawur. The Neemchas of the Alai, Nundiar, Pukli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

197 Within the Koli limits four dialects founded on Sanscrit
361 are spoken, in addition to Pushtoo. In the small village of
162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Pâto, Bhimkot, Mahrin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gawaré, or Gabaré: they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from RÂshung in Swat.

563 Scattered through the different villages are about 200 families, who are called Chiliss by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Boneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

19c Biddulph G-3 (1873-1878) 1880 ~~AV3 Afghanistan AV3~~
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separate community. Like the Gawaré, their language is founded on Sanscrit.[1] They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Palus on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of the people of Koli, who belong to the Shin race. 563 [197]

The people of Palus, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Palus is plentiful, and much remains uncultivated. As has been already observed, this abundance has for some time caused the envy of the more crowded populations of Alai and Koli. The population of Palus is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shorai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, 400 houses, which was formerly jointly tributary to Koli and Palus, and has now become a bone of contention between the two communities. Palus with its allies can muster about 5,000 fighting men. 162 361

Nearly opposite to Palus, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade has been abandoned by the Koli people. 361 438

A few miles above Puttun, on the right bank, is the little settlement of Seo. This, with its outlying villages, the principal of which is Mandraza, can muster 400 fighting men. 361

Above Seo, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bushkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and the valley very inaccessible, the road from the 361 511

[1] See Appendix C.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3



In Gilgit, as in Astor, there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shīnā, though only a small percentage of the population is Shīn. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

571 197 795 181 302

Agriculture.

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

241

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Minerals.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

135

Commerce and trade.

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article.

286 439

Roads.

The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Diāngan passes has been

487

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV 3
Astor



country, and close under whose shadow we were marching,—magnificent views, giving an overpowering impression of towering height. Locally it is called Deomir, "the mountain of the gods," a fitting name.

The last few marches showed miles of terraced land out of cultivation, the result of the incursions of the murderous Chilasis who raided from the Indus valley. In a country where every foot of cultivation has to be won with heavy toil from nature, nothing appeals so to your heart as the sight of deserted land and ruined homesteads.

Finally, after thirteen days' marching, we reached Astor, which used to be the capital of a kingdom important enough in a small way in the Hindu-Kush. The Sikhs absorbed it, all that remains of its former glories being a fort now held by the Dogras.

Astor boasts of a bazaar, the first met with since leaving Kashmir; beyond it there are only two, at Gilgit and Chitral. Most of the trade was at this time done by itinerant traders from Koli and Palas in the Indus valley, who brought goods from India, taking back gold-dust and products of Central Asia, and who penetrated into the remotest glens. The more peaceful state of things which we introduced has given a start to Gilgit, which is now becoming the emporium of this portion of the Hindu-Kush.

I here made the acquaintance of Bahadur Khan, Raja of Astor, the representative of the old ruling race, an old gentleman whose honesty, intimate knowledge of the country, and connection with all the local rajas were to be of the greatest value to me on more than one occasion. Deprived of his kingdom and very poor, living on a small grant of land

† [Nanga Parbat mountain — Analyst]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



443 There are no regular Bazárs even
296 in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

584 *Marriage.*—Very lately there was a custom amongst them that the young
177 man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

[291]
[411]

(1) The use of leathern shoes,
(2) The use of long swords and guns,
(3) The system of betrothal.

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## III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES.*

By Maulvi Najmuddin, a Theologian and Poet from Kolób.

Names of Manzils (Stations) from Kolab to the Punjab.

کولاب (1) Kolab.
صیاد (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan.
یی قلع (3) Yan-Qalá.
چاهیاب (4) Chahyáb. Governed then (18 years ago) by Sultan Ardahar, son of Yusuf Ali Khán.
دشت سبز (5) Dashti-sabz. A halting-place.
رستاق (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán.
قزل دره (7) Kizil Dara.
الکاهان (8) Elkáshán. The Himalaya begins.
الی جلب (9) Átin Jalab. Here the river *Kokcha* † is crossed.
دشت سفید (10) Dasht-e-sufed.
فیض اباد (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá.
رباط (11) Rubát.
دشت فراخ (12) Dashti Farákh.
وردوج (13) Warddj. Contains a mine of sulphur.
(14) } Names are forgotten.
(15) }
زیباق (16) Zibáq. Peopled by *Shi'as* (or rather Mulláis).
ده گول (17) Deh Gól. The frontier village of Badakhshán; only a kind of inn.

* Burns, in his travels to Bukhárá, points out the locality of the province of Kolób to the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-vara-un-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sanglakan (has a mine of rubies); (2) from Warddj (sulphur mine); (3) یغلاق Yanghan (from snow). It flows through the territory of Badakhshan, and joins the Amu.

Rudolph C-8 (1875-1878) 1880 AUS Afghanistan AUL
AVS Dard AVS



his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions. 608

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards. [787] [757]

It is sometimes customary for a young couple, at the time of marriage, to induce a mutual friend to become their foster-father. The tie is ratified at the time of eating bread together. Bride and bridegroom being seated opposite to one another, the foster-father elect seats himself between them, and taking a piece of bread in each hand crosses his arms, observing to keep the right one uppermost, and puts the bread into their mouths. From that time he is regarded as their father.

The foster relationship is regarded as so close, that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Koran, it would be impossible for a man to marry the widow of his foster-son. [835]

The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitral. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the purpose of strengthening tribal unity. [853]

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. Treasures are frequently lost altogether by the sudden death of the owner, 454 [685]

A43 Dard A43
Burushi A47



before he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some run-away slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Punyal, where public jollifications are not uncommon. The Maulai sect make no secret of the practice, and on my visit to Hunza, in 1876, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Dardistan play, however, lacks the neatness of the Manipoori game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game as long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by taunting their beaten opponents. In Chitral the game, which is called "ghal," is played somewhat differently from the way described by Mr. Drew. Aman-ool-mulk, the present ruler of Chitral, was said to be the best player in the country when a young man.

The game is quite unknown in Badakhshan, where "buzkushi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw,[1] under the name of "Oughlak ....":

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The game is termin-

[1] Shaw's High Tartary, Yarkand and Kashgar.

AVS Dard AVS



629 blood-feuds are not permitted to last for an indefinite period as
amongst the Afghans, and after a time the parties are brought
674 together and made to swear peace on the Koran. The crime
of murder is rare, and the readiness to spill blood on slight
423 occasions so noticeable among the Afghans is unknown. No
public measure can be carried out except by general agree-
ment, the details being left for the Jushteros to arrange.

171 The communities in the lower part of Shinkari, being more
exposed to Afghan influence, and having been longer con-
verted to Mahommedanism, have lost many of their character-
istic customs; but the remoter valleys of Chilas, Gor, Darel,
and in a lesser degree Tangir, are probably little changed from
934 what they were two hundred years ago. A very singular
custom exists in these valleys, by which the sexes are kept
strictly apart during the summer, from May till September.
The custom is apparently very ancient, and any attempt to
evade it is punished by fine; the old women of the family
being specially charged with the responsibility of seeing that
165 the rule is observed. Great difficulty is said to be expe-
rienced in rearing children in Chilas. The great mortality
among them is ascribed to the climate, but it is more pro-
bably due to too close intermarriage.

462 Agriculture is left entirely to the women, with the excep-
tion of ploughing, which demands more strength than they
can afford. In summer the men spin wool and attend to their
flocks on the mountain pastures; but in winter the duty of
caring for the herds is relegated to the women.

647 Slavery is a recognised institution in all the Shinkari
republics—a matter in which they contrast unfavourably with
the Afghans and Neemchas of the Indus Valley, among whom
it is unknown. Prisoners taken in war, and the children born
of slave parents, form the servile class.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration. 101 619

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India. [197]

Besides these, there is another family of the former Muhammadan rulers of the country called "Ré." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered [563] them to have been born of a fairy, and this idea leads the people to think that their rulers [174] were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *patdoo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*. 511 291 286 463

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool. 526 224 411

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words. 197

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe. 171 796

## I.*

### The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen 796 252

*[See also p. 119 *footnote*.—Ed.]

~~15~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7



natives of other parts. Their constitutions also seem to want stamina, and they succumb easily to disease or change of climate. This want of physical energy and enterprise is most strongly marked in the Shin caste. They consider husbandry the only honourable employment for men, and so averse are they to labour, that the poorest of them employ Baltis in their agriculture, which is of a rude and slovenly kind. Numbers of Baltis come yearly into the Gilgit district to serve for hire; they receive 6 lbs. of grain for a day's labour.

D 142 147 D 464

In disposition they are tractable, good-tempered, fond of rejoicing and merry-making, neither cruel nor quarrelsome, and they submit readily to constituted authority. The worst cruelties perpetrated in the wars between Yassin and Cashmere are distinctly attributable to the Ashimadek class of Yassin and Chitral, who compare unfavourably with the older tribes in this respect. In all the accounts of the Kunjooti depredations on caravans, and of wars in which the people of Hunza and Nager were concerned, there are no records of wanton cruelty or of the exercise of torture. The women are pleasing-looking when young, but are not particularly handsome. Exception must be made in favour of the Khos of the "Fakir Mushkin" class in Chitral, who show certain physical peculiarities not shared by the other Dard tribes. In person they are Indo-Aryans of a high type, not unlike the Shins of the Indus Valley about Koli, but more handsome, with oval faces and finely-cut features, which would compare favourably with the highest types of beauty in Europe. The most striking feature about them, and one which distinguishes them from all other Dard tribes, is their large and beautiful eyes, which remind one of English gypsies, with whom they share the reputation of being expert thieves. They have also unusually fine hair, of which they are very proud. The women of Chitral were formerly sought out for their beauty in the slave markets of Cabul, Peshawur, and Badakhshan. The fairest complexions are to be seen among the Boorish of Hunza and Yassin, where individuals may be found who would pass for Europeans. Among them red hair is not uncommon.

B 181 D 181 D 142 B 142

In dress there is little variety. The loose woollen robe described by Mr. Drew is worn also in Sirikol, Wakhan, Zebak, Chitral, Yassin, Hunza, Nager, and the Yaghestan Valleys. Those who can afford it substitute in summer a cotton robe of the same cut, with quilted edges, worked round the neck

D 291 B 291

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV 1
Dard AV3



men using the upper path could reach Nomal. There were ominous mutterings of a coming storm brewing in Hunza and Nagar, and it was imperative that I should be able to move troops to Nomal and reinforce the garrison at a moment's notice. The road was therefore taken in hand in November 1890, and in a couple of months we had driven a good six-foot road through the bad piece. It was not a pleasant road to ride over when it was finished, for there were sheer drops of two and three hundred feet into the river below, but it sufficed. The last hundred yards of the worst bit of cliff nearly broke our hearts. The hillside was formed of alternate layers of sand and loose water-worn stones, and, cut back as we would, we could not get to firm ground. Four times our carefully-built supporting walls went with a run. The men were in despair, even my ever-cheery Major Gokul began to despond. Then, at the men's request, we sacrificed a goat, and made offerings to the god whose business it was, erected a little cairn with a duly consecrated flag, rebuilt our walls with layers of brushwood between the stones, and our road stood. I could now sleep in peace so far as Nomal was concerned, and I turned my attention to the bad cliffs between Gilgit and Bunji, and to the road further back.

D 487
D 499
D [782]

The labour question was an incessant difficulty. The people of the country were very bad at road-making, and, moreover, had already plenty of work, and I had not enough tools to employ, or money to pay, large numbers. The men of the Kashmir Imperial Service Troops could not be taken away from their drills, musketry, and hut-building. They

D 464
K 702

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3



174 They must have been quite a brave people at one time and they still love to recount the deeds done by their forbears; in
[486] fact Dr. Francke says there are certain times when they like to forget that they are Ladakis, only remembering their Dardish descent. At such times they tell how siege was laid to one of their castles, food ran out, and it became a question of surrendering to the enemy or dying. Like brave men they decided on the latter. They all gathered in the large hall, and the oldest man was given the privilege of pushing away the stone on which stood the main pillar which supported the roof. Thus these courageous men passed into the Walhalla
174 of the Dards. Or they tell how a Ladaki king wished to
●466 make his Dardish subjects do their share of forced labour, to which they objected. They therefore chose one of their old men to inform the king, that they never would be slaves, not even of a king. The old man received the reply that he himself would be the first who would be forced to work, but as he absolutely refused, they immured him. However his fellow countrymen were equally obstinate; so no forced labour could be extracted from any of them.

576 Now we meet our first representative of this race, who has come to welcome us from the village of Hanu. How quaint his greeting is! He takes off his hat and twirls it round one of his fingers, reminding us rather of an English hip-hip-hurrah.
291 Of course his hat differs from any hat worn by anybody else in Ladak, where the hat is of great diagnostic value. It is not unlike the hat of the Ladaki, but the part which is turned up is not lined with lambskin, and is continuous all the way round. Those worn by the ladies are different again, the upper half being turned over somewhat like a billycock hat; the side turned over and uppermost is usually a veritable needle-case with rows of needles stuck into it. We asked them why they carried all these in their hats, to which they replied that each needle had been given by and represented a friend. The popular Brogpa woman should therefore not

Biddulph G-3 (1873-1878) 1880 AUI-Afghanistan-AUI
AV3 Dard AV3


651 "Cheloo." No reason is assigned for the origin of these peculiar taxes, which are said to have been instituted by Queen Jowari. No Shin ruler would have received cow's milk. Another local tax, called "Satêgi," was paid by the village of Bagrot. This originated in a visit paid by Habbi Khan when a boy, during the reign of his mother Jowari, on which occasion the village community made him a grant of a piece of land. It was, however, found inconvenient to cultivate it under the same system as the other crown lands, so it was, shortly afterwards, resumed by the village, on an agreement to pay a tax of thirteen taraks of wheat, equal to five and a half quarters, yearly.

Every trader who entered the country paid a duty, "Masool," of one roll of cloth out of each load, or two per cent. of live-stock, or the equivalent in other goods. At the time of sheep-slaughtering at the winter solstice, one hind quarter was furnished by each house, out of which a certain number went to each of the minor officials, and the head and hind quarters of all game killed was the perquisite of the Ra.

[456] Money payments were made in gold-dust, which is still largely used as a circulating medium. An amount of the value of eight shillings is called "Baghaloo."

The Yerfah, or Ra's steward, was responsible for the collection of the land revenue; but special men called "Burro" were appointed to collect the other dues.

● [471] In addition to these sources of revenue, the Ra owned tracts of land in each of the larger villages, the cultivation of which was managed by the Yerfah. In each of the villages a certain number of families called "Wairêtché" were responsible for the ploughing, sowing, and irrigation of the Ra's lands under the management of the Yerfah, in return for which they were exempt from all other payments. The harvesting and winnowing were done by the whole village, who combined on certain days for the purpose. The "Wairêtché" of Gilgit, who numbered twenty families as against six or seven in other villages, were also bound to furnish a load of wood from each family daily during the winter, for the use of the Ra's household, and one load of torchwood a year. Certain families in Gilgit also held the hereditary office of cooks to the Ra, for which they were exempt from all taxes. There are still four families who claim that their ancestors cooked for Shiri Buddutt, and who take no part in the Taleni festival, which celebrates his death, but shut themselves up in their houses, and regard it as a time of mourning. These

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



had to use your hands to steady yourself. Afzul put on all the royal Chitrali airs at once, and had to be helped down, a man on each side of him and his arms round their necks. An affected limpness came over him, and he flopped down the hill like an animated rag doll, only to recover when we got on to more rideable ground, where he was hoisted on his horse and was at once himself again. 159

On my return to Mastuj I found awaiting me Jemadar Rab Nawaz Khan, a native officer of good family in Multan, who was our representative in Chitral, and two more of the Mehtar's sons. They had been sent by the Mehtar to escort me to Chitral. I gathered that the Mehtar was expecting magnificent presents from me, and that he had given strict injunctions that I was to be nursed and prevented from wasting my substance on giving any one else anything. 644

I found that the Chitralis who had been to India with Nizam and Afzul during the last two years could and would talk of nothing but the Mint at Calcutta. Afzul's followers also expatiated on the beauties of a British cavalry regiment seen at Rawal Pindi. But, unfortunately, those in charge of the tours of these savages had taken them all round India, and had practically shown them no troops. The triumphs of local self-government at Calcutta and Bombay did not impress them, their own villages were almost as filthy; the railway was a convenient curiosity, but it obviously could only run about on the flat; the plains of India, one sea of crops, were a source of wonder, and suggested untold loot; but the real joy was the Mint. Constantly we 644 484 177

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



were told of its wonders, how it could turn out fourteen lakhs of rupees a day—a lakh is a hundred thousand—how it coined every day in the year without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

Between Mastuj and Chitral we found at Sanoghar, Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river, the extensive fields of the Murikho valley. But for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



for the cooler surrounding hills. In another Dard republic, full of Arabic Scholars, Kandiá, there are no forts, and weapons may not be carried. Major Abbott, from whom Abbottabad so deservedly takes its name, reporting to the Lahore Board of Administration in July 1855, when the Maharaja of Kashmir had misinformed him of the successful conclusion of his campaign against Chilás and had asked the British Government, "whether he was to hold it with garrison, or to punish the people by burning their villages and then to retreat," gave as his opinion that the latter course would exasperate the Chilásis into renewing their incursions, and that on the other hand "the possession of Chilás by Jummoo would altogether destroy the hopes of the Syuds of Kaghan. And as the odium of this very unpopular expedition has been carefully attributed to the British Government by the Maharaja's Ministers, so much of advantage may possibly be derived from it." I must now allow my Sazíni and other Dards to give an account of Wars which not only include the struggles for the conquest of Chilás, but detail the expeditions to Hunza-Nagyr, the massacre of women and children at Yasin, the Dareyl and other conflicts, all interspersed with characteristic anecdotes and the names of men and places that have, or may yet, come to the front.

## Routes to Chilás.

The manners, tribal sub-divisions, and occupations of the Chilásis and the names of the mountains, streams, products, etc., of the country, as also the road from Takk to Kashmir by the Kanagamunn pass, Diúng, Shiril, Koja, Ujatt, etc., are detailed in my "Dardistan," where a Chilási vocabulary, dialogues, songs, etc., will also be found. There are also roads from Abbottabad to Chilás through Agrór, of Black Mountain fame, practicable for camels. Another road, fit for ponies, goes by Muzafarabad by Sharidi and the lovely Kishenganga and Sargan Rivers in Kashmir, by the Kamakduri Galli, to Niát in Chilás. As already mentioned, the easiest road to our last conquest is by Kaghan through the Takk valley. There is also the long and dangerous road on the banks of the Indus to Bunji, which skirts, as its occupation would irritate, the Kohistani tribes who are Pathans, not Dards, including the rival traders with Gilgit of Koli-Palas. Thence, on that route, comes Jalkot and the road that branches off into learned Kandiá, which I have described at length in the *A.Q.R.* of July 1892. The road, such as it is, constantly crosses and recrosses the Indus (by rafts), and at the Labtar river is reached the boundary between the true Kohistan and the Dard country, which is there called Shináki, because it is inhabited by the ruling Shiná race. We then come to pretty Sazín, from which my Sazíni informant. Opposite to it runs the Tangír valley and country, whence there is a road to Yasin to which Tangír owed a sort of loose bond. We then continue by the right bank of the Indus opposite Sazín, passing Shatiál and on to the Dareyl stream, which comes from the Dareyl country that eventually joins on to Gilgit. Crossing the Dareyl stream, we pass Harban on the left bank and a few miles further on, the Tor village, and arrive at the Hódur village, whence we go on to Chilás, after as bad a road of about 200 miles as it is possible to conceive.

1: Leitner L-3 (1866-93)1893? AV3 Dard AV3
Chitral



birth) of Brôz; Abdur-Rahman (low-born) at Owir (Barpèsh), and Badshah-i-Mulk, also of Owir, who was reared by the wife of Fath-Ali Shah. There are no doubt other brothers also whose names I do not know. Murid, who was killed by Sher Afzul, is also an illegitimate brother.

A few words regarding the places mentioned in recent telegrams may be interesting: Shogôth is the name of a village, of a fort, and of a district which is the north-western part of Chitrál, and it also comprises the Ludkho and tributary valleys. Through the district is the road leading to the Dara and Nuqsán passes, to the right and left respectively, at the bottom of which is a lake on which official toadyism has inflicted the name of Dufferin in supersession of the local name. Darushp (Drôshp) is another big village in this district and in the Ludkho valley, and Andarti is a Fort in it within a mile of the Kafir frontier. The inhabitants of Shogôth are descendants of Munjanis, whose dialect (Yidgah) I refer to elsewhere, and chiefly profess to be Shiahs, in consequence of which they have been largely exported as slaves by their Sunni rulers. Baidam Khan, a natural son of Aman-ul-Mulk, was the ruler of it. The Ludkho valley is traversed by the Arkari river which falls into that of Chitrál. At the head of the Arkari valley are three passes over the Hindukhush, including the evil-omened "Nuqsán," which leads to Zeibak, the home of the heretical Maulais (co-religionists of the Assassins of the Crusades) in Badakhshán. It is shorter, more direct, and freer from Kafir raids than the longer and easier Dora pass. *Owir* is a village of 100 houses on the Arkari river, and is about 36 miles from Zeibak. *Drasan* is both the name of a large village and of a fort which commands the Turikoh valley, a subdivision of the Drasan District, which is the seat of the heir-apparent to the Chitrál throne (Nizám-ul-Mulk). Yet the *Pioneer*, in its issue of the 5th October last, considers that Lord Lansdowne had settled the question of succession in favour of Afzul-ul-Mulk, that Nizám-ul-Mulk would thus be driven to seek Russian aid, but that

1: Leitner L-3 (1866-92) 13887 AV3 Dard AV3
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# APPENDIX VI.

## A ROUGH ACCOUNT, COLLECTED IN 1866, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By Raja Khushwaqtia and Dr. G. W. Leitner.

### Route I.

From Gilgit to Kabul, viâ Darayl, Tangir, Kandiá, Ujh, Torwál, Swat, Dir, Maidán, Jandól, Bajour, Mazwarri, Pushát, Kunár, Jalálábad, Kabul.

Gilgit to Sherrila, 9 katcha (rough) kós* (15 miles), ruled by Ian Bahadur's son, Raja Akbar Khan, under Kashmir, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

Sherrila to Patári (is uninhabited), over a ridge Pir (17 katcha kós) called Ratsit, which is a plateau on which the Darayls graze their flocks in the spring.

Patári to Yatshot (12 katcha kós), road stony and jungly. Yatshót is a village of Darayl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and Asgidaz (which are not found in Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, rota, etc. There is excellent water, but it is very cold. The people are Sunnis, and speak Shind (the dialect of Chilás). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of Mohammedanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its calf at the end of a prong.] Yatshót has two mosques, and Mullas who understand Arabic well. The Darayls are very religious, and attentive to their ceremonial practices. The streamlet of Darayl runs past it.

Yatshót to Manikál, 3 katcha kós, a plain easy march through a prairie. Manikál has two forts, one of which has about 300 houses, and is called Dárkana; and the other, Manikál proper, which has 300 houses and an old Mosque. Manikál is surrounded by forests. When the Kashmir troops reached Manikál, the Darayls, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

Manikál to Sawarnái, 3 katcha kós, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtara) called Kalashmir resides there, whom all the Darayls respect and follow, although there are many other Djashtaras, like Maqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

* A kós is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katcha" and "pukka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katcha" and "pukka" are generally spelt "kutcha" and "pucka."

1: Letter L-9 (1888-93) 1937 AV3 Dard AV3



etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangil, a few hundred yards from the first. In fact, Darayl, although a small country, is thickly populated.

SAMANGIL TO PISHTAN, a fort, with 500 houses, 2 kaniha kós—thence 1 kaniha kós to Gayál, a fort with 600 houses—all an easy road.

GAYÁL TO KHAS, Fort Tangir, over a high mountain called Kibbe-kuna, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rún, a small village of 20 houses, on the Tangir side. The road for 8 kós is difficult, being an ascent of 4 kós on each side. From Rún to Tangir the road is good, water abundant, and habitations numerous. Khás fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Sarli—6 kós, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayúdy, to the plateau of Barzil, 8 kaniha kós. (See second stage of this route.)

FROM BARZIL TO KHUMAR, over a small mountain. Khumar is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. Gold is washed from the Indus, which is 3 kaniha kós from Khás. The Tangirís are braver than the Darayls and equally religious, having many Mullas; but the country, although larger, is not so well populated as Darayl, the people of which are also rather shepherds than hunters. The *Gakkr* are the ruling people in Tangir, about 1,000 families, of which 500 are in Khás. They are the old proprietors of the country, and are all Shías who now have given up their old aversion to the cow, its flesh and milk.

Khás, over the mountain Trák, called by the Pathans Chandúmar, which has no snow on the Tangir side, but a snow-covered plateau 1½ kós long on the Kandúl side. Then comes a green plain. To the foot of the mountain Trák on the Tangir side 11 kós pakka (11 good kós, or nearly 22 miles), over a snow-covered plain. Then over the Trák pass and plateau, the road goes along a plain which extends for 17 kós to GAMGIL. There are a great many Gujars along the road. [The road to Yasin is through the Gujar-frequented district of Kurunjá, belonging to Tangir. Mulnia is the Mosquédaun of the Gujars, a brave man.]

GAMGIL has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Hatifulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandúl are obedient to him. The Mullakheyl are Shías, but Yashkuns also live there. Yashkuns are the possessors of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Darayls were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mir Abdullah, and of Kandúl or Kilá.

Mc Biddulph G-8 (1873-1878) 1880 ~~Afgh Afghanistan Afgh~~
4 Afg Dard. Afg
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361 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
101 right bank of the river—that is to say, those of Bunker, Doo-
197 beyr, Puttun, Seo, and Kandia—speak a separate language[1]
and call themselves Maiyon. The Afghans apply the name
196 of Mair to them. Very little is known of these people, who
are the poorest of all the Kohistan communities. They com-
bine against all others, and refuse to intermarry with any but
their own people and those of Puttun and Jijál, who have,
of late years only, begun to intermarry with the inhabitants of
Koli and Palus. They apply the name of Dard to the people
living on the left bank of the river. This is the only use of
this term found among all the tribes to which it has been
applied. Above Kandia, on both banks of the river, and in
the lateral valleys up to and beyond Boonji, Shina[2] is the
only language spoken.

361 Following up the course of the river, on the left bank, the
196 small communities of Sazin and Herbund are reached. They
can respectively furnish about 400 and 500 fighting men.
Between the two is the small valley of Shatial, which belongs
to Sazin. The people of Sazin keep themselves apart from
all others and refuse to intermarry. They have the reputa-
tion of being warlike and brave.

563 Immediately opposite Sazin, on the right bank, is the fer-
tile valley of Tangir. The people, like those of Sazin and
Herbund, are Shins intermixed with Yeshkuns and Krammins.
They are looked upon as the rightful owners of the soil, but
the fertility and abundance of the land has attracted Afghans
from Swat of the Mundi Khel, Akhoond Khel, and Khud-
doo Khel, and Syuds, who have begun to settle in the valley.
Of late years, too, the overflow from the redundant populations
of Koli and Palus has found its way into Tangir, so that now
the immigrants outnumber the rightful owners of the soil.
A bad feeling also exists between Tangir and Sazin on the
361 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three
villages of Kami, Shekho, and Diemar, the only villages
in which none of the recent immigrants are found. The prin-
cipal village in the valley is Kami (fort), 250 houses; after
● 487 this, the fortified villages of Juglot, Loork, and Diemar. From
the head of the valley, which is thickly covered with pine
forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakt family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been converted for the second time, and marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers.

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Doodooksot (fort) 300 houses, in the Samangal district; Manikal (fort), 120 houses; Rashmal (fort), 120 houses, in the Joomeh district; and Gaiyal (fort), 500 houses. The whole community, including the dependent

military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Musulmans for only three generations, and are all Sunnees.

There are three forts in Gor, named Lammerkot, Dudurkot, and Tunalkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Talkan, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Talkan's horse." Even now Talkan is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Sun, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghistan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Harband, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tar, 200 houses; Chilas, 140 houses; Goin, 3 houses; Tekh, 80 houses; and Bunner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Chughan to the Hunza country by the Bulmar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shardi Pass in five days. There is also a road from Astor by the Mazeenar Pass, quite practicable at any time for men on foot, and closed in winter, by which Bunner is reached in four days. The road up the Indus from Chilas is difficult and almost impassible even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Sunnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 1,000 men capable of bearing arms,

Ra to his present subject, lived entirely by agriculture. According to tradition, Shri Buddut's rule extended over Chitral, Yassin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nagar, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahommedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yassin, three centuries later.

A glance at the map will show that Gilgit is situated in the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven carrying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,800 feet; while half of the tract thus included still remains to be surveyed. A rival to Everest and Kinchinjunga may yet be found among the mountains of Kafiristan.

From Gilgit, mountain roads radiate into all the surrounding valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with coniferæ higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of

Here the wild goat (*C. Falconeri*) roams in great numbers almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. Pallipes*), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayensis*) are rarely disturbed by the hunter's voice. On the lower and more barren hills, below the forest, are to

Ms Biddulph G-8 (1873-1878) 1880 -Afgh.-Afghanistan-Afgh.
A43 Dard A43



Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Cher,[1] which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afzal Khan, a member of the Boorooshil family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkuman or Ishkoman to the foot of the Darkot Pass. Continuing up the valley, which tends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

Biddulph G-3 (1873-1878) 1880 AUC Afghanistan AUC
4 AVC Dard AVC



the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *hoor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By [illegible] can be reached [illegible] route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspur.

This road runs from the mouth of the Woorshigoom Valley

Mrs Biddulph G-3 (1873-1878) 1880 ~~AUL Afghanistan AUL~~
4 AV3 Dard AV3



along the bank of what I will still call the Gilgit river,[1] though the name is not properly applied to it in the upper part. Forty-three miles from the Ponyal frontier the village of Chashi is reached. 487

General Cunningham and Pundit Munphool give the name of Parasot to this branch of the river; but, though I have questioned many people on the spot, I have not found any to whom the name is known. This strip of valley is called Kho; it is thinly populated, and very narrow. More than half the population are Shins, who here reach their most westerly limit, and the language spoken is Shina. In the Battigah or Battiret Valley there is a considerable colony of Goojurs. 162

In the Woorshigoom and Kho Valleys, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in diameter, and are formed of huge boulders, arranged with great precision with a flat side outwards, so placed as to form a perfect circle about 3½ feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yassin there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Woorshigoom Valley there are single tables scattered about. 172

In none of the neighbouring valleys have I found traces of similar erections, nor have I heard of their being found elsewhere in Dardistan. Under the title of "Prehistoric Remains [illegible]" Mr. Bruce [illegible] number of circular grave mounds, which would seem from the description to resemble these stone-circles in Yassin. It is strange that they should exist in this valley only, for, when once made, they must be practicably indestructible; but owing to its physical features, Yassin is well adapted to have become the refuge of an isolated race unable to maintain itself on equal terms against warlike neighbours. The circle in most

[1] The river, from its source in the Karumbar Valley to the Indus, is sometimes called *Amjan*, from *amjan*, which, in the Khowar language, signifies a mountain lake,—referring to the lake formed by glaciers in the Karumbar Valley. This may have been the designation of the Sarasvatis. The name indicates that the Kho race formerly extended further to the east than at present.

[2] *Journal, Bengal Asiatic Society*, 1879.

~~Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
4 AV3 Dard AV3



133 are two pieces of water on it, the largest of which is 2½ miles long and three quarters of a mile broad. There is no surface drainage from either lake. Across the Shandur plateau lies the principal thoroughfare between the Kashkar Valley and the valleys to the eastward, and it is open to traffic of all kinds throughout the year. The peaks overlooking it on the north and south rise to a height of some 2,000 feet above the level of the plateau. On the western side the descent is somewhat abrupt into the narrow but fertile Laspoor Valley. The stream forming this valley takes its rise in the mountains at the head of the Panjkora Valley, and 15 miles from the foot of the Shandur plateau joins the Kashkar Valley at Mastooch at an elevation of 7,500 feet. The valley above Mastooch to the foot of the Baroghil Pass is called Yarkhoon, or, "the friend's murder," from the fatal termination of a quarrel between two fellow-travellers which once occurred in it. Below Mastooch it is called Kho, the whole being known as part of Kashkar Bala, and forming an important part of the possessions of the Khushwakté family, who, however, prefer Yassin as a residence. Mastooch is capable of supporting a considerable population, and the valley for many miles averages from three quarters of a mile to a mile in breadth. Looking down the valley from Mastooch, the magnificent mountain of Tirich Mir[1] fills the whole view. Looking up the valley from Chitral, it occupies the whole landscape in the same way, and it is said to be equally conspicuous from Zebak in the Oxus Valley. It is visible also from many points in Kaffiristan, where it is called Meysurmoon. Many wonderful tales are related about this mountain, one of which is, that in a deep glen high up on its snow-clad sides is a large tank of great beauty lined with blocks of white marble.

From the foot of Tirich Mir the Tirich Valley runs northwards for over 60 miles, gradually curving round to the eastward till it joins the Toorikho Valley, and the two streams combined, after a further course of nearly 40 miles in a southerly direction through the Moolkho Valley, join the Kho Valley 25 miles below Mastooch. These valleys form the region known as Kashkar Bala, the whole of which,

[1] Sir H. Rawlinson (in his Monograph on the Oxus, *Royal Geo. Soc. Journal*), in discussing the etymology of the word Pamir, has suggested the connection of the second syllable with our English word "more," but in Tirich Mir and Dyemir (Nanga Parbat), not to mention Mount Meru of the Brahmins, there is nothing to connect the word "Mir" specially with the idea of a lake country.

In Baber's Memoirs (page 313) it is especially mentioned that *Mir* means a hill, but it is not specified in what language. The pronunciation appears to be properly "Mer," and not "Mir."

Biddulph G-3 (1873-1878) 1880 ~~AUl-Afghanistan-AUl~~
4 AVJ Dard AVJ



with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich Valley. All the three valleys, Moolkho, Toorikho, and Tirich, are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work footbridges are made of plaited osiers. They are called "*chipul*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Iniigan stream. The valley then suddenly widens, its whole character changes and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy and frequent rainfalls. Further to the south the population increases in density.

Biddulph G-3 (1873-1878) 1880 AU3 Afghanistan AU3
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Chitral



increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

1; Drew G-3 (1862-1872) 1875 AV3 Kashmir
Dard AV3



# CHAPTER XVII

## DĀRDISTĀN: THE COUNTRY.

THE ROAD FROM KASHMIR TO GILGIT — ASTOR — BAWANJÍ — GILGIT — PUNIÁL — INDUS FLOODS.

THE name written above is one that includes all the land inhabited by the Dārd race; but since that reaches beyond the bounds of the country I have set myself to describe, I must limit this chapter to that part of Dārdistān which is confined within the Maharaja of Kashmir's dominions.

In accordance with the plan previously adopted for other parts, I shall first show the geographical connection of this country with some that we have already become acquainted with by giving an account of the road between Kashmir and Gilgit, a principal place in Dārdistān. Then I shall describe different parts of that country, saying something under the headings of *Astor*, *Gilgit*, *Bawanji*, and *Puniál*. In the next chapter I shall speak of the inhabitants, of the Dārds themselves; afterwards, some account of the later events that have affected Gilgit and of the political state of the neighbouring valleys will be given.

### THE ROAD FROM KASHMIR TO GILGIT.

This road is traversed by the Maharaja's troops and those who carry their supplies, and by few others. It is twenty-two days' march from Sirinagar to Gilgit; the details of the marches will be found in Appendix IV. (Route 9 *b*).

The way usually adopted is to drop down the Jhelam by boat and cross the Walar Lake to a place called Bandipūr, whence the start by land is made. There is first to be crossed the ridge which intervenes between the Vale of Kashmir and the Kishangangā Valley. It takes more than a day to reach to the summit of this.

1; Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3



133 From the place called Bangla a road for Astor and Gilgit leaves the valley and rises the ridge on the north; this has of late years come to be considered on the whole the easiest route to those places; the Pass just above (called Kamri) is little over 13,000 feet, and the way is shorter by some five miles than the other. But the other is the one we will follow, continuing in the [361] valley. There are now no more villages, though at one place, [311] called Hinmarg, a little buckwheat is grown (at an elevation of about 10,500 feet) by villagers from below, who come there in the summer, but the crop with difficulty ripens. At this place, and farther up the valley to the south-east, are moraine-mounds of old glaciers. The last halting-place on this side the watershed is at [137] Burzil. Up to here there was no sign of a Tibetan climate; and as far as I, not being a botanist, could tell, there was the same vegetation, of forest, thick grass, and flowers, as in Kashmir.

487 133 At Burzil two roads part; one (spoken of in the last chapter) leads north-eastwards across the Deosai plateau to Skārdū, the other, going due north, will bring us to Astor. Following this latter, we rise, not very steeply, a height of about 2000 feet in five or six miles; the Pass, which is called Dorikun, is 13,500 feet high; it is not a defile, but a neck between the two parts of a rocky ridge; this is of granite, and the peaks here have a character not uncommon with that rock—they are massive in general form, but serrated and jagged at the uppermost edge; soon beyond the rock changes to slate and altered slate. Having crossed the Pass we are in the basin of the Indus; we are on the eastern branch of the Astor River. The valley in which this flows we now descend.

The Pass is crossed on the fourth march from Gurez; after gradually descending for three more marches down the narrow valley enclosed by not very steep mountains, we come to where the eastern branch of the Astor stream falls in; it was along this latter that the other road would have led us that branched to the left some way back; then another few miles and we reach Astor. Of the two Passes crossed by these two roads the Dorikun Pass is the easier, and, although rather higher, is more practicable when under snow; it opens in the spring a few weeks earlier, and it

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



remains open in the autumn a few weeks later, than the other; the way, however, as before said, is some miles longer. Keeping back the account of the valley of Astor for another subject-heading, we will now just finish the route, considering it merely in the light of a road to be got over.

Astor we may count thirteen or fourteen marches from Sirīnagar. Thence five marches bring us to Bawanjī on the Indus. Down to this point laden ponies are not uncommonly brought, but there are many places very trying for them; the worst is the descent of the Hatū Pīr, a spur-pass just above Rāmghāt, one march short of Bawanjī. As far as Gilgit itself laden ponies are seldom taken, on account of there being a few spots where it would be very difficult, if not impossible, for them to pass. From Bawanjī to Gilgit there is a distance of three or four marches. One has first to cross the Indus; the passage is now easily effected by a ferry-boat; then the road leads some 12 miles up the Se Valley, whence we cross a 2000-foot ridge, after which we descend into the Gilgit Valley; one march along this brings us to Gilgit itself, over 230 miles from Sirīnagar.

## ASTOR.*

We will now look more closely at the Astor Valley, through which we hurried. Its two chief branches have a length of 60 or 70 miles, reckoning from the source of each to the junction of the Astor River with the Indus. The more easterly of the two, that one down which came the road we traced, I have only seen under snow, and I have not much more to say about it.

At the head of the westerly branch is the Kamrī Pass, of 13,000 feet; the rest of the ridge being at heights of 14,000 and 15,000 feet. The descent on the north is steep for 1000 feet, and then the valley falls with a gentle slope. On this north side of the ridge a slight difference in the vegetation is observed as compared with that of the Gurez Valley; the grass less completely clothes the hill-sides, the brake fern does not so much abound;

* The Dogrās always call this place "Hasora," but its name in the mouth of a Dard is Astor.

1; Drew G-S (1852-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7



B 648 what since has occurred, but there seemed to me to be no likelihood of close friendship.

B 101 The people of Hunza are called Hunzije.

D 101 The people of *Ishkoman*, or *Chatarkun*, are called Ishkomanije, or Chatarkune.

As to *Yāsin*, the most that we know of it has been told by Mr. Hayward *; I can add little to that. The people of Yāsin are

D 487 called Pure.

Here are some notes, taken from hearsay, of the roads that lead out of Yāsin:

*Yāsin to Mastūj; Three Roads.*

(1) By Shaver, five or six marches; it can be traversed by men all the year round; for horses it is difficult in winter, but is not altogether closed for them, or if it is, then only for fifteen days or so at a time, until the snow has hardened; also it is bad for horses for a fortnight in spring.

(2) By Tūl, three marches; the Pass crossed the second day.

(3) By Nazba, three marches; the Pass crossed the second day.

Both these are closed for traffic by the end of October.

Probably the marches are of 20 miles each.

*Yāsin by Shaver and Tangir to Swāt;*

A five days' journey they say; but I think these are long marches: it may be 120 miles.

*Yāsin to Badakhshān.*

This road is the one which Mr. Hayward was taking when he met with his death.

The Pass closes for horses at the end of October, while for two months it remains closed for all traffic. There is a glacier on the

D north side, but horses can go over it, avoiding the crevasses.

101 The people of Chitrāl are called Katare.

361 642 *Dārel.* This has seven fort-villages in a valley about a mile and a half wide; the cultivation, I was told, is continuous along

* Proceedings Royal Geographical Society, 1870.

631
133

the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hattu Pīr, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazārat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Guach Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rās was Sargin. Later it was known as Gilit, which the Sikhs and Dogrās corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himālayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

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[487]
[360]
[491]
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**Botany.** The pencil cedar is found from 14,400 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 12,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,200 feet; above this the rocks are stained with lichens.

**Fauna.** Here are found the ibex and *mārkhor* (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctus* or *isabellinus*), the snow cock (*Tetraogallus himalayensis*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3



In Gilgit, as in Astor, there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shinā, though only a small percentage of the population is Shin. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

Agriculture.

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Minerals.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

Commerce and trade.

The only manufacture is the weaving of woollen cloth (*pattu*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article.

Roads.

The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Dāngan passes has been

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
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487

described in the article on KASHMÍR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 648 Post and telegraph offices.

There is a daily postal service with India by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destructive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

643 704 Administration, &c.

The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891-2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue.

A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers in Gilgit [illegible]. He exercises

631 64 651 Political

A British Politi[illegible] supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsin, and Ghizar, the little republic of Chilās, and also for relations with Tangīr and Darel, over which valleys the Punial Rās and the Mehtarjaos of Yāsin have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Durd AV3



grey and pale sandy yellow, covered where anything will grow with wormwood scrub, plunge down thousands of feet into the valleys, which are only wide enough at the bottom to admit the passage of the chafing stream. If you happen fortunately to be about the altitude of eight to twelve thousand feet, where the rain falls, you will march through forest and grass lands. Above that, again, run bare rock-strewn hillsides, the last vegetation being always the dwarf juniper, and from thirteen to fourteen thousand feet is the line of eternal snow. As a rule your road runs in a valley as near the bottom as possible; for days at a time you see no forest; when you do see it, it is a green patch thousands of feet above you, and you only get an occasional peep at a snow peak. Mile after mile of arid sand and rock is passed, unrelieved by a single tree, except where a stream has cut its way from the higher hills and piled up an alluvial fan at right angles to the main valley. Then you find a lovely little oasis of green terraced fields running hundreds of feet up the hillside, a village embowered in fruit-trees and vines, and you sit down and thank God for the shade.

first through scattered forest of edible pine and pencil cedar, then dropped into the river-bed to climb, by laborious zigzags, a thousand feet to avoid a cliff. This was repeated again and again, the road running occasionally for miles in sand full of loose stones, the *débris* of the hills above. The last ten miles of the march is, however, lovely: much of it through one of the finest pine forests in the world,

4a Durand G-3 (1888-93) 1900 AV1 Kashmir
Durd AV 3



/37 which fills an enormous bay in the hills. The moon
/32 had risen before we reached camp, and the view, as
/37 we topped the last spur and saw below us the twinkle of the torches carried by the men coming to meet us, was one I shall never forget. A veil of mist, flooded by brilliant moonlight, stretched across the great abyss which yawned a thousand fathoms deep at our feet, and turned the peaks of the Hindu-Kush, which lay before us, into visionary delectable mountains of Beulah, barred with silvery grey.

Whatever dreams the beautiful scene evolved were rudely dispelled. We had only the inside fly of one tent, and were sleeping on the ground, having come as light as possible. It began to rain steadily directly we got to bed, and poured all night. I managed to keep perfectly dry, sleeping in an explorer's bag, but the unfortunate Robertson, with nothing but waterproof sheets, spent the night in pools of water. We stayed at Doian a few days, and I was lucky enough to get a fine markhor with a forty-seven-inch head.

/33 We moved up to a camp about eleven thousand feet high, from which we had the most superb views. We were on a spur of Nanga Parbat, the watershed between the Indus and Astor rivers and surrounded by a complete ring of snow-peaks, the average height of which is about twenty thousand feet. The view from the crest, a couple of thousand feet above our camp, is one of the finest I should think in the world, certainly one of the finest in the Hindu-Kush. In a gorge nine thousand feet below, at your very feet, runs the Indus, giving that depth and proportion which is so often lacking in a mountain

4a Durand G-3 (1889-92) 1900 AVI Kashmir
Dard Avs



133 view; to the south, solitary, sublime, rises in one sweep from the spot on which you stand the mighty mass of Nanga Parbat, thirteen thousand feet of snow-field and glacier; to the east, magnificent peaks succeed each other till they join the main chain of the Hindu-Kush, which stretches in an unbroken line before you; while to the west the Hindu Raj towers over the Indus, backed by the snows of Chitral and of the Pathan Kohistan.

It is very rare to get a view which gives you a range in height of twenty-two thousand feet, but when you are fortunate enough to obtain it the effect is overpowering. The Hindu-Kush once seen in its most majestic aspects crushes all comparison.

133 We spent several days in this shooting camp, and
• 987 then moved down again to Doian and started for Bunji, where the Indus is crossed. The march was the worst on the whole road. Running along the last spur between the Indus and the Astor river the path struck the watershed at the height of ten thousand feet, and then dropped down the Hatto Pir six thousand feet in about five miles to Ramghat, or Shaitan Nara, the "devil's bridge," as it was more appropriately called, until the Maharaja piously re-

[illegible] of this portion of the road; it plunged down over a thousand feet of tumbled rock, in steps from six inches to two feet deep; then for a mile it ran ankle-deep in loose sand filled with sharp-edged stones; it crossed shingle slopes which gave at every step; it passed by a shelf six inches wide across the face of a precipice; in fact it concentrated into those five miles every horror which it would be possible to

4c Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AV3



conceive of a road in the worst nightmare. The culminating point was that, for the whole way from top to bottom, there was not a drop of water to be found on it, not an atom of shade. With coolies in the hot weather the only way to tackle the ascent was by marching at night and sending on water half way for them; the descent we managed fairly comfortably by starting at from two to four in the morning. The road was so execrable that ponies which had made the trip once from Astor to Bunji were always considered unfit for further work without a fortnight's rest and good grazing. The Hattu Pir was a Golgotha; the whole six thousand feet was strewn with the carcasses of expended baggage animals, and in more than one place did we find a heap of human bones.

Ramghat was a place of the greatest importance, as the only line of communication between Gilgit, Astor, and Kashmir crossed the Astor river here. It is a weird spot; the river about a hundred to a hundred and fifty feet wide dashes through a gorge, making two turns at almost complete right angles, so that, standing on the bridge, you cannot see more than a couple of hundred yards in all. The force of the water is terrific, the noise deafening, and the heat [illegible] The river was bridged by a rope bridge, and also by a wooden cantilever bridge of great length and doubtful strength, which rocked and swayed in a way to try bad nerves. This bridge had no hand-rail, was about five feet wide, and fifty feet above the water; it was not safe to ride over, though my engineer friend, Colonel Aylmer, V.C., when up with me, used habitually to ride over it and every other similar bridge in the country. But then his

4a Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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this year, a couple of boat-loads of men being lost. Two years afterwards Robertson lost the whole of his kit, specially got together for his exploration of Kafiristan, a couple of horses and about twenty men going down at the same time, owing to the officer in charge having allowed the boat to be overloaded. Luckily for Robertson he was not there, having gone up-stream to look at a bridge site for me, but it was an expensive way of having the lesson rubbed in that you should never in wild countries permit other people, however well-meaning, to take charge of your baggage.

The road led up from the Indus through a bare plain to the Sai valley and passed through thousands of acres of once cultivated land, now almost entirely abandoned. We halted to breakfast and to pass the heat of the day at Damot, a village at the mouth of the Damot nullah, famous for its markhor ground, in an orchard which was a great natural arbour bound together by countless vines. Amongst these, making at a distance a lovely picture, little naked boys played and swung on loops of vine; close at hand they were too dirty to be even picturesque.

We passed on the road a group of Balti coolies, who threw themselves at my horse's feet in a body, and prayed for help. There was nothing I could do for them at the moment, though the mere fact that I enquired into their grievances had, as I afterwards heard, a good effect, and got them dismissed to their homes, but Robertson stopped behind to see what a little doctoring could do. It was not much; the men, fifty-three in number, were the remains of a body of a hundred coolies who had left Baltistan six

4: Durand G-8 (1888-92) 1900 AVI Kashmir AF:
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months before, impressed by the Kashmir authorities as transport for the army assembling at Gilgit; they were, to a man almost, suffering from diarrhœa and dysentery brought on by over-work and bad food, and several were dying, the worst cases being placed by the runnel of an irrigation channel, close enough to reach the water with their hands. This was all the help their companions could give them. Forty men of the original band were said to have died, the remainder were being slowly worked to death, and were then being taken to Bunji to bring up grain to Gilgit for the troops. One poor wretch had a hole in his back where his load had worn away the flesh. The whole thing was sickening; war is bad enough at any time, but mismanaged war is hell.

D 361

In the evening we moved further up the Shi stream to Chakarkot, another pretty little camp in the village orchards.

D 417

The next three marches to Gilgit were at that time horrible, through a howling wilderness; for nearly twenty miles there was not a drop of water, except when the road dipped right down to the bank of the Gilgit river, and that was running thick and slab like gritty cocoa. Up and down over spurs of hills, into gaping ravines, now at the level of the river, now a thousand feet up, along cliffs glaring and blazing in the sun, the miserable path ran on. Going free and comfortable as we were, it was easy to realise what such a road meant to laden coolies or troops. Once we had some rain at night, and were treated on a small scale to one of the most curious phenomena to be met with in this weird country, namely, the mud flow, which forms the alluvial fan.

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The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw there no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakaposhi, the great mountain above Nagar to the north, and the Gilgit main bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the station of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

The sizes of the stones forming the slope vary with the character of the rock and the length of the fall. You may pass through the foot of a slope by a path running over and amongst a heap of gigantic fragments weighing many tons each, or you may ride across a slope of fine slatey shingle which gives at every step, but wherever you cross a slope you generally find all the stones at that point very much the same size. Whenever there is heavy rain, or snow begins to melt in the spring, rock avalanches come down, and I have lain at night for hours listening to the thundering roar of great fragments plunging down from thousands of feet above our's camp. In the day-time you have to keep a sharp look-out when marching. There are many places well-known as extremely dangerous, in crossing which it is prudent not to loiter. I have never seen a man killed, but I have seen a man's leg broken a few yards in front of me by a falling stone, and have witnessed very narrow escapes. There was one particularly nasty stone shoot at Shaitan Nara, where stones fell all day long, the smaller whizzing by like a bullet, and the larger descending down in flying leaps, the last of which frequently carried them nearly across the Astor River. Starting stone avalanches on to so many below is a well understood and thoroughly appreciated form of warfare in these parts, and a very effectual means of offence it is.

A "parri" is a cliff, across the face of which the road is carried. These cliffs constantly occur, either where the hills close in on the river, or where a long alluvial fan projects into its bed. Rising close from

[facing p. 48]

4 Dawood G-4 (1888-89) 1988 AVI Kashmir
Da-d A-3



the water in such cases you find generally a precipice of conglomerate. One path is carried across the face of the cliff, a second rises over it. The former, or lower path, is never more than a foot or so wide. Taking advantage of a ledge in the rock here, supported on pegs driven into its face there, carried across a bad place on a single shaky plank or light bundle of tamarisk, ascending fifty feet up a cleft in the rock by a series of small tree-trunks notched to give a foothold, and polished by years of use, the lower path is impossible for animals, and is exclusively used by men on foot, whether carrying loads or not. There is often a sheer drop of a hundred feet from the path on to the rocks below, but I never saw a really dangerous place. Our coolies and servants habitually used the lower paths, and I have had mountain guns carried over some of the worst, in order to give the men confidence in bad ground. The upper path toils laboriously up in endless zigzags till it surmounts the cliff, and drops in the same way to meet the lower path on the far side. This is the riding road, and that by which laden animals go; but though you can, and do, ride over these paths, there are very few marches where you can take laden animals along without constant unloading. Many of these "parris" make capital defensive positions, and have been fought on scores of times: the lower path can be entirely destroyed in a couple of minutes by knocking away a few pegs, and the upper path is commanded at a dozen places by carefully placed sangahs.

I had to halt several days at Gakuch, forty miles from Gilgit, to wait for my Baltí coolies, who were to follow me, and I spent the time in cultivating the

4: Durand G-2 (1888-92) 1900 AVI Kashmir
Dard AV3
Chitral



side of oppression. The result was natural—the slaves and labouring classes liked us; the Adamzadas or nobles, who thought all the money should go to them, hated the sight of us.

The next point in our journey was Mastuj, a hundred and twenty miles from Gakuch, and the capital of Afzul's government. Afzul met me a march from it, and it was a pleasure, after passing some days in marching through Nizam's country, where such luxuries were unheeded, to get into his territory, and to find roads improved and cleared of stones as far as possible, and bridges repaired.

There was plenty of interest on the road: the first five or six marches from Gakuch were much as usual, over the most dreadful ground, but after that the valley opened a little. An extract from my diary for one day will give an idea of the road:—"The road very stony, in many places passing over the rocky débris slopes from the cliffs above, and going for some distance over nothing but broken rocks of all sizes: in fact, yesterday and to-day we have been riding gaily over places I should be afraid to lead an English horse over, but my 'Badakshani,' given me by Nizam, with his marked feet goes over them as smoothly as a cat. We came by the lower road, along a small 'pari,' about three miles back, which is, I think, the most dangerous bit of road we have seen. For twenty yards or so you go along a sort of ledge of polished rock, with inequalities here and there where you can put your feet, and there is a clear drop below you of a hundred feet. All the coolies with loads use it, so that no one without a head ought to mind it."

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Chitral
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•47

[facing p. 50]

4: Durand G-8 (1888-90) 1900 AVI Kashmir
Dard AV3
Chitral



487 492 Still, however bad the track, so long as a man stuck to the riding road he stuck to his horse; nowhere in the world, I should think, do men habitually ride over such awful ground, and yet the Chitrali is no horseman, but then he has no nerves. I used to get off the first few days after leaving Gilgit at particularly vile places, but when I found that this entailed every one doing the same, and that the men of the country would not have thought of dismounting, I saw this would never do, and I put a horseman in front to show the way, and followed till he got off. It was a liberal education, and my heart used to be in my mouth when my inner leg would be brushing the cliff and the outer hanging over eternity. The only time a native ever got off was to use the short cut of a "parri" himself, if it were really a very short distance to walk, and so preferable to the longer riding road, to ascend or descend some obviously impossible rock staircase—they counted about half a dozen of these between Gilgit and Chitral, ordinary mortals would have counted as many hundreds—or to get round some corner where the road ran over polished rock, and where it was considered advisable to hang on to the horse's tail to prevent his quarters going over the edge. I always hated riding over these roads, but it is wonderful what you can do if you make up your mind, and we gave them a most exhaustive and impartial trial.

183 At Chashi the valley opens out, three streams meeting here—one from Yasin to the north, and one from the mountains above Tangir to the south, joining the main valley. Riding up you seemed to

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard Av 3
Chitral



157 race, one and all from the highest to the lowest
634 shameless beggars, Rahim-ut-Ullah was about the most barefaced in his attempts to wheedle money out of the passing stranger.

133 The Pandur lake when we passed it was very beautiful, a sheet of water about six miles in length by a mile in width. The shores are quite bare, the mountain to the north coming sheer down into the lake, while the southern shore, along which runs the road, is formed by very steep-sided flat-topped spurs jutting out from the mountains which lie some way back. The view was lovely, the water, which was of a peculiar opal tint, taking the most beautiful colouring from sky and cloud, and giving perfect reflections of the hills and islands. The wild duck on it floated double, duck and shadow, and kept carefully out of
133 shot. Above the Pandur lake, and close to Ghizr, the
487 road was prettier than anything since Kashmir: the river was here the picture of a small salmon river, and occasionally you rode over excellent turf. Again, at Ghizr has the valley been blocked by a moraine, through which the river has cut a gorge some hundreds of feet deep. The road runs out of the Ghizr cultivation up a narrow gully, possibly the original outlet of the lake above, or the grip between the end of the moraine and the mountain side, over a confused mass of rock of all sizes constantly being added to
133 from the crags above. The whole of this part of the country shows unmistakable signs of ice action. Polished and ice-marked rocks, *roches moutonnées*, the remains of dead and gone glaciers, glacial lakes like the Pandur, and stretches of flat land of lacustrine formation meet you at every turn. There is a good

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral



were told of its wonders, how it could turn out fourteen lakhs of rupees a day—a lakh is a hundred thousand—how it coined every day in the year without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

Between Mastuj and Chitral we found at Sanoghar, Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river, the extensive fields of the Murikho valley. But for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



camp, the outside being composed of Bokhara silk in broad bands of red and gold. Our first halt was at Shoghot, a point at which all the roads leading over the passes mentioned above converge. We passed over the Chitrali racecourse on the way, a stretch nearly four miles long of flat ground which, once cultivated, has been ruined by floods, and is one mass of sand and stones. At the far end of the plain is a raised mound, the Mehtar's grand stand, and the course was the full distance. How any horse could survive being raced four miles over the stones is difficult to understand, but they did. Afzul-ul-Mulk amused me by saying he had a horse which was undefeated over this course, and that he much regretted he had not taken him to Calcutta and entered him at the races there, as he certainly would have won the Viceroy's Cup, the Derby of India. After passing over this open ground, the road runs through a limestone gorge, with absolutely perpendicular sides.

As it was now autumn, and the rivers had shrunk, we marched as a rule up the bed of the stream, which was crystal clear and full of fish, fording a dozen times a day with the water to our saddle-flaps. The trees were just turning, and every valley you looked up was ablaze with "the flying gold of the ruined woodland." We passed many wild duck decoys, at constructing which the Chitralis seem very clever. They run off a portion of the stream on to a flat field, making a pool twenty yards or so square, at one corner of which the water runs in. Here they make a wicker cage with a wide mouth and tunnel gradually tapering up-stream.

[illegible]

4z Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AV3
Chitral



and his eyebrows working furiously in time to the dancing. After the Chitralis had danced, some Bajouri Pathans present gave us an exhibition, the most picturesque piece of dancing we had seen. Five men, dressed in the loose flowing blue Pathan shirt, formed a circle round a flower thrown on to the ground, and danced round it, alternately advancing and retiring, swaying their bodies forward till their heads nearly touched in the centre of the ring, then throwing up their arms and swinging back their bodies and dancing away, their clothes flying and giving a wonderful grace and go to the dance. They then gave us another dance, also in most perfect time, to a plaintive song which they sang, their faces indicative of the deepest grief. This was followed by a wild repetition of the first dance, much faster, and with more dashing action, the accompaniment on the part of their friends being the rapid discharge of their guns. The flower in the centre represented a lovely maiden, and the dance tells the tale of a love story ending in an elopement.

Next morning the Mehtar paid me what was really his final visit, presented me with a last horse, badly galled, and recapitulated all his wants and views. We parted after an exchange of many civil speeches, and promises of eternal friendship, with genuine regret on my side, for I had got to like the old man very much, and to admire his strength of character and undoubted powers. We returned to Mastuj by the right bank of the river, making a detour through some of the higher valleys. The road the first day was very bad in parts; one awful cliff, across which it seemed to run for miles,

4: Durand G-3 (1888-92) 1900 AVI Kashmir
Dard AV3
Chitral



497 gave but just room for a horse to move along its
133 face. We crossed a succession of great bowl-shaped bays in the hills, several miles across from side to side, cut up by deep ravines, the whole bed of the saucer one mass of cultivation wherever water could be brought to bear. The outlet for the streams which drain these bays into the main river below is generally through a narrow gorge hundreds of feet deep, with walls so precipitous and fall so rapid that no regularly made path can be taken along it. The Chitralis averred that no man had ever succeeded in getting through one particular gorge.

538 We struck a vein of folk-lore which I should have
77L loved to explore, but I had no time to work it properly, and for really satisfactory results the enquirer must talk the language of the country, which I could not. We were sitting one night after dinner by our camp fire, looking across the valley at the dim form of Tirich Mir, rising ghostly and white in the pale moonlight, when one of our hosts casually mentioned the existence of a lake at the foot of the great mountain by the side of which are the flat stones on which the fairies wash their clothes. Readers need hardly be reminded of the Continental and Eastern habit of beating linen on a flat stone. You could also, he said, find their rice-pounding stones there in great numbers; these must be the round pot holes found in the rocks of all glacier streams, but what the washing-boards were I could not make out, and the lake was unfortunately miles away, so that time could not be spared to explore.

The conversation so begun gave rise to much talk about the fairies. We were told that they

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Durand AV3



when excited by other horses. This was the reason Nizam gave him to me. He nearly did for me once at Gilgit. No man could stop him once he was off, but I managed to turn him, and half a mile of flooded ricefield conquered even the Hubshi. Perfectly untiring. I have ridden him day after day, and after we had settled in Gilgit I found him invaluable. He was always put out on a galloping stage; he had no idea of trotting, and his easy wolf's canter went on eating up mile after mile without a check. One can well imagine a horse like this, in the old wild days in Central Asia, being a present for a king. He had come as a colt from Badakshan, through Chitral, with a great reputation, his native name being "Parishda," or the flier, and he had gone to the Akhund of Swat, and had passed from king to king, till my friend Nizam, having ruined him, I suppose, at the jankli, and terrified of his life to get on him, had passed him on to me. It would be curious to know what blood he came from: none, I believe, but the Arab could be responsible for such a combination of courage, fire, endurance, and gentle temper. His bold heart was the only one I trusted in implicitly amongst the dwellers in my kingdom.

We varied the monotony of our march to Gilgit by going down the left bank of the river as far as Chorkilla, the chief fort of Punyal, where we turned up into the mountains, and had a couple of days of abortive attempts at sport. There were some nasty places on the road, one zigzag rising several hundred feet and unusually steep. Half-way up a leading pony dislodged a rock, which came rattling down, and cut my pony's legs from under him. For

4z Durand G-S (1888-93) 1900 AVI Kashmir
Dard AV3



a moment I thought he was over the cliff, but he recovered himself.

We got no sport here, but I got orders to return to India by Kashmir, and not to attempt the Dir road. There was heavy fighting going on in the Black Mountain, and it was not considered advisable that I should risk crossing the doubtful bit of country between Bajour and our border, with the frontier disturbed. A copy of these instructions had been sent to Peshawar, but not in time to catch my messenger.

Robertson left me near Astor, remaining to shoot for ten days in one of the famous nullahs there. He was to bring on all our baggage to India, where the caravan was to be broken up, and the gift horses sold. He had no particular excitements on the way, except that when he struck the main road down the Jhelum valley the whole crowd of baggage ponies, which had never seen a wheeled conveyance, were so terrified at meeting a tonga, that they scattered up and down the hillside, with disastrous results to our tent-poles and camp furniture, every stick of which was smashed to pieces, as well as some mule trunks. My journey was more eventful, in that I nearly finished my earthly career. I was riding along a much-worn path, not more than a foot wide, with an almost perpendicular drop into the river below, and came to a corner where the path ran partly under and round a projecting rock. There seemed just room to pass, and I leant out as far as I could, with all my weight on the off stirrup. There proved to be just a couple of inches too little room. The rock touched my shoulder, and turned me out of the saddle. The moment I felt a smash was unavoidable, I dropped

4: Durand G-3 (1888-92) 190 AVI Kashmir
Dard A v 3



the reins to prevent pulling the pony on the top of me. If we had gone together we must have been dashed to pieces. As it was, I turned a complete somersault in the air, and landed with my feet down the slope, and one hand on the edge of the road, which I easily regained, not even shaken. But it was a very narrow escape, and made me pretty careful in future. 487

I took the road by the Burzil pass, fourteen thousand feet in height, by which the road to Gilgit now runs, and examined the route carefully. It is a short march longer than the road I had come by, and there is not so much grass on the way for transport animals, but it offered an easier alignment, was said to be open earlier in the summer, and was accordingly selected. My diary is full of descriptions of glorious views and colouring, but what struck me most after crossing the Burzil, and leaving the gigantic mountain slopes of the Hindu-Kush behind, was how small the scenery of the upper Gurai valley looked. It seemed as I crossed and recrossed the now dwindled stream, and passed under cliffs a couple of hundred feet high, above which stretched pine forest and snow peaks, that I was wandering through the scenery of a doll's house, so accustomed had my eye become to the huge proportions of the great mountains I had left behind. The effect was always the same when I returned from Gilgit, and it took full a day before one's eye became accustomed to the new proportions of the landscape. 133

Below Gurais there is a view which, as the sun was only touching a couple of small patches of golden hillside high up in the background, and

4: Durand G-8 (1888-92) 1900 AVI Kashmir A v 1
Da. 1 A 13



being so long waited for, it brought none of the elation which would have accompanied it months before. The expatriation and isolation did not look so rosy, and I did not like the Hunza business much: a foreboding warned me there would be difficulty.

But next morning things had taken their proper place, and with the coveted appointment in my hand, and my own selected friends going with me — I did not know then one would so soon leave me—everything was bright, and the interest increased every moment. Hard work was before me, many bricks to make and but little straw at hand. Satisfactory political relations had to be established with neighbouring States, there were roads to be made, the whole of my kingdom to be explored, barracks for troops to be built, telegraph lines to be opened, dispensaries to be established, troops to be trained, cultivation to be increased, and irrigation works to be undertaken. Last, but not least, there was a *modus vivendi* to be established with the Kashmir civil and military authorities at Gilgit, by which I could get what I wanted without reducing them to the position of cyphers. The longer I looked at the prospect, the pleasanter it seemed: if you are to be exiled, the more work the better.

Leaving all the heavy camp to go by single marches to Astor, we pushed on to the foot of the Burzil pass, from which the road to Skardu branches off over the Deosai plains. We had a disastrous start from the Burzil. First it poured with rain all night, so that we had to wait till

4c Dewasi G-4 (1880-82) 1000 AVI Kashmir
Dec'd A+J



nearly nine in the morning to dry the tents partially before marching. Then a stupid driver, instead of unloading the pony with all our stores, and carrying the loads over a foot-bridge, tried to ford the stream, which was coming down in flood. The pony was carried off his legs, and swept three hundred yards down stream where he managed to land. The mule trunks were of course wet through, and all our tea, sugar, flour, and salt were ruined. I sent back to our main camp for reserve stores, but no one knew where the things were, and only a bag of sugar could be found and sent after us. This was rather serious, as neither of us was touching spirits, and we depended on our tea. We had to use some of the horrible stuff the people of the country use, the worst form of refuse brick tea, till we rejoined our camp a fortnight later.

We had a rise of fifteen hundred feet or so to the Deosai plain, and then eight miles over snow, and, having started so late, had a very bad time, for the sun had made the snow soft, and men and animals were constantly going in up to their middles. The rest of the march was easy but very wet, the ground soaked by melting snow, and streams to cross at every few hundred yards. We were rather a draggled party when we pitched camp, and the height, about twelve thousand feet, tried some of the men, and gave them mountain sickness. One pony got into a most distressing condition of breathlessness, and could not sleep. We had no doctor, and I did not like to try tricks with drugs, so I gave him a brew of hot whisky and water and quinine which sent him to sleep, and he was all

[illegible]

G. Durand G-2 (1888-89) 1900 AVI Rakaposhi
Gal II: A-V 3
Dar 4 A-V 3



makes a wound such as a chisel struck by a hammer might inflict. B /34

The ascent of the pass was pretty stiff; a steady grind of two hours and a half over glacier and snow slope, some of it to my mind none too safe for any one with no mountaineering knowledge or appliances. The view from the top was superb: snow-covered glaciers surrounded one; great granite peaks, jagged into the most fantastic shapes, shot out of them; a wall of snow mountains rose ahead, and towering above all was the mass of Nanga Parbat. I loitered on the top of the pass for some time drinking in the glorious scene, and then plunged down over sloping snow-beds covering the glaciers, so as to get clear before the sun softened the crust. Once off the snow the path was bad: first descending the terminal face of the moraine, then running for many miles over lateral moraines and shingle slopes till we got to grass; after this it wound through thickets of myrtle and masses of forget-me-not of every colour, ranging from heaven's loveliest blue through pink to white. B /33 /47

We camped well above the birch in a grassy Alpine meadow, and next day a long double march of about thirty miles took us to Astor. The first part of the way was through pine forest, the glades covered with marguerites, violet and white; then the path ran along hillsides one mass of spiræa, the air thick with its honey-like scent; and dropped gently down, passing a chain of small lakes, grass and willow bordered, the end of the valley blocked for many miles by a superb view of Nanga Parbat standing entirely alone.[1] The last part of the march was very hot and trying, especially after we reached the Astor valley D /47 /33 /37 D /37

4a Durand G-1 (1888-92) 1900 AVI Kashmir AVI
Durd AVJ



D 132 361 K 714

It was the middle of August before we left Gilgit, and the heat was very great. The first march to Nomal presented nothing but the normal difficulties, and was on the whole good. The fort, which had been besieged the year before, was a fairly strong one, but was commanded on three sides by modern rifle fire, and was as usual insanitary and crowded. The next two marches to Chalt, the actual frontier post, were very trying: the road ran between great cliffs in a narrow gorge worn by the raging river, and the heat was intense. The parris were the worst we had seen, so bad indeed that we could not take our horses with us. The Chaichar Parri, the last before we reached Chalt, was a famous position, the outpost to the Hunza-Nagar valley, and one which had never been forced. No horse had ever been taken over the cliff, which had been purposely left in its impassable state, the path running across a hideous precipice on the narrowest possible shelf only a few inches wide. Biddulph describes this piece of road as worse than any ground he had ever crossed when stalking in the mountains, and it certainly was pretty bad. We were met on the far side by a deputation from Nagar, with horses for our use. The Chalt fort had only been held on sufferance by the Kashmir troops; it was a miserable square enclosure, with no proper command over its water-supply, and was dominated by another fort occupied by the Nagar people, and situated within a couple of hundred yards.

D 693

I was joined on my march by Raja Bahadur Khan of Astor, who was closely connected by marriage with both the Hunza and Nagar ruling families, and by Raja Akbar Khan of Punyal. I was anxious to show

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AVJ



which the juice had poured, were still in their places.

For several miles the road runs up the narrow gulley between what was a lateral moraine and the hillside, not a drop of water is passed, not a tree or glimpse of vegetation is to be seen, not a sound is heard save the ring of one's horse's hoofs on the burning rock, for the stream frets a thousand feet below; not a sign of life is there, but perhaps the passing shadow of an eagle. I had been riding slowly on, lost in a reverie, my horse picking his own way, when there came a sudden change. There was a sharp turn in the path which led into a deep ravine cut by a side stream, and then rose in sharp zigzags to gain the crest of the opposite bank. The moment I turned the corner a shot rang out, the edge of the cliff "sprung to life with armed men," and a rapid *feu de joie* rippled along the crest above me. Arrived at the top I was met by the village elders, was incensed with the smoke from a platter of burning cedar twigs, and presented with a flat unleavened cake soaked in clarified butter, the local variant for bread and salt. As I broke a piece and ate it, I noticed that the bread itself was apparently consecrated, sprays of the sacred cedar lying on the dish on which it was carried.

I spent some days making friends with the people, and visiting every yard of their watercourses, which were, as usual, a monument of patient skill. To carry water channels across the face of perpendicular conglomerate cliffs cut out of moraines by the action of a stream which rages below, sometimes impinging on one bank, sometimes on the other, is no easy

[In the Bagrot valley --Analyst]

4: Durand G-3 (1888-92) 1900 AVI Kashmir AVI Durd AVJ



K 705

Feeling that the whole secret of supply for the Gilgit troops lay in extending cultivation, I had turned my energies to making water channels which would bring thousands of acres of waste land under the plough. To this end I had obtained the services of a company of Kashmir sappers under a most excellent and well-trained officer, Major Gokul Chand. His men were badly equipped, but willing, and he was a tower of strength. We had done a good deal towards improving the irrigation of the valley before I realised the full extent of my coming difficulties in supplying the troops. When I found out exactly how we stood I took off every available man from this most necessary work, and turned all my strength on to the still more urgent task of improving the existing tracks into paths fit for mule traffic. The necessity for this was evident. Over bad roads coolies can only carry a load of from sixty to eighty pounds, in addition to five days' food for themselves. After the first few days they begin to consume what they carry, and bad roads make short marches. Mules carry four and five times as much as men, and only eat twice as much. Roughly stated, that is the whole problem of supply over frontier roads.

K [482]

K 712 D 487

Eighteen miles from Gilgit was the fort of Nomal, which the tribesmen had besieged three years before. For fourteen miles the road was fairly practicable for mules, but four miles were impassable in summer. In winter the road ran down into the bed of the river, and mules could use it, but when the snows began melting and poured their floods down the valleys the lower road became impassable, and only

men using the upper path could reach Nomal. There were ominous mutterings of a coming storm brewing in Hunza and Nagar, and it was imperative that I should be able to move troops to Nomal and reinforce the garrison at a moment's notice. The road was therefore taken in hand in November 1890, and in a couple of months we had driven a good six-foot road through the bad piece. It was not a pleasant road to ride over when it was finished, for there were sheer drops of two and three hundred feet into the river below, but it sufficed. The last hundred yards of the worst bit of cliff nearly broke our hearts. The hillside was formed of alternate layers of sand and loose water-worn stones, and, cut back as we would, we could not get to firm ground. Four times our carefully-built supporting walls went with a run. The men were in despair, even my ever-cheery Major Gokul began to despond. Then, at the men's request, we sacrificed a goat, and made offerings to the god whose business it was, erected a little cairn with a duly consecrated flag, rebuilt our walls with layers of brushwood between the stones, and our road stood. I could now sleep in peace so far as Nomal was concerned, and I turned my attention to the bad cliffs between Gilgit and Bunji, and to the road further back.

The labour question was an incessant difficulty. The people of the country were very bad at road-making, and, moreover, had already plenty of work, and I had not enough tools to employ, or money to pay, large numbers. The men of the Kashmir Imperial Service Troops could not be taken away from their drills, musketry, and hut-building. They

from the Darkot Pass to the Shandur village, a distance of 103 miles from south east to north north west with its small surrounding valleys of Kamri, Tarkhan, Parkhing, Sor, Khuramuh and Bagrot; and along the Gilgit river from Gilgit to Gasuh, with its adjacent valley of Yasin, a distance of 64 miles.

The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syad Yakub Shah from Gauhar Aman, the Khushwakt Chief of Yasin, who had usurped the district from Sikandar Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syad Yakub Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some two years later the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkoman, Yasin, Ghizr and the Chilas republic, which all acknowledge the supremacy of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

A good cart road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open to traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Razdiangan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

The present inhabitants of the country are all Mohammedans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Hunza, Shina, Yeshkuns, Kashmiris, Kranians, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kranians are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Hunza came afterwards in the above order and conquered the former inhabitants.

The Yeshkuns are probably an Aryan race, having arrived from Central Asia via the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kranians" (attendants).

The Shins profess to be the descendants of Arabs. They are probably Jews, and have come via Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even ghi made from cow's milk, disapproved of the keeping of fowls and regarded even a fish-line with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Torikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Terich Valley. All the three valleys, Mastúj, Torikho, and Terich, are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as in the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Torikho is generally selected as the residence of the heir-apparent of the Chitral ruler. A route from the Barogil Pass to Chitral, after crossing the Shajanali spur, lies down the Torikho and Mastúj Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work foot-bridges are made of plaited osiers. They are called "shipul." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, as within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Istigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy and frequent rainfalls. Further to the south the population increases in density.

From Sheh Do there is a great descent, of about 2000 feet, by a zigzag road, stony and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Sheh spur nearly meets the mountain on the opposite side of the Astor Nullah, leaving but a narrow channel for the water. Here the Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strong one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial tracts, over nine miles of which, with small ups and downs, we have to go before reaching Dawar.

## Dawar.

This is a spot where at one time was a good deal of cultivation, and it is likely that Brit-house once shaded it; but during the wars of two or three generations back it was laid waste and houses entirely depopulated, and sought but have ground remained. At that earlier time it was inhabited by Dards, but was ruled, as I am informed, from Skardú; it was by Sokándo Shah's invasion that it was laid waste.* At the present time Dawar has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dogras; it is manned by about seventy men, and as many more are in barracks outside. There is here also a prison, where a gang of incorrigible Kashmiri housebreakers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley here is warm and dry; with irrigation two crops can always be

* See Chapter XIII.

from each wife, when as though reading my thoughts he said "and all from two wives who still remain active healthy women."

From this it can be seen that unless the country can be made to grow more food, with these strong men and fruitful women populating it, assisted by the practice of polygamy, those who are born there must go elsewhere to survive. It is estimated that about a thousand men go "abroad" each year to work, but this is not enough, and the result is that whereas the coolies of Ladakh have clothes to wear and flesh covering their bodies, the peasants of Baltistan who do not dwell in those parts which produce food, are poor, thin and ill-clad, their rags of clothes hardly covering their shivering bodies in the cold winds. A coolie's most precious possession, one for which he will almost die, is his coarse piece of blanket, which is much like sacking. And it seems that the wives of these men have never learned how to sew, for the stitches used to mend a tear are as large as the average child of five would make.

Nine many miles below Skardu the Indus again bursts through great mountain gorges, and if one were to follow it, eventually one would come to Gilgit which lies to the west of Baltistan and has the North West Frontier of Pakistan on its western border. The road is rough and bad, it is only suitable for coolies; in summer the heat is intense over this bare almost treeless track. At times the river has to be crossed, but it is too swift for a raft, being compressed between great cliffs of rock. Here one comes across the now only occasionally seen rope bridges; these are peculiar to this part of Kashmir, they consist of three thick ropes, each made up of twisted birch or willow twigs, which have been cast across the water from one precipice to the other. Two of these are used as handrails and below them is one for the feet, viewed from the end they form a V shape. Each of the hand rails is separately joined to the thick foot rope by cross pieces, forming a kind of "cat's cradle". The ends are secured to trees or failing that to great rocks. The rope bridge is made to hang in a graceful loop which allows it to swing in the wind, it is safer that way. Some of these bridges which are considered to be more permanent, have the lower rope doubled and tied

together, these two are crossed with twigs again, on these animals are made to cross, the small saw-footed mountain horse with head gingerly steps forward and slowly proceeds for there is no turning back. In one place at least there still remains a sort of pulley "bridge". This consists of a thick plaited leather rope—some six or eight strands strong. The traveller sits in a rope loop which is suspended from another ring which runs on this rope. He has a line attached to his precarious seat and with this is pulled across, rather after the fashion of a breeches buoy.

In places the road is made by driving stakes of wood into the rock face, others are rested across these and covered with chair. It is surprising how loose the track will get, how many stakes will have rotted, how close to the cliff face a man will have to get because of the weakened portion, before it is repaired. I have been told by more than one that it was not thought necessary to mend a rope bridge or a made-up, shelf-like track until someone had fallen through or over it. This was explained to me in all seriousness just as I was about to cross one after commenting on the frayed handrail.

The most generally known Gilgit Road is that which goes from Srinagar to Gilgit, a distance of about two hundred and seventy-five miles—fifteen marches. Until close on the end of the last century, the mere mention of the Gilgit Road to a Kashmiri villager terrified not only him but his whole family, for at Gilgit a garrison was maintained by the Kashmir State; this had to be kept supplied, and forced labour—known as "beggar"—was "mustered" for the work. The so-called road was then but a track which could not be used for pack ponies, with the result that coolies had to carry the loads, and the Kashmir State sepoys press-ganged these men from outside the city. On news reaching the villages that the soldiers were searching out coolies, the able-bodied men and usually the whole village made for the hills or forests leaving only the very old and the sick behind. There they would remain until all possibility of the men being taken had passed. If they were so unfortunate as to be caught unawares, only large bribes would buy the sepoys off, for the rest, the families wept and prayed. Even then the aged fathers would not give up hope and followed the troops to where they had collected, for many more men than were needed were brought

St Cuthb 7-8 (Jan-June) 1894 ASL Kashmir ASL
Dard A 9.3



making of a road, but despite all the difficulties it was completed. Much of the work and fighting undertaken in its making was described by Knight in his *Where Three Empires Meet*, a book which became a favourite point for schoolboys in the Victorian age for no less than three Victoria Crosses were won in the expedition which he describes so vividly.

"On the completion of the road the large, ill-disciplined, ill-equipped garrison that was maintained at enormous expense by the Kashmir State, was supplanted by a small but extremely efficient force under British officers," he says and goes on, "Since then the tribesmen have been reduced to subjection, the Pax Britannica has been extended to the furthermost confines of the Gilgit Agency, and the influence of Britain far beyond."

It had culminated with the subjection of the Hunza-Nagyar, tribes of raiders who had lived by preying on the caravans which passed from Kashgar and Yarkand, to be followed by a small expedition subduing the Chilas.

The country, like Ladakh and Baltistan, again covers about one hundred and fifty miles on each side of the great River Indus.

Even to this day, because of the heavy snowfalls and danger of avalanches, the road is closed to pack animals during the winter and spring months. Up to the Burzil or Kamri passes the country is well wooded and reasonably fertile with some glorious views from the tops of the passes, and on the way, especially at Gurais, some delightful camping grounds are to be found, among flowering meadows near firs and pines, with fishing and a fair chance of bagging a red bear. Until long after the British garrison was established there no European ladies were permitted to go beyond these two passes, not even when accompanied by their husbands. Over the 13,500 feet high Burzil pass and the road to Astor, the country is immediately arid and bare, with high, precipitous mountains, again a sportsman's country with magnificent markhor and fine ibex. Most of the marches are now over rough rock wastes which, during the summer months, radiate the terrible heat of the sun; there is no wonderful scenery to relieve the landscape; you find yourself thinking back to stories of the "beggar" coolies who would have trodden this road with heads down,

the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hunza Pir, and the valley was turned into a lake. Opposite Bunji is the valley of Tai, and 6 miles further up the Gilgit river falls into the Indus. Gilgit is about 65 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazirat now includes the tract known as Hunnuzah on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Gunch Pari on the Hunza road, and up the Kanjuti nullah as far as the Bhutili mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rāja was Sargin. Later it was known as Gilit, which the Sikhs and Dogrās corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himālayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth in sweep after sweep of glacier and eternal snow.

**Botany.** The pencil cedar is found from 14,400 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 12,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,000 feet; above this the rocks are stained with lichens.

**Fauna.** Here are found the ibex and *markhor* (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctos* or *isabellinus*), the snow cock (*Tetraogallus himalayensis*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

Dard A 63



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counterpart of a road in the worst nightmare. The culminating point was that, for the whole way from top to bottom, there was not a drop of water to be found on it, not an atom of shade. With coolies in the hot weather the only way to tackle the ascent was by marching at night and sending on water half way for them: the descent we managed fairly comfortably by starting at from two to four in the morning. The road was so execrable that ponies which had made the trip once from Astor to Bunji were always considered unfit for further work without a fortnight's rest and good grazing. The Hatta Pir was a Golgotha: the whole six thousand feet was strewn with the carcasses of expended baggage animals, and in more than one place did we find a heap of human bones.

Rauphat was a place of the greatest importance, as the only line of communication between Gilgit, Astor, and Kashmir crossed the Astor river here. It is a weird spot: the river about a hundred to a hundred and fifty feet wide dashes through a gorge, making two turns at almost complete right angles, so that, standing on the bridge, you cannot see more than a couple of hundred yards in all. The force of the water is terrific, the noise deafening, and the heat in summer awful. The river was bridged by a rope bridge, and also by a wooden cantilever bridge of great length and doubtful strength, which rocked and swayed in a way to try bad nerves. This bridge had no hand-rail, was about five feet wide, and fifty feet above the water: it was not safe to ride over, though my engineer friend, Colonel Aylmer, V.C., when up with me, used habitually to ride over it and every other similar bridge in the country. But then his

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491

Bard Art

[facing p. 24]

4) Durant G-8 (1888-92) 1900 ATI Endorse
Bard Art 3



nerves were not those of the ordinary mortal. Once, when leading my horse over it, the bridge swayed so much that the sensible beast stuck out all four feet, and stood still till it stopped swinging.

On this occasion we elected to try the rope bridge for the first time. It was not nearly so alarming as it looked. The bridge is made of ropes of twisted birch twigs, each rope being about the thickness of a man's arm. Three of these make the footway, bound together here and there by withes; the hand-rails are similar ropes, the footway and hand-rails being fastened together by light one-inch ropes at every six feet or so. All three sets of ropes pass over one piece of timber set across uprights on each bank, and they are anchored as a rule to another beam of timber buried in loose stone masonry. Advantage is taken of a high rock or bit of cliff for a take-off; the nearer both ends of the bridge are to being at the same level the better, but this is not essential, and one end may be twenty feet higher than the other. Even with the take-off at each end on a level, the bridge sags very much in the centre; if there is much variation in the level the pitch at one end is necessarily much steeper than at the other, and at either end there is a very decided slope. This is trying for a tall man, for the nearer to the anchorages the shallower the V made by the ropes, and in order to get hold of the side-ropes you must stoop forward very much, which is apt to be unpleasant when you necessarily look down and see, sixty feet below you, hard rocks. Once you get above the water all feeling of discomfort passes off, and in the hot weather it is pleasant to stand leaning your back against the side-

Q Dharat G-3 (1888-89) 1888 Art Sadhuja
Dar-i Art



• 491 rope, swaying in the wind, and facing the cold air which rushes down above the centre of these ice-fed torrents. In order to prevent the side-ropes getting close together they are kept apart by sticks inserted at every few yards, over which you have to step. This is rather an acrobatic performance, as in the middle of the bridge the side ropes are two-and-a-half to three feet above the foot rope, but you soon get used to it. Every one crosses these bridges, old women, children, men carrying any loads, alive or dead. Some dogs negotiate them quite easily, but many get frightened and lie down half way and have to be picked up. We had one pariah, who followed us from Kashmir, drowned, alas! three years afterwards in the Indus, who always tried to walk over the rope bridge, and invariably fell into the water when half way over. He did not try the Shaitan Nara: nothing that fell into that boiling torrent could come out alive.

312 From Ramghat the road runs for eight miles over
133 an open sloping plain bordering the Indus to Bunji.
731 This plain extends north for another ten miles, and is reported to have been richly cultivated, to have been partially ruined during the numerous wars at the beginning of the century, and to have had its devastation completed by the great flood in 1841. This was caused by a gigantic landslip, probably following an earthquake. The whole hillside facing the Indus, just above the Lechar nullah, from a height of about four thousand feet above the river, was precipitated into the valley below, impinging on the opposite bank, and bringing down on that side a secondary hill-fall. The course of the river was completely

4a Dawood G-9 (1239-42) 1969 AVI Kashmir
Dard A/3



133 way every fan has been formed, the stream which
132 made it cutting its way through its own fan to reach the river.

The mud flow of which we saw the traces was a mere baby: it had only covered rocks ten feet high in the stream bed, and made a miniature fan where it debouched, but its force was attested by the huge boulders it had moved. These mud flows come down with terrible rapidity and irresistible force, and with no further warning than a trembling of the ground like an earthquake and a grinding roar, followed immediately by the wall of mud and rock: man or beast caught in a ravine by them is lost. The peculiar formation so common in the Hindu-Kush by which a stream, with a catchment area perhaps thirty to fifty miles round, cuts its way into the main river through a gorge fifty feet wide, with walls several hundred feet in height, is what makes these mud
• 491 flows possible and so dangerous. No one who had not had his attention drawn to them would believe in their action. When making the road down to Chilas in 1893 I found a bridge being built over a ravine apparently in a perfectly safe situation about thirty feet above the bed. The engineer in charge would not believe that it could be unsafe till I showed him on the cliffs not fifty yards from the bridge traces of a mud flow, which I knew was only a year or so old, some thirty feet higher than his bridge site.

725 About twelve miles from Gilgit we passed lines of sungahs, stone breast-works, following the edge of the cliff above the river, and blocking the ravine heads leading into it, and asked their meaning. The road at this point dropped into the river bed, and led for a

4a Dawad G-0 (1888-0) 1999 AVI Hadeeth
Dawd A<3



have recovered from the low, it would have been a terribly effective move wh which to open a campaign. Let people consider for a moment what a born leader like Skobelef would have made of a chance like this, and they will, I think, agree, that expensive as the Gilgit gun may have been, it was worth the candle.

BRAZEAU FALLS, UPPER NIGEL'S BRIDGE.
CONTRASTED WITH THE LOWER FALLS.

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They stick decoy ducks about the open water, and when the wild duck settle, drive them into the tunnel, catching sometimes two and three hundred at a time. The bridges speak for the lightness of foot of the people; they are merely, as a rule, light hurdles of willow; our heavy-footed English labouring folk would crush through them, but they seem strong enough for the people who use them. Horses of course ford.

We reached the top of the Dorah, fourteen thousand eight hundred feet in height, without difficulty, riding practically to the top of the pass. We had a lovely day, the air was perfect, and the view from the top is fine. Immediately below you the ground drops very suddenly to the Hauz-i-Dorah, Lake Dufferin as it was christened by Lockhart's party, but the lake itself is out of sight. We stayed a short time at the top, looking out over the Badakshan mountains towards that mysterious Central Asia which attracts by the glamour of its past history, by the veil which shrouds its future. Balkh, Bokhara, Samarkhand, what visions come trooping as their names arise! The armies of Alexander, the hordes of Gengis Khan and Timur go glittering by; dynasties and civilisations rise and fall like the waves of the sea; peace and prosperity again and again go down under the iron hoof of the conqueror; for centuries past death and decay have ruled in the silent heart of Asia. Are we now looking on the re-awakening? Shall the land again blossom like the rose, and proud cities rise on the ruins of the old under semi-European sway, and greater emperors than the Great Khan rule through centuries of generally last-

G. Dwarka G-6 (1889-92) 1892 Afg. Kashmir
Pam'd A43

## CHAPTER XI

### THE INDUS VALLEY RISING

There were many changes since I had first come up to Gilgit. A ten-foot mule road now ran through all the way from Kashmir, only a few bad cliffs were still being worked on, good bridges existed over the Kishengunga and Astor rivers, and the Indus bridge, a wire-rope suspension bridge, was being rapidly constructed. Aylmer, who to my great regret had been transferred elsewhere, had before leaving built a temporary four-foot wide suspension bridge of telegraph wire over the Indus, just below the site of the permanent structure, which was of the greatest assistance, and for the first time in the history of the mighty river its upper reaches had been spanned by a bridge over which men, if they dared, could ride, and across which laden baggage animals could pass. I found the whole road covered with long trains of properly organised transport, and, *mirabile dictu*, on arrival in Gilgit, eighteen months' supply for the troops in hand. The change was startling and welcome.

There was much to discuss with Robertson after I had again taken over command.[1] The Government of India were considering the advisability of de-

[1] Blue Book. Correspondence relating to Chitral, 1895.

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AV3
Chitral



487 492 Still, however bad the track, so long as a man stuck to the riding road he stuck to his horse; nowhere in the world, I should think, do men habitually ride over such awful ground, and yet the Chitrali is no horseman, but then he has no nerves. I used to get off the first few days after leaving Gilgit at particularly vile places, but when I found that this entailed every one doing the same, and that the men of the country would not have thought of dismounting, I saw this would never do, and I put a horseman in front to show the way, and followed till he got off. It was a liberal education, and my heart used to be in my mouth when my inner leg would be brushing the cliff and the outer hanging over eternity. The only time a native ever got off was to use the short cut of a "parri" himself, if it were really a very short distance to walk, and so preferable to the longer riding road, to ascend or descend some obviously impossible rock staircase—they counted about half a dozen of these between Gilgit and Chitral, ordinary mortals would have counted as many hundreds—or to get round some corner where the road ran over polished rock, and where it was considered advisable to hang on to the horse's tail to prevent his quarters going over the edge. I always hated riding over these roads, but it is wonderful what you can do if you make up your mind, and we gave them a most exhaustive and impartial trial.

133 At Chashi the valley opens out, three streams meeting here—one from Yasin to the north, and one from the mountains above Tangir to the south, joining the main valley. Riding up you seemed to

4s Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



men, and this was not to be wondered at, for when we got to our camp, at about four in the afternoon, an icy wind was blowing, and the thermometer was at forty—a few days before at the same time it had stood at a hundred and fifteen in the shade! In the winter the pass is very cold, but generally practicable. We found black-currant bushes on one side of the pass but no fruit.

Afzul-ul-Mulk's Deputy Governor, Abdulla Khan, met us on the Shandur. He was one of the most picturesque of all the Chitrali nobles, and on this occasion was dressed in a loose "choga," a garment cut like a dressing-gown, of gold brocade, covered with a pattern of large tea roses and bouquets of smaller flowers. The Chitrali always wears a small turban; he was no exception, but his was almost entirely gold. His under coat was of the brightest Bokhara silk; his loose bright green velvet breeches were stuffed into long Turkestan riding boots with extravagantly high heels and square toes. He was a great sportsman, and I never saw him without a hawk on his wrist, sometimes the beautiful grey falcon, often a smaller one to kill little birds. He rode a very fast walking horse with brilliantly-decorated saddlery, bits, headstall, stirrups, all heavily plated with silver, and was altogether a pleasure to look upon.

Between the foot of the pass and Mastuj the ground was much the same as before, and I noted a formidable position, which Afzul said was always held against an enemy coming from the south. A few years later it was held by the Chitralis against Kelly's force, which was advancing to the relief of Robertson, who was besieged in Chitral.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV 1
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men using the upper path could reach Nomal. There were ominous mutterings of a coming storm brewing in Hunza and Nagar, and it was imperative that I should be able to move troops to Nomal and reinforce the garrison at a moment's notice. The road was therefore taken in hand in November 1890, and in a couple of months we had driven a good six-foot road through the bad piece. It was not a pleasant road to ride over when it was finished, for there were sheer drops of two and three hundred feet into the river below, but it sufficed. The last hundred yards of the worst bit of cliff nearly broke our hearts. The hillside was formed of alternate layers of sand and loose water-worn stones, and, cut back as we would, we could not get to firm ground. Four times our carefully-built supporting walls went with a run. The men were in despair, even my ever-cheery Major Gokul began to despond. Then, at the men's request, we sacrificed a goat, and made offerings to the god whose business it was, erected a little cairn with a duly consecrated flag, rebuilt our walls with layers of brushwood between the stones, and our road stood. I could now sleep in peace so far as Nomal was concerned, and I turned my attention to the bad cliffs between Gilgit and Bunji, and to the road further back.

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The labour question was an incessant difficulty. The people of the country were very bad at road-making, and, moreover, had already plenty of work, and I had not enough tools to employ, or money to pay, large numbers. The men of the Kashmir Imperial Service Troops could not be taken away from their drills, musketry, and hut-building. They

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



had come up the autumn before made up into regiments it is true, but they had received no instruction in the use of their arms, and were useless from the military point of view when they arrived. Willing as they were, they had to be licked into shape, and taught everything from the beginning. It was out of the question to use them for road-making. I had therefore nothing but my company of sappers, and for ten months they worked on the roads practically every day, except on Sundays. It was hard on the men, for road work is very severe, but it was absolutely necessary, and I did my best by giving them extra food and pay to make it easy for them. The result was excellent; before the passes opened we had made the road to Nomal, opened a mule road between Gilgit and Bunji, a distance of thirty miles, and run a track practicable for laden animals up most of the six thousand feet of the dreadful Hattu Pir Mountain, besides improving some bridges on the road to Astor. Luckily much of the thirty miles between Gilgit and Bunji was open ground, but there were many miles of bad going, and to open a mule track through this was a triumph for my men, vile as I must admit the road was to the uninitiated. All this work kept me pretty busy, and I was in the saddle almost every day, riding backwards and forwards to inspect the work.

With the spring of 1891 from all directions came renewed rumours of trouble. The Indus valley tribes, and indeed most of my neighbours, habitually spent the winter, when there was no agricultural work to do, in discussing the advantages and disadvantages of resuming their raids on Kashmir

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



The Bunji plain now holds but a small fort, commanding the ferry six hundred feet below, and a patch of cultivation. It only wants water brought on to it to make it blossom like the rose. But the climate is not pleasant; the heat in summer all down the Indus valley is very great; 125° in tents is not uncommon in May. We found our camp very hot, as our tents were little double-fly tents, seven or eight feet square, just high enough for a tall man to stand up in with a few inches to spare. Our servants, orderlies, and guard were in single-fly sepoys' tents, and we were all thankful for the shade of a few trees. We visited the fort, which stood on the edge of a great ravine leading into the Indus, surrounded on two sides up to the very walls by fruit-trees, under which some hundreds of Kashmiri irregular troops were now camped. All the arrangements for water-supply, magazines, and commissariat were of the vaguest.

At Astor we had begun to hear rumours of the heavy losses the Kashmir troops and coolies who had preceded us had suffered crossing the passes, pushed through as they had been in the early spring. Here we heard more details of losses by snow, and now the losses from cholera, dysentery, and other diseases incidental to bad food, over-work, and no sanitary or medical arrangements, began to be evident.

We crossed the river next day. It was running three hundred yards wide, a very mill race, with huge waves boiling over deep hidden rocks in the centre of its course. We crossed on a large raft, about eight feet by ten, made of a light framework of wood and bamboo, floated on half-a-dozen inflated

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



133 bullock skins. It was a most exhilarating perform-
● 50/ ance; once you had pushed out from the shore and began rowing, the raft was caught in the stream, and went dancing madly down, tossed in all directions by the waves, the men pulling for their lives so as to avoid being swept past the landing-place and through the heavy rapids below. A few minutes of racing down-stream, and you pulled into quieter water on the opposite side, some hundreds of yards lower down than you started. All our kit, guard, etc., crossed in the boats, a much more dangerous performance, unless most carefully watched, for the Kashmir officials had never realised that the flat-bottomed boats, suitable to the navigation of the Woollar Lake, and of the quiet upper reaches of the Jhelum, were not fitted to the roaring stream
[731] of the Indus in flood. Consequently, year by year, they continued to build slab-sided flat-bottomed boats, and to man them with unfortunate impressed Kashmiri boatmen, accustomed to use a futile heart-shaped paddle instead of an oar; the natural result was that every year, as a rule, there was a disaster, and twenty to thirty men drowned. The local officials did not even trouble to select the best place for a ferry; there were far better places a little up the stream. A Kashmir officer, while the arrangements for crossing were being made, explained to us the advantages of the rafts, and thoughtfully remarked: "The boat is very dangerous; we will not go in it ourselves, but send the coolies and guard." I crossed often afterwards by boat, but it was most unpleasant, and with a lot of men and horses
000 in it, really unsafe. There were the usual casualties

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Ra." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pukkus*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thawli*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

I.*

THE FESTIVAL OF "SHINO BASONO."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Basono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

* [See also p. 119 *footn.*—Ed.]

38a Biddulph G-3 (1873-1878) 1880 ~~AVJ Afghanistan AVJ~~
4 AVJ Dard AVJ
Pakistan



separate community. Like the Gawaré, their language is founded on Sanscrit.[1] They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Palus on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of the people of Koli, who belong to the Shin race. 563 [197]

The people of Palus, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Palus is plentiful, and much remains uncultivated. As has been already observed, this abundance has for some time caused the envy of the more crowded populations of Alai and Koli. The population of Palus is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shorai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, 400 houses, which was formerly jointly tributary to Koli and Palus, and has now become a bone of contention between the two communities. Palus with its allies can muster about 5,000 fighting men. 162 361

Nearly opposite to Palus, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade has been abandoned by the Koli people. 361 438

A few miles above Puttun, on the right bank, is the little settlement of Seo. This, with its outlying villages, the principal of which is Mandraza, can muster 400 fighting men. 361

Above Seo, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bushkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and the valley very inaccessible, the road from the 361 511

[1] See Appendix C.

~~Biddulph G-3 (1873-1878) 1880 AU2 Afghanistan AU3~~
4 AN3 Dard. AN3
PaK.stan



361 Indus being impracticable for horses. There are no forts in
● 511 Kandia.

Up to this point in the Kohistan, the people along the
101 right bank of the river—that is to say, those of Bunker, Doo-
197 beyr, Puttun, Seo, and Kandia—speak a separate language[1]
and call themselves Maiyon. The Afghans apply the name
186 of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttun and Jijál, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Boonji, Shina[2] is the only language spoken.

361 Following up the course of the river, on the left bank, the
186 small communities of Sazin and Herbund are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

563 Immediately opposite Sazin, on the right bank, is the fertile valley of Tangir. The people, like those of Sazin and Herbund, are Shins intermixed with Yeshkuns and Krammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mundi Khel, Akhoond Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
361 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
487 this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

Biddulph G-3 (1873-1878) 1880 AIII-Afghanistan-KU1
4 AV3 Dard AV3



will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better known under its Pushtoo name of Patrak. There is also a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



181 They are unenterprising wanting in stamina and in perseverance. They are men of fine enough physique, but they are soft, and have little or no warlike instinct.

● [511] Very much attached to their lands, they will not move except under official pressure or the compulsion of the direst poverty. Half a dozen able-bodied men of one family prefer starving on a tiny piece of ancestral land to dividing their forces and taking up ample grants, distant perhaps but a few miles from

[661] their old home. The systematic oppression of their rulers, which deprived a man of much of the fruit of his labours, accounts in part for their attitude on this particular point, but, allowing for this, the race is sadly wanting in initiative. The Yeshkun is, I am inclined to think, a better man than the Shin, there is no doubt about his being a better fighting man, and the small caste or clan of the Ronu is the best of all.

[795] Taking the whole of Dardistan the inhabitants are not warlike, and in the southern portion alone, which is under the religious influence of the Mullahs of Swat, do you find fanaticism. The people are peaceful; there is none of the natural devilry, dash, love of war, and enterprise, which you find in the neighbouring Pathan, and they never have stood up, and never would stand up, against severe losses.

726 But that they could fight behind suitable defences I always felt was pretty certain, and we found this at Nilt. Centuries of desultory warfare have made them adepts at the art of field fortification, and awkward customers to deal with when on the defensive. In attack they are contemptible, and only dangerous when overwhelming numbers force disciplined troops on to the defensive, as at Chitral.

1 [The Shins -- Analyst]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

## I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort—are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ládak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* *Vide* my comparison between Dardu buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilás and the neighbouring independent Districts. Morality is, perhaps, not quite so stern at Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AVs



512 [625] At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue for their ordinary avocations. 648 At the time I marched up the valley the Maharaja's relations with the Yāsīn chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

649 131 The highest point in the valley that I went to was Gākūj. This is the last village in Puniāl; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the farthest to which the influence of the Government of India reaches. Gākūj is, by my observations, 6940 feet 133 above the sea; it is on a knob of rock behind which is a sloping 132 plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

712 There is a strong fort at Gākūj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting men. Part of the plain is cultivated, but beyond that 704 part stretches a narrow stony plain backed by mountains 3000 361 feet or so high, their sides dotted with pencil-cedar bushes with 133 pine-forest above; this strip of plain extends some eight miles up the valley, at which distance a spur from the mountains comes down [648] and juts against the river, making a natural barrier. This spot, called Hūpar, is the extreme point of the Maharaja's territory;

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



when the Dārds had become Muhammadan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants. 179 174

The Race Map shows the area of these Buddhist Dārds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladākhīs who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dārd language is spoken, in the Hanū side-valley the people have lost their original language, and speak only the Tibetan Ladākhī; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dārd-speaking.[2]

These Buddhist Dārds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladākhī, but they are not such fine men as the Dārds of Drās, Astor, or Gilgit. They wear the pigtail as the Ladākhīs do, and their dress is the same as theirs, including the drooping cap figured at p. 240. 142 302 291

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects. 515 783

I could not hear that there was any distinction of castes among them[1]; indeed what I heard made me think there was not. One 564

* Among the Muhammadan Dārds also, as in the upper part of the Hārpo Valley in Rondū, I have found this narrow-chinned, low-Aryan, form of face. It may after all be due to an admixture of blood, in this case with the Baltis.

1 [i.e. the Buddhist Dards -- ANALYST]
2 [See category 11A, End Maps [illegible] -- ANALYST]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



Afzul fairly took my breath away one day during 644
the performance by calling to one of his attendant 515 •
courtiers, and by blowing his nose on the end of the
latter's turban.

Here we first got the splendid white grape, reserved 262
for the royal family. It almost equals the finest 245
muscatel grown in an English hothouse. Properly
cultivated, it would be about the best grape in the
world. It is said to have been imported from Central
Asia.

Our reception at Mastuj was very striking. Afzul 644
had joined us the day before, and had with him some 291
hundred and fifty mounted men, who formed an 411
irregular bodyguard. They were ablaze with colour;
their chogas of gold kinkob, green and blue velvets,
gorgeous silks of Bokhara, or brilliant broadcloths,
floated loose over bright silk or coloured cotton under-
coats; their voluminous breeches were tucked into
high brown or black boots, or merely into the
gay-patterned knitted woollen stockings which all
Chitralis wear. Every man was armed to the teeth.
All had a rifle or gun slung over the shoulder;
most had a polished metal or leather shield on the
back; nearly all, in addition to a sword, carried
a dagger and pistol stuck in the belt. On narrow
portions of the road they could only go in single file,
some ahead of us and some behind, but as we got into
more open ground they swarmed all round us. As
we approached the fort of Mastuj itself, a horseman
would suddenly single himself out from the crowd and
dash down hill at breakneck speed, circle over the
small cultivated space near the fort, and join the men
waiting to receive us. These notabilities of Afzul's 644
Government, to the number of a hundred, stood in

4a Durand G-8 (1888-89) 1900 AVI Kashmir
Dardoo?
Chitral



515 ladies, I heard, revelled in the soap; and, judging from the men, I should say it was needed.

148 From Chitral I sent letters to Peshawar through Dir and Bajour, and asked permission to come back to India that way. The Peshawar authorities said afterwards we should have had our throats cut had we attempted it. This, "from information received," I did not believe, and in any case it was worth trying, as we had no accurate knowledge of the road. The Khan of Dir and Umra Khan of Jandol were ready to pass me through their territories, and as both wished to come to an understanding with Government, I believed the opportunity to be a good one, more especially as the Mehtar had at the moment considerable influence with them both, and was prepared to do all in his power to assist me in the attempt, believing that Government would take any help given me by him into consideration. However, the fates were against me, and I did not get permission. I arranged to spend the time pending the receipt of an answer in visiting the Dorah, Agram, Nuksan, and Katinza passes, leading over the Hindu-Kush into Badakshan, but the early setting in of the snowfall rendered it impossible for me to visit the last three, and I had to content myself with the Dorah, the main pass, over which runs a rough kafila or caravan road, which has from time immemorial connected Badakshan through Chitral, Dir, and Swat with India.

431 I had a final interview with the Mehtar before leaving Chitral, and he presented me at parting with the usual number of horses, and with some fur coats, one of which was much admired when I wore it in

4a Durand G-3 (1888-92) 1906 AV1 Kashmir
Dard AV3
Chitral



protectorate over Kafiristan, and for not preventing the Amir from conquering the country. An entire ignorance of geography, and a want of appreciation of the racial and territorial questions involved, and of the ties which bind us to the Afghan ruler, alone explain the position assumed.

We stayed some time in Chitral, and I saw a good deal of the Mehtar, and again was much taken with him. He must have been a strikingly handsome man in his youth; even now it was a very fine face, stern and bold, but with a charming expression when he smiled. He was in high good humour during my visits, and we used to go to the Jandli together and watch the polo. He wanted to play the first day, but I dissuaded him, not desiring to be present in Chitral during the inevitable free fight which must follow his death. When we got off our horses at the side of the ground there was but one chair, on which of course neither of us would sit, so we stood talking while another was being brought. Something I said pleased the old man so much that he turned and hugged me, and stood with his arm round my neck for some moments. It showed how pleased he was, and was satisfactory from that point of view, but it was a dreadful ordeal from another—for the Chitrali gentleman does not wash too much, and his clothes swarm with vermin. After an interview in one of their houses it was always a case of a complete change, all one's under-linen going into boiling water and outer garments being put into the sun and searched. It is a sickening experience for the Englishman.

After Robertson had started for Kafiristan I broke up the camp, sent off all coolies and most of the

Imperial Gazetteer G-3 (1889-98) 1909 AV1 Kashmir
Yard AV3



The people of Astor and Gilgit would be surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsin would be equally astonished. If consulted, they would probably describe their country as Shināka, or the land of the Shīna, where Shinā is the spoken language. They are an Aryan people, stoutly built, cheery, honest, frugal, and sober. They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure Shīn village no one will eat fowls or touch them. They practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais. There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Duma. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded with great respect by the Yashkuns and the other castes. The Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they came and its Shinā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



527 tial element in the celebration of the day by people whose
184 ancestors may have been retainers of the Gilgit Raja Azru Shemsher, and by whom they may have been dismissed to their homes with costly presents.

"The song itself is, however, well known at Gilgit.

539 "When Azru had safely ascended the throne, he ordered the tyrant's palace to be levelled to the ground. The willing peasants, manufacturing spades of iron, 'Killi,' flocked to accomplish a grateful task, and sang whilst demolishing his castle:

ORIGINAL:—

*Kúro thyto Shiri-ga-Badát éjé kurò*
[I am] hard said Shiri and Badatt!' why hard?
*Demm Singky Khotò kúro*
Dem Sing's Khotó [is] hard
*Na tshumdre khlle thy rdke phala thèm*
[With] this iron spade thy palace level I do
*Tshakè! túto Shatshò Malika Demm Singky*
Behold! thou Shatshó Malika Dem Singh's
*Khotò kurò na tshumare killèyi*
Khotó hard; [with] this iron spade
*Thy rake-ga phalatèm, tshakè*
Thy palace very I level, behold!

TRANSLATION:—

"'My nature is of a hard metal,' said Shiri and Badatt. 'Why hard? I Khoto, the son of the peasant Dem Singh, am alone hardy; with this iron spade I raze to the ground thy kingly house. Behold now, although thou art of race accursed, of Shatsho Malika, I, Dem Singh's son, am of hard metal; for with this iron spade I level thy very palace; look out! look out!'"

527 During the Nauroz [evidently because it is not a
524 national festival] and the Eed, none of these national Shin songs are sung. Eggs are dyed in different colours and people go about amusing themselves by trying which eggs are hardest by striking the end of one against the end of another. The possessor of the hard egg wins the broken one. The women, however, amuse themselves on those days by tying ropes to trees and swinging themselves about on them.

[1] Elsewhere called "Shiribadatt" in one name.

1: Leitner L-3 (1866-93) 1593? AV3 Dard AV3
Burusho AV7


little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toú" and "Totshúng" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "TAKK" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite Hunza.

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13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Dard AV3



departure. These mattresses placed on the ground, with our own bedding on top, provided comfortable and warm beds for the cold nights of early spring. And what pictures the words early spring conjure up in this part of the world. The snow is still low on the great mountains all around, but the mid-day sun is already hot, and the sky is an azure blue, flecked with white fleecy clouds.

Riding along the bare hillsides with the rivers hardly yet beginning to rise, their sources still icebound, round some corner suddenly comes into view a little gem of a village. The leaves are not yet in bud, but the apricot trees are in blossom, a veritable pink and white fairyland. At the approach is generally a picturesque *chorten*-topped gateway, often flanked with gay blossoming trees, and all about the village the little newly-melted rills with early green peeping out from the banks add their joyousness to the whole scene, set in a background of blue sky and snow-covered hill with distant white peaks peeping over. Sometimes we spent the night on a roof, partially covered or walled-round in places, sometimes a room was given us, and once even the portico of the village temple, where all night long a gay goddess painted on the wall never ceased to pluck at her stringed instrument as we slept at her feet, while at dusk our own feet were stepped over by a young attendant who went in to trim the temple lamps.

After a week of trekking we turned up a side valley which leads to one of the villages, whose inhabitants are exculsively Brogpas; but one also finds some of these people living scattered about in the ordinary hamlets of Ladak. On the road from Srinagar to Leh, Brogpas are met with in Dras. Here they are all Mohammedan, whilst in the village of Hanu the predominating religion is Buddhist. They are said to have originated from Gilgit, where they no doubt played the national game of polo and later introduced it to Ladak, in which a good many villages now have their own polo grounds.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
DARD AV3



this year, a couple of boat-loads of men being lost. Two years afterwards Robertson lost the whole of his kit, specially got together for his exploration of Kafiristan, a couple of horses and about twenty men going down at the same time, owing to the officer in charge having allowed the boat to be overloaded. Luckily for Robertson he was not there, having gone up-stream to look at a bridge site for me, but it was an expensive way of having the lesson rubbed in that you should never in wild countries permit other people, however well-meaning, to take charge of your baggage.

The road led up from the Indus through a bare plain to the Sai valley and passed through thousands of acres of once cultivated land, now almost entirely abandoned. We halted to breakfast and to pass the heat of the day at Damot, a village at the mouth of the Damot nullah, famous for its markhor ground, in an orchard which was a great natural arbour bound together by countless vines. Amongst these, making at a distance a lovely picture, little naked boys played and swung on loops of vine; close at hand they were too dirty to be even picturesque.

We passed on the road a group of Balti coolies, who threw themselves at my horse's feet in a body, and prayed for help. There was nothing I could do for them at the moment, though the mere fact that I enquired into their grievances had, as I afterwards heard, a good effect, and got them dismissed to their homes, but Robertson stopped behind to see what a little doctoring could do. It was not much; the men, fifty-three in number, were the remains of a body of a hundred coolies who had left Baltistan six

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



*2nd Verse.*

*Watàn dárv zár* | *Tu mashahúre billé* | *Ash* 539
In my country famous | You famous have become | To-day
*bajóni dégi bárri musafiri* | *Zari mójo*
to get you prepared on a great journey | Openly me
*lai langtíddi=tje* | *Djtll mey hawallt* | *Stn qattda*
much pains | My soul is in your keeping | The river
*phúne* | *Sudà chogarong*
is flowing, the large flower | Of silver colour.*

A PRAYER OF THE BASHGELI KAFIRS.

[*In the Kalásha dialect.*]

The ideas and many of the words in this prayer were evidently acquired by my two Kafirs on their way through Kashmir:

"Khudá, tandrusti dé, prushkári rozì de, abattì kari, dewalat man. Tu ghóna asas, tshik intara, tshik tu faidá káy asas. Sat asmán tì, Stru suri mastruk mótshe dé."

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## *MANNERS AND CUSTOMS.*

### A. AMUSEMENTS.

The Chaughan Bazi or Hockey on horseback, so popular 536
everywhere north of Kashmir, and which is called Polo by the Baltis and Ladakis, who both play it to perfection and in a manner which I shall describe elsewhere, is also well known to the Ghilgiti and Astori subdivisions of the Shina people. On great general holidays as well as on any special occasion of rejoicing, the people meet on those grounds which are mostly near the larger villages, and pursue the game with great excitement and at the risk of casualties. The first day I was at Astor, I had the greatest difficulty in restoring to his senses a youth of the name of

* The beautiful songs of "My little darling ornaments will wear." "Corn is being distributed," "I will give pleasure's price," "My metal is hard," "Come out, oh daughter of the hawk," will be found on pages 2, 4, 10, 11, and 37, of this pamphlet respectively and need not therefore be quoted in this place.

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3
Burushō AV1


D 526 Rustem Ali who, like a famous player of the same name at Mardo, was passionately fond of the game, and had been thrown from his horse. The place of meeting near Astor is called the Eedgah. The game is called TOPE in Astor, and the grounds for playing it are called SHAJARAN. At [D 177] Gilgit the game is called BULÁ, and the place SHAWARAN. The latter names are evidently of Tibetan origin.

[B 526] The people are also very fond of target practice, shooting with bows, which they use dexterously but in which they D 224 do not excel the people of Nagyr and Hunza. Game is much stalked during the winter. At Astor any game shot on the three principal hills—*Tshhamô*, a high hill opposite the fort, *Demtdeldên* and *Tshólokot*—belong to the Nawab of Astor—the sportsman receiving only the head, legs and a haunch—or to his representative, then the Tahsildar Munshi Rozi Khan. At Gilgit everybody claims what he may have shot, but it is customary for the Nawab to receive some share of it. Men are especially appointed to watch and track game, and when they discover their whereabouts notice is sent to the villages from which parties issue, accompanied by musicians, and surround the game. Early in the morning, when the "Lóhe" dawns, the musicians begin to play and a great noise is made which frightens the game into the several directions where the sportsmen are placed.

D 411 The guns are matchlocks and are called in Gilgiti "*turmàk*" and in Astór "tumák." At Gilgit they manu- B 411 facture the guns themselves or receive them from Badakhshan. The balls have only a slight coating of lead, the inside generally being a little stone. The people of Hunza and Nagyr invariably place their guns on little wooden pegs which are permanently fixed to the gun and are called "Dugazá." The guns are much lighter than those manufactured elsewhere, much shorter and carry much smaller bullets than the matchlock of the Maharajah's troops. They carry very much farther than any native Indian gun and are fired with almost unerring accuracy. For "small shot"

1: Leitner L-3 (1866-93) 1693? AV3 Dard AV3
Burusho AV?



little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshúng" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

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1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandia



for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bábáji*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shín caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shín.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taffa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shíns or Yashkun. No Kamín can be elected an elder, though he may become a Mullá, but a Mulla-kamín also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shíns and 3 Yashkuns. Patshé Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "náli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shín countries. Only "Doms" dance and sing, as this is their profession; they play on the "surdi" (pipe), rabáb (harp), and shaṇdo (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Ré." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabloo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

## I.*

### The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

*[See also p. 119 *footnote*.—Ed.]

796 252 to germinate. It is then taken out, dried and ground in one of the Gilgit water-mills. The flour so made is called *diram*, and of it a sweetmeat is compounded on the first of the month by adding some water, oil of apricots and walnuts to the flour and cooking the whole without the addition of any sugar. This sweetmeat has been tasted by the writer and is called *wailai diram*. It has a sweet flavour in spite of the absence of sugar, the fact being regarded as in a way miraculous. The remaining flour is utilized in making small flat loaves called *diram phiti*. This bread is eaten with raisins and oil. The combination is called *drachu bhat*. The feast is not, however, wholly of a vegetarian nature. In the month of "Nos" (about November) each family kills several sheep, and the meat is dried for future use. A leg and a tail are, however, set apart to be cooked on "Shino Bazono," and are then eaten with the *drachu bhat*.

796 539 The feast, which has been partaken of by all the members of the family together, being over, dancing commences and the following song is sung:—

(1) Aju kal ootá la Drároo aju kal chirring ga ootá.
(2) Goom ái chhani tharega, aju kal chirring ga ootá.
(3) Ghi ái chhani tharega, aju kal chirring ga ootá.
(4) Mos ái chhani tharega, aju kal chirring ga ootá.
(5) Mon ái sarai tharega aju kal chirring ga ootá.
(6) Ash to sho dez ik alo aju kal chirring ga ootá.

Translation:—

(1) May this year come again, oh Brethren, may such a year come again!
(2) We will have our stores filled with wheat, may such a year come again!
(3) Much *ghi* will be produced, may the next year be such a one!
(4) Quantities of meat will be stored, may the next year be such a one!
(5) Our vessels will be filled with wine, may such a year appear again!
(6) A blessed day has come to-day, may such a year appear again!

796 526 [563] At noon all the fighting men assemble and make preparations for polo, while the women ascend to the roofs of the houses on each side of the road along which the procession to the polo-ground will pass. In their hands are long slender sticks, with which, as the procession passes, they belabour their heroes unmercifully. Koliwals are specially made the victims of this castigation. They are the trading community of the country, and the opportunity of paying off old scores is one not to be lost. An unpopular general dealer may consider himself fortunate if he escapes from the hands of these viragos with the payment of a forfeit of gold dust. Next comes the turn of the Rá or chief, who runs the gauntlet mounted. Galloping through, he salams with both hands to the women on either side, but even he is not allowed to pass without the bestowal of liberal largess on his fair subjects. It must be admitted that the ladies generally let him off lightly, for which no doubt they have their reasons. Possibly their position at court depends on it. On the arrival of the procession at the polo-ground, a goat is killed on one of the goal-stones. This sacrifice is called "Bazono-ai-Karai." The goat's head having been cut off, a rope is attached to it; the players then touch the head with their polo-sticks. After this a *doom* or drum-beater sets off at a run holding the end of the cord, to which the goat's head is attached behind. After him rides the raja or *trangfa* of the village, who strikes the head

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



repeatedly with his stick till they reach the opposite goal. This ends this part of the festival. Polo then begins, and, as is the fashion in these parts, is continued without intermission till the evening of the great day.

### The "Ayi Boyi" Ceremony.

Ayi Boyi is the name of a Gilgiti month falling next to "Shino Bozino." The day fixed for performing the ceremony was publicly announced by the Rá throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Rá's dwelling. The Rá used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers laid a heap of ashes near them. The Rá then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Rá's servants upon them. In the merriment which followed, the people would rush towards the Rá, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the tables against them. Should the chief himself or any of his suit fall into their hands, he was only released on the payment of a suitable forfeit; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity.

## II.

### The Ceremony of "Ganoni."

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Ganoni" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with loaves fried in butter, which are greedily eaten at a corner of the field by all the members of the family. After this they cut some ears of barley, bring them to their homes, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. Then national dances and vainglorious songs continue till late in the night.

### The Duma Nikha Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their homes, they recite the following prayer:—

(1) Bismillah ya Khudaya Barakat deh.
(2) Oosum, Doosum ai Barakat deh.
(3) Kharki jawán ai Barakat deh.

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(4) Katawāl, Batawāl ai Barakat deh.
(5) Gilit Malik ai Barakat deh.
(6) Sharo ai Rat ai lo bu sing Barakat deh.
(7) Owal ai sur ai Barakat deh.
(8) Jakun ai shing nikheh sang Barakat deh.
(9) Gogo ai dayin o sang Barakat deh.

Translation :—

(1) In thy name, O merciful Lord, give us abundance!
(2) Give us abundance like Oosum and Doosum (remarkable men of ancient times)!
(3) Give us abundance like the brave Kharki (Kharki, the people say, was 4½ yards tall)!
(4) Give us abundance like Katawall and Batawall (also ancient heroes)!
(5) Give us prosperity like Malik, the Raja of Gilgit!
(6) Give us abundance, so that we may carry our grain home throughout the long night of autumn till it is dawn!
(7) Give us abundance like the long day of summer!
(8) Give us abundance till horns grow out of the ass!
(9) Give us abundance till a beard grows from the rocks!

● [526] After gathering their crops the inhabitants celebrate a festival called "Duma Nikha," an expression of their feeling of freedom from all agricultural labour, and indulge in recreations and games, the chief of which is polo. A goat is killed and roasted and the meat eaten at the place where they perform their dances, which continue late into the night. They also add to their enjoyment by shooting at a mark, after which the assembly breaks up.

## III.

### Marriage.

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When a boy reaches 16 or 17 years of age, his parents begin to search for a wife for him, and as soon as they hear of a likely girl, they summon the headmen of their own village, to whom they give food, and request them to ask such and such a person to give his daughter in marriage. The headmen carry this message to the father of the girl, who entertains them for one or two days. During this time he summons his relatives and the headmen of his own village, in order to consult them in the matter. In the case of consent being given, a prayer is read by both the parties as sealing the promise. The boy's father now presents the following things to the girl's father in token of their new relationship :—

| | | |
|---|---|---|
| Cloth | ... | 5 yards. |
| Needle | ... | 1 |
| Knife | ... | 1 |
| Rope | ... | 1 |

Biddulph G-3 (1873-1878) 1880 AVS-Afghanistan-AVS
4 AVS Dard AVS



000 and have at all times borne a high reputation for bravery. In
648 former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1851, to the Maharajah Golab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Lolab Valley, and one from Astor by the Mazenoo Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not
[712] be re-built. Takk is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

533 The love of music, dancing, and polo, which are so marked
535 among all the neighbouring communities, are unknown in
526 Chilas; and ponies, which are common enough elsewhere, are scarce.

361 The country is bare and treeless. The village of Chilas is
[133] situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Booner, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve
173 goats and three tolas of gold since 1842. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bôt and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bôte are now the most prosperous family in Chilas.[1] Tradition still preserves the name of Naron, a

[1] This is perhaps the origin of the name "Bôte," applied indiscriminately to all Dards by Cashmere officials.

Biddulph G-3 (1873-1878) 1880 Afgh. Affairs 1877
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Russia AV 5



D 454 before he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

D 234 251 556 In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some run-away slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

D 273 B 273 Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Ponyal, where public jollifications are not uncommon. The Maulai sect make no secret of the practice, and on my visit to Hunza, in 1876, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

D 526 Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Dardistan play, however, lacks the neatness of the Munnipoori game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game as long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by taunting their beaten opponents. In Chitral the game, which is called "ghal," is played somewhat differently from the way described by Mr. Drew. Aman-ool-mulk, the present ruler of Chitral, was said to be the best player in the country when a young man.

000 The game is quite unknown in Badakhshan, where "buzkushi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw,[1] under the name of "Ooghlak:—"

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The press is tremen-

[1] Shaw's High Tartary, Yarkund and Kashgar.

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4 Avs Dard Avs



dous, as, with one foot and one hand on the saddle, they stretch down the other hand to the ground. Presently one succeeds, and is off, swinging himself back into the saddle as he goes. He is chased by the rest, doubling and turning to avoid them. At last, another and another gets a hold of the goat. The first man throws his leg over the body to tighten his hold, and away they go across country till their horses diverge, and all but one lose their grasp. He is again caught, but throws the goat on the opposite side. The others wrestle with him as they gallop three or four abreast, the outermost riders almost leaving their horses as they stretch their whole bodies across their neighbours."

A similar amusement is described by Vambéry[1] as one of the marriage ceremonies of the Turkomans, called by them Kokbûri (green wolf). In this the bride carries on her lap the carcase of a lamb or goat, and setting off at full gallop, is pursued by the bridegroom and other young men of the party, also on horseback.

Firing at a mark from horseback is another favourite pastime. The mark is a gourd filled with ashes, or a small ball, hung from a pole about 30 feet high. The marksmen gallop at full speed and fire as they pass underneath. Every successful shot is marked by a shower of ashes, and they do not desist till every particle of the gourd is shot away. Considering the clumsiness of the weapons used, the shooting is sometimes remarkably good.

As polo is the national game, so dancing is the national amusement, and no description of these people would be complete without mention of it. Feast-days, births, weddings, any occasion of a gathering, serves as an excuse for dancing, and the end of a game of polo is always signalised by a dance on the Shawaran. The spectators form a ring, inside which the musicians are seated, opposite the principal personage present. The instruments tune up, and a murmur goes round the circle as to who will dance. Soon a name is called out, or a volunteer steps into the ring, and, with a word to the band, commences. Several different steps are in vogue, each of which has its special air, the Dunni, Soz, Balôs (Iskardo), Tuppnutt, Tajwer (Badakhshan or Tajik), Sirikoli, and Cashmeri. Almost all of these commence slowly, increasing in pace till the performer is bounding round the circle at top speed. As soon as one is tired, fresh dancers are always ready to come forward, and hours are often passed without either performers or spectators seeming to weary. The dancing is sometimes really graceful and interesting to watch, and forms a great contrast to the terrible monotony of an

[1] Vambery's Travels in Central Asia.

St Gervais T-8 (no date) 1854 AVI Kashmir ASW
Dard A43



backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgiti legends famous for those parts; fortunately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

One story so told will never be lost to the people; there is

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One story is told well worth repeating here. It is a fairy tale that is in authentic history and concerns Trakhan, one of the most famous of all the Ras of Gilgit. Here it is.

Many years ago there was a dashing young Ra of Gilgit who married the only daughter of a good family of Dard. They lived happily together, and as Queen Soni also was very much loved by the people, being beautiful and kind. She bore the Ra one daughter. The Ra was admired by all, as was to be expected of him he was the superior of all his subjects in horsemanship and "the manly sports"; his physique surpassed that of all his men. His one great passion was polo, and during each of the months of the year when the pass was open, he used to take a team of Gilgit men over to Dard to play against a team which consisted of the seven brothers of his Queen. The play was always fairly even, each winning side receiving from the losers some prize; at first it was a few goats, then fine clothes, next the horses they had ridden, and gradually, as the years passed, the games became keener with jewels, land and slaves as the stakes, until finally the two teams staked their own lives, the losers to forfeit them to the wish of the winners.

One can imagine the polo played on that fateful day. The finest polo ponies were brought out, each side determined to win—being Gilgit men the thought of what would happen were they to lose, never entered their heads. The play ran even, five all, six all, seven all, then the men of Dard scored the eighth goal, they had but one more to win the game. The shouts of those who crowded and crushed round the ground roared, as did the blowing of the bands as this dramatic hour drew near; only the sound of thundering hoofs, of the crack of the polo sticks striking the hard sunburnt-wood ball, the yell of a player as he shouted to another of his side. Then the Ra of Gilgit struck the ball, it hit the stone wall and bounced, he caught it in his hand, and as polo is played there, tore away with it through the goal. The game was now eight all, and the Ra was to take the "ruk" —a more or less free shot, he, by the rules of the game, riding half way down the field, throwing the ball in the air, and striking it as it fell. The Ra's own band started to play crazily with excitement, his few supporters cheered until their throats closed dry. With the Dard players on either side of him, he threw the ball, struck it, and as it flew towards the goal, with

Re Gerrie T-8 (no date) 1964 AVI Kashmir ###
Dard AV3



539 cruel spurs and whip, all spod after it. It fell short of the goal, but
524 the Ra's mount was famous throughout the land, he was there
first, the ball was through the goal, then as with their last gasp
they tried to pick up the ball and so make bad the goal, he was
again there first, and the fatal ninth goal was scored against
the men of Darel.

539 Of such are the men of those parts, that the Ra in the flush of victory immediately demanded the penalty from the losers; it was his right, none could deny that. But he could not take as slaves to his castle the brothers of his Queen, he could not sell into bondage men of such quality and breeding, and so, with no consideration for the superb game that they had given him on that and many previous occasions, with no thought to his robbing himself of further games, he had all seven of the Queen's brothers beheaded on the polo field. Terrible though it was, the men of Darel who had come to watch, and outnumbered by hundreds those few men of Gilgit, considering it fair, allowed the team from Gilgit, together with its supporters to return untouched, whilst they buried their dead.

A messenger with fleet feet raced ahead with the news so that when the champions arrived home they were received with songs of victory, dancing and feasting. Only one among those that waited did not rejoice, that was Queen Soni; she had dearly loved her brothers who had adored her always. In that night of Gilgit's rejoicing her love for the Ra turned to bitter hate; then the blood of the hills rose in her and she became determined to avenge them. It was easy for a woman to put an end to her man, and the next day the green vegetables in the Ra's evening meal contained some poisonous herb, so that with the dawn he did not awaken. Her only regret was that she had not dared feed him a poison which would have caused his last hours to be a writhing agony, but had she done so, he might have guessed that it was she who was responsible, and in his death throes have ordered her an execution the same as her brothers had suffered, or even one like that of all the old and useless people of Gilgit in those days, they being carried in a basket to the top of a hill and cast over the precipice.

Even then her hatred, which had overcome grief was not complete; it remained within her, and when her son was born

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Astor



643 given to him by the Durbar, treated with contempt by the Kashmiri Governor of Gilgit, under whom is the valley of Astor, he had the loyalty and respect of his former subjects, who reserved for their Kashmiri rulers the hatred, fear, and contempt begotten of oppression.

• 521 We saw at Astor for the first time polo as it is played in what is either the home of its birth or the land of its earliest adoption. In very few places does flat open ground exist; consequently the polo grounds are merely terraces annexed from the cultivation, through which, as a rule, the main road into the village runs. The Astor ground is about a hundred and fifty yards long by twenty yards wide, and it is one of the best. Any number of men play, the usual limit is ten-a-side, and at the beginning of the game both sides assemble at one of the goals. When all is ready the captain of one side, usually the local raja or the most important guest, dashes down the ground at full speed, carrying the ball and followed by the whole mob of players, all shouting madly; the band, which is seated outside the boundary wall at the centre of the ground, plays its loudest, the lookers-on yell and whistle in a way a London street boy might be proud of, and, without checking his speed for a moment, the holder of the ball throws it into the air and hits it as it falls. The hit should be made from the centre of the ground, and a good man will often hit a goal. A man who is inclined to be a bit too sharp will gallop well beyond the centre before hitting, and gain an unfair advantage. One of my worst enemies, who murdered his brother because he was a friend of ours, who gave me endless trouble, and

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Astor



finally made war on us, but on whom the hand of Fate at last descended with crushing power, always cheated in this way. I used to think it was very typical of his brutal, overbearing, treacherous nature. 526

The game is very rough and ready, and each goal hit produces a wild *mêlée*, as the striker or his side must be able to pick up the ball for the goal to count. The man who has hit the goal will throw himself off his pony and try and pick up the ball, while the other side, with fine impartiality, hit him or the ball, or ride over him, in their endeavours to save the goal. Why each game does not end in sudden death and a general free fight I could never imagine, but a serious accident is rare. In most parts the losing side has to dance before the winners when the game is over. As all the men love dancing, this is no great hardship. With the advent of the British Subaltern the polo rules of the Hindu-Kush have undergone revision and improvement. [177]

A day at Astor enabled us to rest our camp and attend to letters. Then we started again, double marching ourselves to Doian, the last stage before the descent into the Indus valley is made, where I proposed to shoot for a few days in the Lechur, one of the nullahs leading into the Indus, and good for markhor. Our camp was to go on by single marches to Bunji, where the Indus is crossed. 361

The character of the mountains now began to change completely. Below eight thousand feet hardly a tree is to be seen, except where irrigation fertilises the lands of a village. Steep bare hill-sides, streaked with reds and ochres, but generally 133 137

4: Durand G-3 (1888-93) 1900 AV1 Kashmir

Dard AV3

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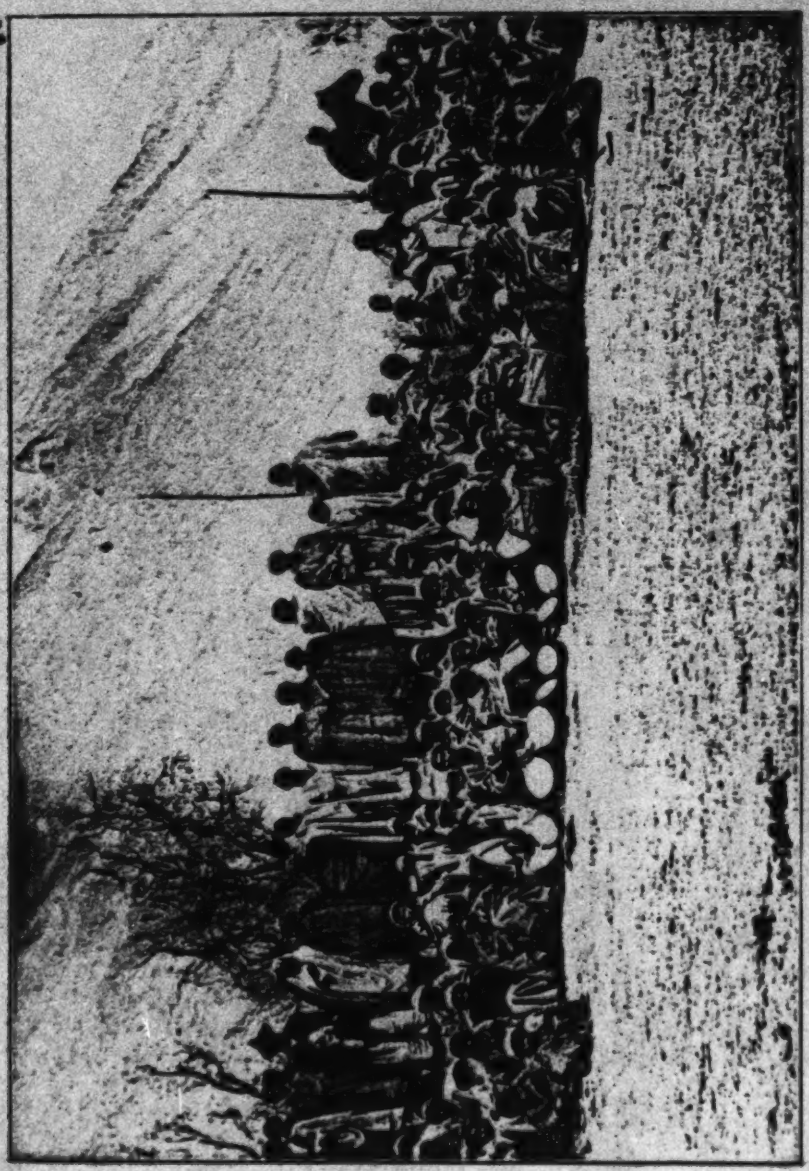

THE GILGIT BAND AND CROWD WATCHING POLO.

[facing p. 40]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



539 lady went, and returned with the same answer as before. At last, the torch-bearers had fairly surrounded the fort, and Shiribadatt, with a presentiment of impending danger, rushed out of the room, saying 'that he felt he was dying.' He then ran to the stables and mounted his favourite charger, and with one blow of the whip made him jump over the wall of the castle. Faithful to its habit, the noble animal alighted at the same place, but alas! only to find itself engulfed in a treacherous pit. Before the king had time to extricate himself, the villagers had run up with their torches. 'Throw them upon him,' cried Azru. With one accord all the blazing wood was thrown upon Shiribadatt, who miserably perished. Azru was then most enthusiastically proclaimed king, celebrated his nuptials with the fair traitor, *and, as sole tribute, exacted the offering of one sheep, instead of that of a human child, annually from every* 527 *one of the natives.*[6] This custom has prevailed down to the present day, and the people of Shin, wherever they be, celebrate their delivery from the rule of a monster, and the inauguration of a more humane government, in the month preceding the beginning of winter—a month which they call Dawakió or Daykió—after the full moon is over and the new moon has set in. The day of this national celebration is called 'nôs tshilí,' 'the feast of firs.' The day generally follows four or five days after the meat provision for the winter has been laid in to dry. A few days of rejoicing precede the special festivity, which takes place at night. Then all the men of the villages go forth, having torches in their hands, which, at the sound of music, they swing round their heads, and throw in the direction of Gilgit, if they are at any distance from that place; whilst the people of Gilgit throw them indifferently about the plain in which that town, if town it may be called, is situated. When the throwing away of the brands is over, every man

[6] Possibly this legend is one of the causes of the unfounded reputation of cannibalism which was given by Kashmiris and others to the Dards before 1866, and of which one Dardu tribe accuses another, with which, even if it should reside in a neighbouring valley, it may have no intercourse. I refer elsewhere to the custom of drinking a portion of the blood of an enemy, to which my two Kafirs confessed.—("Dardistan," Part III.)

1/1 [Cf. category 116, pp. 9-14 -- Analyst]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



returns to his house, where a curious custom is observed. He finds the door locked. The wife then asks: 'Where have you been all night? I won't let you come in now.' Then her husband entreats her and says, 'I have brought you property, and children, and happiness, and everything you desire.' Then, after some further parley, the door is opened, and the husband walks in. He is, however, stopped by a beam which goes across the room, whilst all the females of the family rush into an inner apartment to the eldest lady of the place. The man then assumes sulkiness and refuses to advance, when the repenting wife launches into the following song :—

ORIGINAL :—

*Mû tûtè shâbilès, wó rajó tolyd.*
I of thee glad am, oh Rajah's presented with tolahs!
*Mû tûtè shâbilès, wó ashpa panu.*
I of thee glad am, oh steed's rider.
*Mû tûtè shâbilès, wó tumâk ginu.*
I of thee glad am, oh gun-wearer. [Evidently a modern interpolation.]
*Mû tûtè shâbilès, wó kangâr ginu.*
I of thee glad am, oh sword-wearer.
*Mû tûtè shâbilès, wó tshapân banu.*
I of thee glad am, oh mantle-wearer.
*Mû tûtè shâbilès, shâ mul dè ginum.*
I of thee glad am, pleasure's price giving I will buy.
*Mû tûtè shâbilès, wó gûmy tshino.*
I of thee glad am, oh corn-heap!
*Shâbilès shâ mul de ginum.*
Rejoicing pleasure's price giving I will buy.
*Mû tûtè shâbilès, wó gîty loto.*
I of thee glad am, oh ghee-ball.
*Shâbilès sha mul de ginum.*
Rejoicing pleasure's price giving I will buy.

TRANSLATION :—

Thou hast made me glad! thou favourite of the Rajah!
Thou hast rejoiced me, oh bold horseman!
I am pleased with thee who so well usest gun and sword!
Thou hast delighted me, oh thou who art invested with a mantle of honour!
Oh great happiness! I will buy it all by giving pleasure's price.
Oh thou [nourishment to us] a heap of corn and a store of ghee!
Delighted will I buy it all by giving pleasure's price!

"Then the husband relents and steps over the partition beam. They all sit down, dine together, and thus end the festivities of the 'Nôs.' The little domestic scene is not observed at Gilgit; but it is thought to be an essen-

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



527 tial element in the celebration of the day by people whose
1.4 ancestors may have been retainers of the Gilgit Raja Azru Shemsher, and by whom they may have been dismissed to their homes with costly presents.

"The song itself is, however, well known at Gilgit.

539 "When Azru had safely ascended the throne, he ordered the tyrant's palace to be levelled to the ground. The willing peasants, manufacturing spades of iron, 'Killi,' flocked to accomplish a grateful task, and sang whilst demolishing his castle:

ORIGINAL:—

*Kúro thyto Shiri-ga-Badát djé kurb*
[I am] hard said Shiri and Badatt!' why hard?
*Demm Singéy Khotó kúro*
Dem Sing's Khotó [is] hard
*Na tshumáre kille téy ráke phala thèm*
[With] this iron spade thy palace level I do
*Tshaké! túto Shatshó Malika Demm Singéy*
Behold! thou Shatshó Malika Dem Singh's
*Khotó kurò na tshumare killéyi*
Khotó hard; [with] this iron spade
*Téy rake-ga phalatém, tshaké*
Thy palace very I level, behold!

TRANSLATION:—

"'My nature is of a hard metal,' said Shiri and Badatt. 'Why hard? I Khoto, the son of the peasant Dem Singh, am alone hardy; with this iron spade I raze to the ground thy kingly house. Behold now, although thou art of race accursed, of Shatsho Malika, I, Dem Singh's son, am of hard metal; for with this iron spade I level thy very palace; look out! look out!'"

527 During the Nauroz [evidently because it is not a
524 national festival] and the Eed, none of these national Shin songs are sung. Eggs are dyed in different colours and people go about amusing themselves by trying which eggs are hardest by striking the end of one against the end of another. The possessor of the hard egg wins the broken one. The women, however, amuse themselves on those days by tying ropes to trees and swinging themselves about on them.

[1] Elsewhere called "Shiribadatt" in one name.

3c Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



repeatedly with his stick till they reach the opposite goal. This ends this part of the festival. Polo then begins, and, as is the fashion in these parts, is continued without intermission till the evening of the great day. 796 526

### The "Ayi Boyi" Ceremony.

Ayi Boyi is the name of a Gilgiti month falling next to "Shino Bozino." The day fixed for performing the ceremony was publicly announced by the Rá throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Rá's dwelling. The Rá used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers laid a heap of ashes near them. The Rá then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Rá's servants upon them. In the merriment which followed, the people would rush towards the Rá, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the tables against them. Should the chief himself or any of his suit fall into their hands, he was only released on the payment of a suitable forfeit; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity. 796

## II.

### The Ceremony of "Ganoni." 627 [784]

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Ganoni" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with loaves fried in butter, which are greedily eaten at a corner of the field by all the members of the family. After this they cut some ears of barley, bring them to their homes, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. Then national dances and vainglorious songs continue till late in the night. [252]

### The Duma Nikna Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their homes, they recite the following prayer:— 527 539

(1) Bismillah ya Khudaya Barakat deh.
(2) Oosun, Doosun ai Barakat deh.
(3) Kharki jawin ai Barakat deh.

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(4) Katawāl, Batawāl ai Barakat deh.
(5) Gilit Malik ai Barakat deh.
(6) Sharo ai Rat ai lo bu sing Barakat deh.
(7) Owal ai sur ai Barakat deh.
(8) Jakun ai shing nikheh sang Barakat deh.
(9) Gogo ai dayin o sang Barakat deh.

Translation :—

(1) In thy name, O merciful Lord, give us abundance!
(2) Give us abundance like Oosum and Doosum (remarkable men of ancient times)!
(3) Give us abundance like the brave Kharki (Kharki, the people say, was 4½ yards tall)!
(4) Give us abundance like Katawall and Batawall (also ancient heroes)!
(5) Give us prosperity like Malik, the Raja of Gilgit!
(6) Give us abundance, so that we may carry our grain home throughout the long night of autumn till it is dawn!
(7) Give us abundance like the long day of summer!
(8) Give us abundance till horns grow out of the ass!
(9) Give us abundance till a beard grows from the rocks!

[526] After gathering their crops the inhabitants celebrate a festival called "Duma Nikha," an expression of their feeling of freedom from all agricultural labour, and indulge in recreations and games, the chief of which is polo. A goat is killed and roasted and the meat eaten at the place where they perform their dances, which continue late into the night. They also add to their enjoyment by shooting at a mark, after which the assembly breaks up.

## III.

### Marriage.

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When a boy reaches 16 or 17 years of age, his parents begin to search for a wife for him, and as soon as they hear of a likely girl, they summon the headmen of their own village, to whom they give food, and request them to ask such and such a person to give his daughter in marriage. The headmen carry this message to the father of the girl, who entertains them for one or two days. During this time he summons his relatives and the headmen of his own village, in order to consult them in the matter. In the case of consent being given, a prayer is read by both the parties as sealing the promise. The boy's father now presents the following things to the girl's father in token of their new relationship :—

| | | |
|---|---|---|
| Cloth | ... | 5 yards. |
| Needle | ... | 1 |
| Knife | ... | 1 |
| Rope | ... | 1 |

3: Muhammad AV3 Dard AV3

● 527

/For additional data on organized calendrical ceremonials, see category 116, pp. 95-98. --Analyst/

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
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The following is my attempt at a restoration of the text according to the Dard-dialect of Da:

Dargyassi de tija namo hla zhuni
Shuni bhi tija namo hla zhuni
Sinani bhi tija namo hla zhuni

Translation:

Give abundance! Honour to thee, oh god Zhuni!
Crops also! Honour to thee, oh god Zhuni!
A son also! Honour to thee, oh god Zhuni!

T D 539

Notes on the Dard text:

*Dar-rgyas* is a Tibetan synonym compositum meaning about 'abundance;' *di* was probably in course of time contracted from *de*, give, and *ti*, thee; *tisha* or *tija* means 'to thee,' *sha* and *ja* are frequently used terminations of the dative case; *nomo* instead of *namo* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *namo* as well as *nomo* often occur in the sense of 'glory, honour' in the Bono-na-songs, Ladakhi Songs, No. XXXI ff; *hla* is the Tibetan *lha*, a Pre-Buddhist god; *Zhuni* is the proper name of the house god. *Shuni* means 'harvest'; *bi* is supposed to be the same as Urdu *bhi*, meaning 'also.' Also in the second and third lines the *ti* of *tisha* was lost in the preceding word. The *ni* in *sinani* is the emphatic syllable of Tibetan.

T D 174 527 796

(4) *Dard customs.*—To the present day the Māmani-festival is considered as a Dard custom. It is held 1½ months after the 21st of December. In Khalatse it is celebrated in this way:—Cooked heads of goats and sheep, and omelettes called *ten ten*, are brought before an ancient row of *mchod rten* (mchod rtengyi sgang) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

T D 174 533

Also the Ladakhi music and art of dancing is so entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Ladakhi music, besides the Chinese scale,—classical scales are in frequent use. Of classical scales I have discovered the following in my collection of Ladakhi tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the metre of the Tibetan Ladakhi songs is almost invariably trochaic, the metre of the Ladakhi tunes is iambic.

T D 174

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to accumulate similar reasons

## YĀTHINI.

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Adjacent to and on the southern side of Basin, a village about three miles west of Gilgit, there stands a cliff at the junction of the Kargah and Naupur nullahs. A large image of an erect Buddha has been sculptured on the rock-face, about 30 feet above the ground. It is without doubt a sculpture of ancient date and shows that the valley was once inhabited by a race professing Buddhism. The people call it "Yāthini" (giantess), and relate an interesting story about it. They say that she was the sister of Shri Badat, a King of Gilgit who was the descendant of giants. She lived on the said rock and, being a man-eater like her brother, was in the habit of killing and devouring half as many of the men as happened to pass by, leaving the other half unmolested. The princess continued this practice for a long period, to the great distress of the inhabitants, until a certain Danyal named Soglio, feeling the loss of so many people dear to his heart, devised a successful plan of murdering her in order to save his beloved countrymen. With the above design in his mind he set out for the place with a party of brave and bold men. Reaching the spot he burnt a small fire at the foot of the said rock, and his companions took their seat around it in a small circle. The Danyal, according to his usual custom, put some *chili* (juniper) leaves on the fire and inhaled its smoke. Thus driving himself into a state of ecstacy, he commenced dancing and singing some magic incantations, which were repeated by his companions. The Yāthini was elated at the prospect of more victims. As soon as she approached the Danyal he stepped forward and addressed her in a song, of which the following is a translation :—

"Have not you heard, O lovely princess, that your father has expired to-day?" Hearing this sad news, she struck her breast with her right hand. Soglio, who had with him some long iron nails, thrust one of them through her hand, as it lay on her breast, with such rapidity and strength that the nail penetrated her chest and went far into the rock behind. Soglio then sang another song, in which he sang as follows :—"Have not you heard, O charming princess, that your brother has also died to-day? On this she struck her second hand on her thigh. Soglio quickly pierced this with another sharp nail. The Yāthini was thus firmly fixed to the rock, and was unable to move, or to take revenge. The party was much delighted at this success of the Danyal who further turned her into a stone by his prayer, and even more delighted were the inhabitants when they heard of the good news. The unfortunate Soglio requested the people to bury him on his death near the Yāthini, as otherwise she would return to life and continue her cruelties. The people, who had now obtained their desire, held a private council to discuss the matter. They argued that no one could tell when and where Soglio would die, and whether they would be alive or able to procure his body at the time, should he die in some far-away country or by drowning in the river; in which case the Yāthini would recommence her practices with renewed ferocity. After a long debate they thought it best to assassinate Soglio at once. A man was appointed to accomplish the horrible task, which he did, and Soglio was at the same time buried close to the figure on the rock.

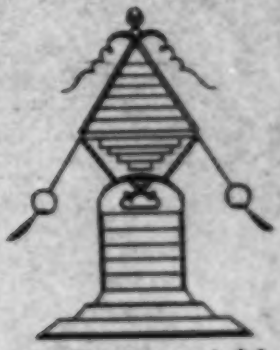
3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



000 "Shri Bai" ceremony, performed with a slight difference at Nangrau, will be dealt with separately.

## Sculptured Stones.*

532 174 778 On the bank of the Indus river a big stone is seen about a mile's distance from the entrance of Botugah Nullah (Chilas Nullah) where there stand some boatmen's huts. It bears a figure of a Buddhist *Manc* [ ? ]. The carving begins a little above the foot of the stone. In height it is a little larger than a man. Though faintly engraved, it is so skilfully whitened that, although it has been exposed for so long a time to the action



of the weather, its white colour is still to be remarked from a distance. On this rock there are also many other figures of the same kind, but they are somewhat smaller in size than the one above mentioned. Some two or three miles below this place, there are numerous stones of various sizes on the river bank bearing the figures of goats and markhors, &c. Some of the stones show representations of axes, while the others are those of deer. At some places the carvings are seen on the top of a stone as well as on its sides. The same kind of figures are also seen in the Bagrot Valley engraved on rock-faces between the Sanikar and Bukchi villages.[1]

At Barmas, near Damot, in the Sai valley, there are two pictures of Buddha. One is carved on a stone, and the other is a painting of Buddha sitting among his disciples.

At another place, in the neighbourhood of Chilas, there is a rock still larger in size, and on its river side there are a good many figures. There are also two or three carvings of temples with a large number of men, goats, horses and cows, &c., engraved on them. On this stone there is an inscription written in some ancient character. The same carvings are noticed far some way along the river, which have does not rise sufficiently in summer to do them any injury. It shows that in a certain period, this part of Chilas was inhabited by Buddhists. The inhabitants of Chilas are under the impression that all these inscriptions are made by the fairies.* The tradition is that in ancient times the land was

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[1] These villages are situated in the Lasper Valley.

*[ A similar belief is held by the Malyas (Mohammedans) of Lower Hunza and Nagyung regarding the "Chung Pesh" (Chinese) and certain clay tablets of Buddhistic origin found in caves. See Studies, Asian, 1900, No. 10[illegible]—Ed.]

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*[See also p. 118 section—Ed.]

frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shivo Baromo;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

## THE CEREMONY OF SRI KOH.

Sri Koh is said to be the sister of Nagi Sochomi, and lived at Shankank, a village near Gashi in the District of Astore. The villagers used to present grain to this goddess and prayed before her asst for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

## "JAMESHE" AND "DEWESHE."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jaishish" and "Deweshe." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jaishish," and a few days after they gathered and carried away the bones to "Deweshe," where they buried them in one pit. Remnants of bones still exist these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Mohammedanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the bones, bangles and rings which they found in "Jaishish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were buried with their ornaments.

## SAMIRA VILLAGE AND A "CHINAR" TREE.

There is a small populous village named Samira in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Beyya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Beyya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and sprawling that they touched the neighbouring hill about two yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

under a huge stone which projects from the base of the Nilúdár range on the Gilgit side.

There were formerly seven forts at Tshamtgar. A convention had been made between the Rajah of Gilgit and the Rajah of Skardo, by which Tshamtgar was divided by the two according to the natural division which a stream that comes down from the Bashár mountain made in that territory. The people of Tshamtgar, impatient of the Skardo rule, became all of them subjects to the Gilgit Rajah, on which Sher Shah Alí Shah, the ruler of Skardo, collected an army, and crossing the Mahpun-i-shagurun* at the foot of the Haramtah mountain, came upon Tshamógar and diverted the water which ran through that district into another direction. This was the reason of the

[illegible]

razed to the ground. There are evidently traces of a river having formerly run through Tshamtgar. The people say that the Skardo Rajah stopped the flow of the water by throwing quicksilver into it. This is probably a legend arising from the reputation which Ahmad Shah, the most recent Skardo ruler whom the Gurais can remember, had of dabbling in medicine and sorcery.†

### CHILASI SONGS.

[The Chilasis have a curious way of snapping their fingers, with which practice they accompany their songs, the thumb running up and down the fingers as on a musical instrument.]

10. CHILASI.

Tú hún Gitshere bódje almmo dimá bamlo
Mèy shahíni pashalóo dewà salám dámo
Rás; Aje gòje bómo mèy dódá aje mush
Harglon Zóe dèy mo bejómo
Samat Khánay alni mó báshómm tuák
Mùngà deyto; mó dabtar dóm

* The defile of the Mahpun-i-Shang-Rong, where the Indus river makes a sudden turn southward and below which it receives the Gilgit river.

† The Shiah Rajahs of Skardo believed themselves to be under the special protection of Ali.

for many years a slave in Chitral, as Ahmad Shah reports. The Calcutta were converted to Mohammedanism by a saint named Jalaluddin, whose shrine is in Gobrikh, and is one of the most frequented places by pilgrims. The Calcutta say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghan descent, but was born in Gobrikh) says that the Calcutta were converted to Islam about 150 years ago. Lastly, this religion has made great progress among the people of Kandia generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gobrikh, the Mullahs or priests are, for the most part, of the Shia caste, but men of every caste are eligible to giving education to their sons. Their education is limited to Mohammedan law (of the Hanafite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and calligraphy, that great Oriental art; as Shia, indeed, their Khalifahs and Mir Abdullah, who are scholars of a very high standard, are wholly ignorant of any of the calligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandia is the high priest and chief of Drosh, named Shaqqat Ali, who is a Shia.

The people generally are [illegible] but were a very religious race [illegible] even teaching. Their social and moral status has lately been raised very high. Bribery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (maliks), but is seldom found among the common people.

Government.—Every village or town is governed by a Council of elders, chosen from among every tribe or "atik." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shias or Yadkhans. No Kandia can be elected an elder, though he may become a Mullah, but a Mullah-Kandia also cannot be admitted to the Council.

The reigning Council of Gobrikh consists of 11 persons, of whom 9 are Shias and 2 Yadkhans. Pandit Khan is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose opinion is limited to inter-tribal feuds.

Criminal and Miscellaneous.—Hockey on horseback, which is called "baghlo" in Gobrikh, is played on holidays; and the place where they meet for the sport is called "baghlo-kirin-jha."

Cows are called "adi" in Gobrikh, and are considered in the same light by Mohammedans.

Dancing is not practised generally, as in the other Dard countries. Only "Doms" dance and sing, as this is their profession; they play on the "surdi" (pipe), sabdi (harp), and dhanjhi (drum).

The "purdah" system, or "veiling" women, is practised among the gentry, but it is only lately that the system was introduced into this country.

and have at all times borne a high reputation for bravery. In former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1851, to the Maharajah Gulab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Loilab Valley, and one from Astor by the Mazeroo Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and promising that the fort of Chilas should not be rebuilt. Talli is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

The love of music, dancing, and polo, which are so marked among all the neighbouring communities, are unknown in Chilas; and ponies, which are common enough elsewhere, are scarce.

The country is bare and treeless. The village of Chilas is situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Basmar, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve goats and three tolas of gold since 1842. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bût and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bûts are now the most prosperous family in Chilas.* Tradition still preserves the name of Naron, a

* This is perhaps the origin of the name "Bûtia," applied indiscriminately to all Hindu by Cashmere officials.

4 AV3 Dard AV3 Burushe AV7



Indian nautch. In Hunza a very spirited sword-dance is performed. Sometimes two or three dancers enter the circle together, one acting as leader to the others. At weddings ten or twelve join in, each holding sword or battle-axe in hand. The public dancing of women, mixed with men, is now only practised in Hunza. In Bushkar dances of women take place on feast days, but men are not allowed to be present. In Chitral and Yassin the Ashimadek class affect to despise dancing, and seldom join in it, but the rulers of those countries keep dancing-boys for their amusement. In Yassin, on one occasion, I witnessed some of their performances by torch-light, which made a very picturesque scene.

The music consists of a double-headed drum beaten with sticks, two or three pairs of small metal kettle-drums, and two or three clarionets made of apricot wood. Special airs are reserved for the ruler and different officials. The musicians are Doms, and every man of any consideration has his own band, which attends him whenever he moves. Every village also has its band. The singing is of a less pleasing nature, but it is interesting, as being one of the methods by which old historical traditions are preserved. In Gilgit singing by individuals is not common, the usual practice being to form large chorus parties, which chaunt the deeds of former kings. Generally the singers form into two parties, each of ten or a dozen, and sing alternate verses. The end of the verse is emphasised by a simultaneous step or bound forward, or sideways, which causes jostling and somewhat mars the effect.

Considerable difference exists in the nature of the songs of the different countries. In Gilgit, Hunza, and Nagar, the songs are, with few exceptions, of a warlike nature, and celebrate the achievements of different princes. In Hunza and Nagar, where the language spoken is Boorishki, the songs are in Shina, as the native language does not readily lend itself to poetry. Shina songs are harsh, and the words

Bibliolph G-2 (1873-1878) 1880 AUS-afghanistan-NOT
4 AV3 Dard Av3
Burusha AV7



present a few striking images which want connection, and which are often repeated with wearisome iteration. The Khowar songs are mostly of an amatory nature, seldom treating of warlike subjects, and give evidence of a more cultivated taste than those in Shina, while the musical nature of the language and the better rhythm of the verse entitle them to the first place in Dard poetry. Generally two performers stand a little distance apart and sing in strophe and antistrophe to each other: a chorus stand by who do not repeat the words, but give emphasis to the periods by a loud *Ah Ha* and by stamping.

The following examples will give a good idea of the different styles:—

D 533 B 533

D 539

B 539

SHINA.

I.

Loh wáto, Soori Gowritham, loh wáto,
Bútgá birdi loh wáto, dínyá sung tarégo.
Loh wáto, shjo Malika, loh wáto,
Bútgá birdi loh wáto, dínyá sung tarégo.
Né loh wáto, Soori Habbi Khan, loh wáto,
Bútgá birdi loh wáto, dínyá sung tarégo.
Tai shni shgá bódik té allah in Sargin goomchoré
Loh wáto, shjo Malika, loh wáto.
Tai shni shgá bódik té allah in Sargin goomchoré.

TRANSLATION.

*Dawn has come, Soori Gowritham, dawn has come.*
*To the whole earth dawn has come, the world is lighted up.*
*Dawn has come, grandson of Malika, dawn has come.*
*To the whole earth dawn has come, the world is lighted up.*
*Again dawn has come, Soori Habbi Khan, dawn has come.*
*To the whole earth dawn has come, the world is lighted up.*
*Thy mother, too, in her wisdom cherished us in Sargin.*
*Dawn has come, grandson of Malika, dawn has come.*
*Thy mother, too, in her wisdom cherished us in Sargin.*

II.

*The forest serpent, Soori Mahomaud Khan.*
*The forest serpent rouses himself.*
*Beyond Shurot he will brandish his sabre.*
*The forest serpent of the race of Malika.*
*The forest serpent rouses himself.*
*Beyond Shurot he will brandish his sabre.*

Add Biddulph G-3 (1873-1876) 1890 AIII-Afghanistan-AIII
4 AV3 Dard AV3



539 *A bulbul has alighted on the turf for shade,*
*I am ready to be cooked like an onion for you.*
*Oh my life, I will give my life for you!*

*Oh bulbul, oh mynah, what is in your heart?*
*You know my life is placed in my hand for you,*
*Oh my life, I will give my life for you!*

*Let it not be concealed, I am dying for love of you,*
*Give me one glance with your crystal eye,*
*Oh my life, I will give my life for you!*

*Forgetting my country I am distracted and wonder,*
*On what joyful day shall I see your face?*
*Oh my life, I will give my life for you!*

*Your cuckoldy kuskool touching your milk-white neck*
*Is like a fly defiling cream.*
*Oh my life, I will give my life for you!*

III.

*I roam on the mountains as if I trod on hot ashes,*
*The sword of love has stricken me; I made of myself a shield of two bones.*
*Oh Yoormun Hamin!*

*Oh Fairy I swear by God after seeing you there is no light,*
*Night and day are alike dark to me, no dawn comes to me.*
*Oh Yoormun Hamin!*

*The curls of my bulbul are like rosebuds and maiden hair fern,*
*Come sit by me and sing like a mynah or a bulbul.*
*Oh Yoormun Hamin!*

*Still I look at you; you turn away and look elsewhere,*
*My life is yours, why do you look at my enemies?*
*Oh Yoormun Hamin!*

*Your long ringlets and your well-curled hair are like heliotrope,*
*You bind up your locks to slay this frail.*
*Oh Yoormun Hamin!*

*I sigh day and night for the bulbul,*
*I kiss your pearly ringlets in my dreams.*
*Oh Yoormun Hamin!*

533 This is a very favourite song in Upper Chitral, where the grave of Yoormun Hamin is still to be seen. A romantic story is attached to her memory.

The above songs must not be studied as examples of the language: they contain many inflexions which are not found in the colloquial. Dr. Leitner has collected a large number of Shina songs.

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
Dated AV3

366 A. H. Francke—*A language map of West Tibet with notes.* [No. 4,

T D 174 797 782 539

The following is my attempt at a restoration of the text according to the Dard-dialect of Da:

Dargyassi de tija namo hla zhuni
Shuni bhi tija namo hla zhuni
Sinani bhi tija namo hla zhuni

Translation:

Give abundance! Honour to thee, oh god Zhuni!
Crops also! Honour to thee, oh god Zhuni!
A son also! Honour to thee, oh god Zhuni!

T D 539

Notes on the Dard text:

*Dar-rgyas* is a Tibetan synonym compositum meaning about 'abundance;' *di* was probably in course of time contracted from *de*, give, and *ti*, thee; *tisha* or *tija* means 'to thee,' *sha* and *ja* are frequently used terminations of the dative case; *nomo* instead of *namo* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *namo* as well as *nomo* often occur in the sense of 'glory, honour' in the Bono-na-songs, Ladakhi Songs, No. XXXI ff; *hla* is the Tibetan *lha*, a Pre-Buddhist god; *Zhuni* is the proper name of the house god. *Shuni* means 'harvest'; *bi* is supposed to be the same as Urdu *bhi*, meaning 'also.' Also in the second and third lines the *ti* of *tisha* was lost in the preceding word. The *ni* in *sinani* is the emphatic syllable of Tibetan.

T D 174 527 796

(4) *Dard customs.*—To the present day the Māmani-festival is considered as a Dard custom. It is held 1½ months after the 21st of December. In Khalatse it is celebrated in this way:—Cooked heads of goats and sheep, and omelettes called *ten ten*, are brought before an ancient row of *mchod rten* (mchòd rtengyi sgang) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

T D 174 533

Also the Ladakhi music and art of dancing is so entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Ladakhi music, besides the Chinese scale,—classical scales are in frequent use. Of classical scales I have discovered the following in my collection of Ladakhi tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the metre of the Tibetan Ladakhi songs is almost invariably trochaic, the metre of the Ladakhi tunes is iambic.

T D 174

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to accumulate similar reasons

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



564 small number of families are of a caste called Ronū, and that they are held higher even than the Shīn. It is possible that this rank is derived from their having in former generations held some offices of power, hence the caste could not be wide-spread; as, however, it may be a clue worth following out, I record the fact.

The remaining four castes are of undoubted importance in an ethnographical view. These are the same divisions as are given in an account of the Chilāsis by Captain Ommaney, in the Panjāb Government Gazette, of Feb. 28, 1868, quoted in the Appendix to Dr. Leitner's work; and they are also spoken of as the four primary divisions by Dr. Leitner's informant, a Saziní; Dr. Leitner himself, by adding the names of many other castes (which I incline to think are subdivisions), makes less of this fourfold separation, and he inverts the positions of Kremin and Dūm.*

• [533] Beginning with the lowest of the four; we find the *Dūms* acting as musicians, like the low-caste Marāsis of the Panjāb and the Domes of other parts of India, and like also the Bems of Ladākh and the Bātals of Kashmir. It will be remembered, too, that the lowest caste at Jummoo—the outcasts to whom was relegated the lowest kinds of work—is called Dūm, though there the musicians and dancers are not taken from among them. Thus all through these hills, in all the different nations, we find a lowest caste, one everywhere treated as unfit for ordinary social intercourse, corresponding in all the cases either in name or in occupation, or sometimes in both. It is true that in each nation that lowest caste has something of the general characteristics of the nation as a whole. In every case their language is the same as that of those they live with, and has no connection with that of the similar caste in the neighbouring nation. In form and features they are somewhat like and somewhat different from those who are in some measure their masters; we saw that the Dūms of the Outer Hills differ in form and complexion from the men of the higher castes, and that the Bātals of Kashmir by no means equal the ordinary type of Kashmīrī. Of the Bems of Ladākh and the Dūms of Dārdistān I hardly saw enough (for in truth they are few in number) to be able to

* 'Dārdistān,' part ii., p. 25, and part iii., p. 48.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



644 under some magnificent chenar trees. It was a very picturesque sight: row after row of the Mehtar's sons and courtiers in the most brilliant dresses sat on each side of us on the ground, in 644 the shade of the trees. The usual band, composed 533 of half a dozen kettle-drums played with sticks, 535 double-headed drums played with the hand, and pipes, struck up, and the *corps de ballet* of men and boys, in their smart new uniform, dashed into the space in front of the daïs and began dancing. The dances, as a rule, are much the same as the Indian *nautch*, but a trifle quicker and more varied. There are, however, some very quick and lively dances full of energy, where the men dash round with flying steps, and one or two rather good sword dances, which are worth seeing.

The Chitralis will dance, and look on at dancing, all night long; they are passionately fond of it; the only thing which they will stop it for is to hear their boys sing. The songs are the usual love songs with occasional songs of war. I never picked up enough of the language to understand them, but some of the airs were charming, and deserve to be collected. I was always thankful when the boys came on instead of the dancers. The boys' voices are really beautiful, and one would willingly have called for them oftener had it been possible to do so without giving the enemy cause to blaspheme. They had a pleasant way sometimes at night, as you sat round a camp fire smoking, of bringing a boy, and starting him singing in the darkness behind you. Very pretty plaintive melodies they sang, accompanied by a few notes of the pipe.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



The chorus at the Mehtar's durbar was composed of all his men off duty, men from all the neighbouring villages who had come to see the fun, a stray Kafir or two who grinned in a friendly way at us, all the heterogeneous rabble possible to collect in Chitral. The price they paid for being present and looking at the dancing was continued applause, shouts of encouragement to the dancers, in which they were led by an official who was described as the head of the Mehtar's household. He was a very wild-looking creature, who rushed along the ranks of the spectators dressed in a scarlet cloth choga, and armed with a big ornamented stick, with which he belaboured any of the crowd who did not shout loud enough. After we had sat through the performance for some time the Mehtar rose, and, taking me by the hand, escorted me along a narrow path made by laying down cotton cloth, white and coloured, and stuffs of various kinds, finishing in a strip of sham kinkob, all of which became the perquisite of my servants after I had passed over it. The path led along the faces of the fort to the private garden, from which there was a door leading to the household offices and ladies' apartments. In the garden we found a tent pitched, into which we entered, followed by three or four of the Mehtar's most important sons and nobles.

Directly we had sat down the Mehtar began an oration which lasted an hour, with interruptions to drink iced water, and to rub snuff on his gums, the Chitrali way of taking this most seductive form of the weed. The upshot of his discourse was that

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



224 party got to the far end of the jungle, the inevitable band began to play. Nothing can be done in these [533] wilds without a band, and on this occasion the performers were posted some three hundred yards ahead of us, on the side of the hill forming the river bank. In a few minutes we saw a man emerge from the jungle and run up to them, and a wild fanfare and fierce yells announced a bear was found. The next thing one saw was some dogs and a couple of mounted men flying through the jungle, and then the bear broke in view surrounded by dogs. He headed straight for our rock, and was killed at its foot. It was a pretty beat, and a characteristic bit of sport, the men galloping along keeping the bear straight, sheering off if they were heading him, dashing fearlessly at him if it was necessary to turn him, the dogs all the time driving him along. All this over the usual ground, one mass of rocks and the difficult tangle of a broad river bed covered with tamarisk bush. The swordsmanship was not equal to the hunter's pluck. We found the bear had a slight sword cut, but the swordman's horse had a far worse, a frightful wound on the stifle caused by a badly delivered backward cut at the bear. One of Robertson's greatest triumphs in surgery was the treatment of the wound, which he sewed up; the horse completely recovered, and the doctor's fame became great. After we had left Gakuch a couple of days they told us the jungle across the river there had been full of bears, but, knowing that I had a huge pile of correspondence, the Rajas said nothing about it. This was rather annoying, for I never again got the chance of a good beat at Gakuch.

1 [ie., the tamarisk jungles of Gakuch -- Analyst]

1: Leisure - 1-3. (1866-69) 18937 AV3 Dard AV3

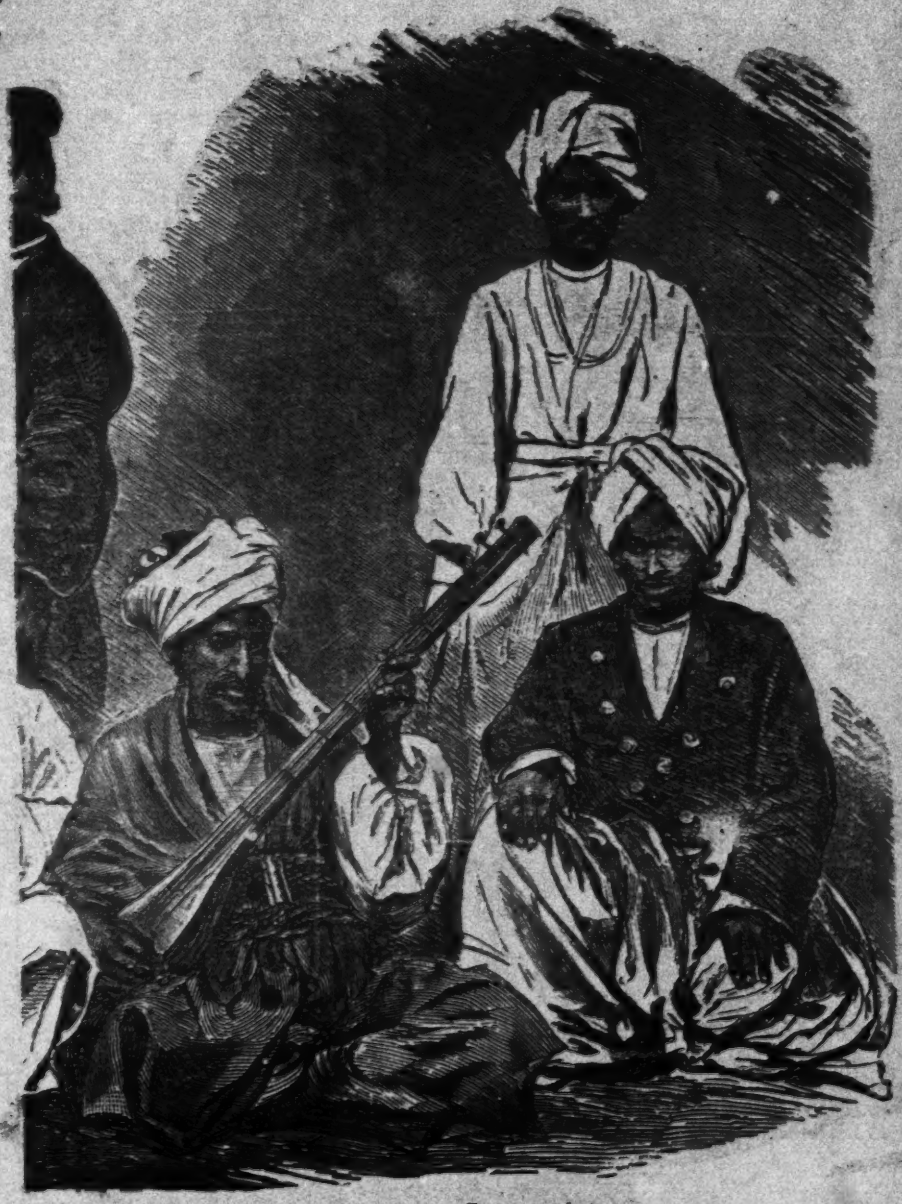
534
291

GROUP OF NATIVES FROM HUNZA, YASIN, AND NAGYR LIETU

[facing p. 22: A]

3: Leitner L-8 (1866-99) 18937 AV3 Dasé AV3

534
291



1 LISTENING TO MUSICIANS FROM CHITRÁL AND BADAKHSHÁN.

[facing p. 22: D]

1: Leitner L-3 (1866-93) 1693? AV3 Dard AV3
Burusho AV7


little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshúng" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "TAKK" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite hills.

* "Powder" is called "Jebati" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantzil. Saltpetre = Shór in Astori, and Shorá in Gilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

1: Leitner L-3 (1866-93) 18937 AVS Dard AVS

Chitral

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Captain Musgrave and the Badakshi Post, Taghdûm Shah.

[facing p 143]

3c Mohammad G-3 (ca. 1900) 1907 AV3 Dard AV3



to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Buri; and the other near the Tarshing village in the Astor District, called Kossachan etc.

### "Rashoo ai Yudaini."

### (The Fairies' Drum of Rashoo.)

The Dums of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rom Wazir of Gilgit, who had ruled for the *chief* in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made [illegible] followed it on [illegible]

### The Horse Mark of a Horse.

Between Edgah and Baian villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the *hoof* of a horse. The story of the *hoof-print* is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

## XI.

### The Foot or Malik the Ra or Gilgit.[1]

It is said that one of the feet of Malik, an ancient Ra of Gilgit, was naturally formed like the *hoof* of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Ra to disclose the secret. The servant kept it from becoming known

[1] [Cf. the Greek story of Midas and his ears, and of how their sudden form was revealed to the people.—Ed.]

Biblioth. G-S (1873-1879) 1880 ASN-AS-Section-ASN
4 AV3 Dard AV3
Burushe AV7



D 535 B 535 Indian nautch. In Hunza a very spirited sword-dance is performed. Sometimes two or three dancers enter the circle together, one acting as leader to the others. At weddings ten or twelve join in, each holding sword or battle-axe in hand. The public dancing of women, mixed with men, is now only practised in Hunza. In Bushkar dances of women take place on feast days, but men are not allowed to be present. In Chitral and Yasin the Ashimadek class affect to despise dancing, and seldom join in it, but the rulers of those countries keep dancing-boys for their amusement. In Yasin, on one occasion, I witnessed some of their performances by torch-light, which made a very picturesque scene.

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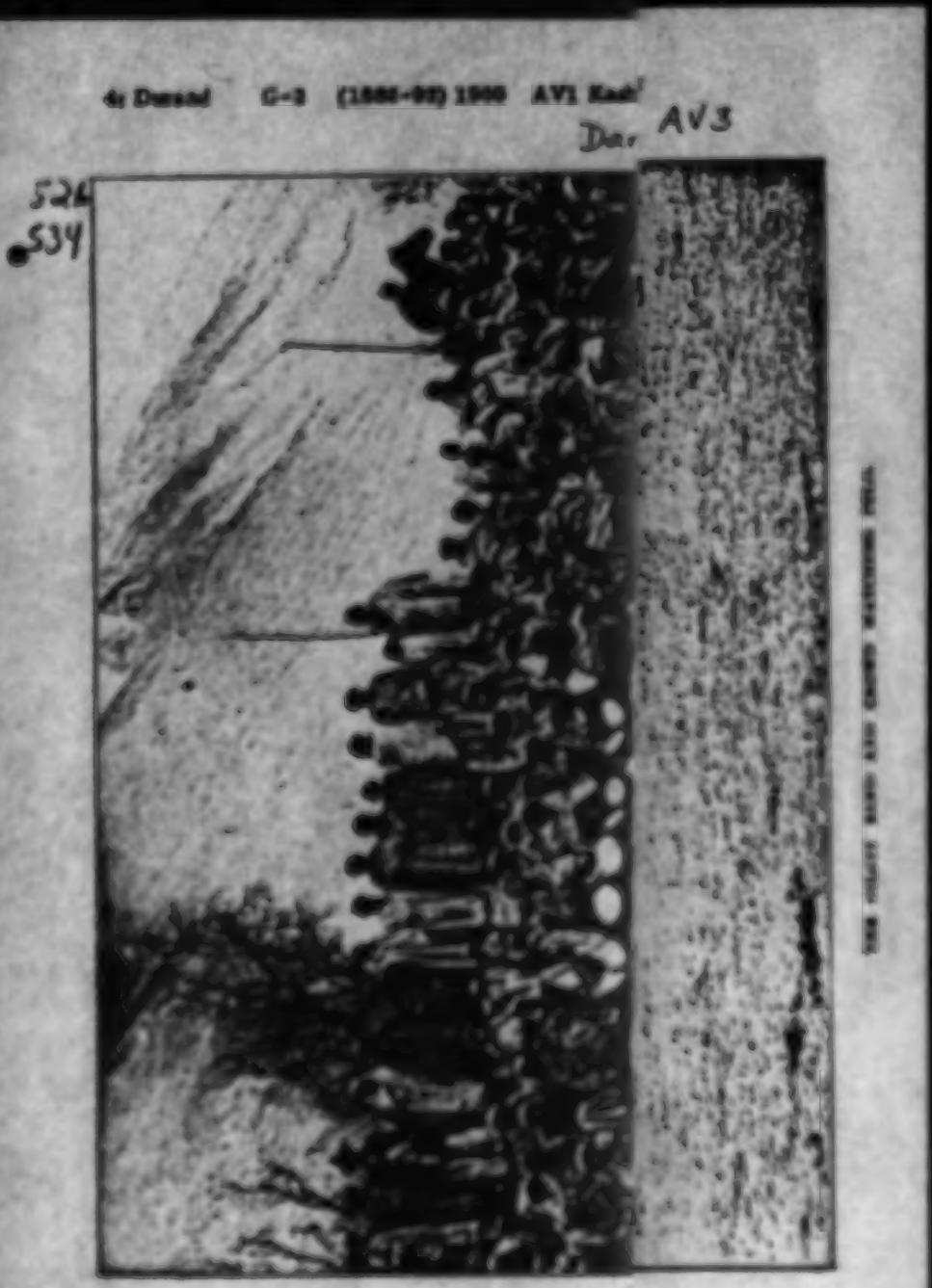


[facing p. 40]

595
291

[facing p. 36: A]

535
291

[facing p. 360]

G
497
G
[17]
G
[192]



the opposite Hunza. The language of Nagyr and Hunza is the Non-Aryan Khajuna and no affinity between that language and any other has yet been traced. The Nagyris are mostly Shiahs. They are short and stout and fairer than the people of Hunza [the Kanjutis] who are described* as "tall statesmen" and who are desperate robbers. The Nagyris understand Tibetan, Persian and Hindustani. Badakhshan merchants were the only ones who could travel with perfect safety through Yasen, Chitral and Hunza.

## DANCES†

D
•515
G
[55]

Fall into two main divisions: "slow" or "Bilti Harip" = Slow Innrument" and Quick "Dumi Harip," = Quick Innrument. The Yasens, Nagyr and Hunza people dance quickest; then come the Gilgitis; then the Astoris; then the Baltis, and slowest of all are the Ladakis.

When all join in the dance, cheer or sing with gesticulations, the dance or recitative is called "shapass" in Gilgiti, and "Bami" in Astori.

When there is a solo dance it is called "ahn" in Gilgiti, and "asm" in Astori.

"Cheering" is called "Halamush" in Ghilgiti, and "Halamish" in Astori. Clapping of hands is called "cas." Cries or "Fit, Fit dus; cas thok, Hit Hit dus; Halamush dus; shabash" accompany the performances.

There are several kinds of Dances. The PHANDAI ASTR, is danced by ten or twelve people ranging themselves behind the bride as soon as she reaches the bridegroom's house. This custom is observed at Astor. In this dance men swing short sticks or whatever they may happen to hold in their hands.

The BAMI ASTR is a dance performed on the Nau holiday, in which both men and women engage—the women forming a ring round the several group of dancers, which is composed of men. This dance is called TASHWATR at

* By the people of Ghijk.

† A few remarks made under this head and that of music have been taken from Part II, pages 32 and 33, of my "Dardistan," in order to render the accounts more intelligible

to Latimer L-8 (1866-68) 1888? AVS Dard AVS



Gilgit. In Darayl there is a dance in which the dancers wield swords and engage in a mimic fight. This dance Gilgitis and Astoris call the *Darayl nat*, but what it is called by the Darayls themselves I do not know.

The mantle dance is called "Goya nat." In this popular dance the dancer throws his cloth over his extended arm.

When I sent a man round with a drum inviting all the Dards that were to be found at Gilgit to a festival, a large number of men appeared, much to the surprise of the invading Dogras, who thought that they had all run to the hills. A few sheep were roasted for their benefit; bread and fruit were also given them, and when I thought they were getting into a good humour, I proposed that they should sing. Musicians had been procured with great difficulty, and after some dinner, the Gilgitis sang and danced. At first, only one at a time danced, taking his sleeves well over his arm so as to let it fall over, and then moving it up and down according to the cadence of the music. The movements were, at first, slow, one hand hanging down, the other being extended with a commanding gesture. The left foot appeared to be principally engaged in moving or rather jerking the body forward. All sorts of "pas seuls" were danced; sometimes a rude imitation of the Indian Nâtch; the by-standers clapping their hands and crying out "Shabâsh"; one man, a sort of Master of Ceremonies, used to run in and out amongst them, brandishing a stick, with which, in spite of his very violent gestures, he only lightly touched the bystanders, and assisting them to chanting by repeated calls, which the rest then took up, of "Hô, Hô." The most extraordinary dance, however, was when about twelve men arose to dance, of whom six were on one side and six on the other. both sides then, moving forward, jerked out their arms so as to look as if they had all crossed swords, then recoiled and let their arms drop. This was a war dance, and I was told that properly it ought to have been danced with swords, which, however, out of suspicion of the Dogras,

In Lettow L-8 (1868-98) 1897 AV3 Dard AV3



535 did not seem to be forthcoming. They then formed a circle, again separated, the movements becoming more and more violent till almost all the bystanders joined in the dance, shouting like fiends and literally *kicking* up a frightful amount of dust, which, after I had nearly become choked with it, compelled me to retire.* I may also notice that before a song is sung the rhythm and melody of it are given in "solo" by some one, for instance

Dīnā dīng dīnō dīngdā
nādādg dīnō, etc., etc., etc.

### B. BEVERAGES.

#### BEER.

273 Fine corn (about five or six *seers* in weight) is put into a kettle with water and boiled till it gets soft, but not pulpy. It is then strained through a cloth, and the grain retained and put into a vessel. Then it is mixed with a drug that comes from Ladak which is called "Pappa," and has a salty taste, but in my opinion is nothing more than hardened dough with which some kind of drug is mixed. It is necessary that "the marks of four fingers" be impressed upon the "Pappa." The mark of "four fingers" make one stick, 2 fingers' mark ½ a stick, and so forth. This is scraped and mixed with the corn. The whole is then put into an earthen jar with a narrow neck, after it has received an infusion of an amount of water equal to the proportion of corn. The jar is put out into the sun—if summer—for twelve days, or under the fireplace—if in winter—[where a separate vault is made for it] —for the same period. The orifice is almost hermetically closed with a skin. After twelve days the jar is opened and contains a drink possessing intoxicating qualities. The first infusion is much prized, but the corn receives a second and sometimes even a third supply of water, to be put out again in a similar manner and to provide a kind of Beer for the commoner. This Beer is called "Mā," and is much

[115] * The drawing and description of this game were given in the *Illustrated London News* of the 10th February, 1892, under the heading of "A Dance

21 Latimer L-2 (1890-92) 12927 AVS Dard AVS RARE



for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bábá*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghánistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanáfite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Hariálilah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shin.

The people generally are powerful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadás), but is seldom found among the common people.

Government.—Every village or town is governed by a Council of elders, chosen from among every tribe or "talik." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Mullá, but a Mullá-kamin also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Painful Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operations is limited to inter-tribal feuds.

Customs and Manners.—Hockey on horseback, which is called "baghá" in Gabriál, is played on holidays; and the place where they meet for the sport is called "baghá-kárár-ján."

Guns are called "sáli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surái" (pipe), sitárá (harp), and dhaulkí (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

Bodleian G-2 (1873-1878) 1880 Afgh-Afghanistan XVII
AVJ Dard AVJ



and have at all times borne a high reputation for bravery. In former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1851, to the Maharajah Golab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Lolab Valley, and one from Astor by the Mazenoo Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not be re-built. Takk is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

The love of music, dancing, and polo, which are so marked among all the neighbouring communities, are unknown in Chilas; and ponies, which are common enough elsewhere, are scarce.

The country is bare and treeless. The village of Chilas is situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Booner, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve goats and three tolas of gold since 1842. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bôt and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bôts are now the most prosperous family in Chilas.[1] Tradition still preserves the name of Naron, a

[1] This is perhaps the origin of the name "Bôta," applied indiscriminately to all Dards by Cashmere officials.

Sir Biddulph G-3 (1873-1878) 1880 AUI-Afghanistan-XUI
4 AV3 Dard AV3



563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. 24/ The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The 233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained 535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they 361 have overflowed into the upper part of the Swat Valley, 101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the 511 most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. 578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl 651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better 563 known under its Pushtoo name of Patrak. There is also 197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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dous, as, with one foot and one hand on the saddle, they stretch down the other hand to the ground. Presently one succeeds, and is off, swinging himself back into the saddle as he goes. He is chased by the rest, doubling and turning to avoid them. At last, another and another gets a hold of the goat. The first man throws his leg over the body to tighten his hold, and away they go across country till their horses diverge, and all but one lose their grasp. He is again caught, but throws the goat on the opposite side. The others wrestle with him as they gallop three or four abreast, the outermost riders almost leaving their horses as they stretch their whole bodies across their neighbours."

A similar amusement is described by Vambéry[1] as one of the marriage ceremonies of the Turkomans, called by them Kokbüri (green wolf). In this the bride carries on her lap the carcase of a lamb or goat, and setting off at full gallop, is pursued by the bridegroom and other young men of the party, also on horseback.

Firing at a mark from horseback is another favourite pastime. The mark is a gourd filled with ashes, or a small ball, hung from a pole about 30 feet high. The marksmen gallop at full speed and fire as they pass underneath. Every successful shot is marked by a shower of ashes, and they do not desist till every particle of the gourd is shot away. Considering the clumsiness of the weapons used, the shooting is sometimes remarkably good.

As polo is the national game, so dancing is the national amusement, and no description of these people would be complete without mention of it. Feast-days, births, weddings, any occasion of a gathering, serves as an excuse for dancing, and the end of a game of polo is always signalised by a dance on the Shawaran. The spectators form a ring, inside which the musicians are seated, opposite the principal personage present. The instruments tune up, and a murmur goes round the circle as to who will dance. Soon a name is called out, or a volunteer steps into the ring, and, with a word to the band, commences. Several different steps are in vogue, each of which has its special air, the Dunni, Soz, Balôs (Iskardo), Tuppnutt, Tajwer (Badakhshan or Tajik), Sirikoli, and Cashmeri. Almost all of these commence slowly, increasing in pace till the performer is bounding round the circle at top speed. As soon as one is tired, fresh dancers are always ready to come forward, and hours are often passed without either performers or spectators seeming to weary. The dancing is sometimes really graceful and interesting to watch, and forms a great contrast to the terrible monotony of an

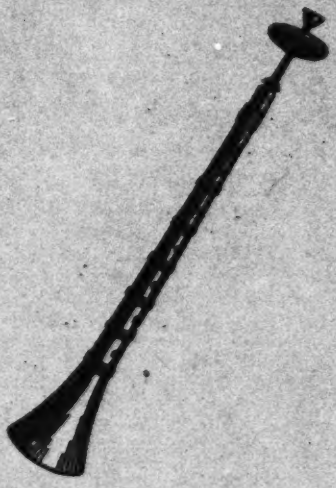
[1] Vambery's Travels in Central Asia.

Biddulph G-3 (1873-1878) 1880 AVS Afghanistan AVS
4 AV3 Dard AV3
Burusho AV7



D 535 B 535 Indian nautch. In Hunza a very spirited sword-dance is performed. Sometimes two or three dancers enter the circle together, one acting as leader to the others. At weddings ten or twelve join in, each holding sword or battle-axe in hand. The public dancing of women, mixed with men, is now only practised in Hunza. In Bushkar dances of women take place on feast days, but men are not allowed to be present. In Chitral and Yassin the Ashimadek class affect to despise dancing, and seldom join in it, but the rulers of those countries keep dancing-boys for their amusement. In Yassin, on one occasion, I witnessed some of their performances by torch-light, which made a very picturesque scene.

D 534 B 534 D 533 B 533 The music consists of a double-headed drum beaten with sticks, two or three pairs of small metal kettle-drums, and two or three clarionets made of apricot wood. Special airs are reserved for the ruler and different officials. The musicians are Doms, and every man of any consideration has his own band, which attends him whenever he moves. Every village also has its band. The singing is of a less pleasing nature, but it is interesting, as being one of the methods by which old historical traditions are preserved. In Gilgit singing by individuals is not common, the usual practice being to form large chorus parties, which chaunt the deeds of former kings. Generally the singers form into two parties, each of ten or a dozen, and sing alternate verses. The end of the verse is emphasized by a simultaneous step or bound forward, or sideways, which causes jostling and somewhat mars the effect.



Considerable difference exists in the nature of the songs of the different countries. In Gilgit, Hunza, and Nager, the songs are, with few exceptions, of a warlike nature, and celebrate the achievements of different princes. In Hunza and Nager, where the language spoken is Boorishki, the songs are in Shina, as the native language does not readily lend itself to poetry. Shina songs are harsh, and the words

4: Durand G-S (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



under some magnificent chenar trees. It was a very picturesque sight: row after row of the Mehtar's sons and courtiers in the most brilliant dresses sat on each side of us on the ground, in the shade of the trees. The usual band, composed of half a dozen kettle-drums played with sticks, double-headed drums played with the hand, and pipes, struck up, and the *corps de ballet* of men and boys, in their smart new uniform, dashed into the space in front of the daïs and began dancing. The dances, as a rule, are much the same as the Indian *nautch*, but a trifle quicker and more varied. There are, however, some very quick and lively dances full of energy, where the men dash round with flying steps, and one or two rather good sword dances, which are worth seeing.

The Chitralis will dance, and look on at dancing, all night long; they are passionately fond of it; the only thing which they will stop it for is to hear their boys sing. The songs are the usual love songs with occasional songs of war. I never picked up enough of the language to understand them, but some of the airs were charming, and deserve to be collected. I was always thankful when the boys came on instead of the dancers. The boys' voices are really beautiful, and one would willingly have called for them oftener had it been possible to do so without giving the enemy cause to blaspheme. They had a pleasant way sometimes at night, as you sat round a camp fire smoking, of bringing a boy, and starting him singing in the darkness behind you. Very pretty plaintive melodies they sang, accompanied by a few notes of the pipe.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



The chorus at the Mehtar's durbar was composed of all his men off duty, men from all the neighbouring villages who had come to see the fun, a stray Kafir or two who grinned in a friendly way at us, all the heterogeneous rabble possible to collect in Chitral. The price they paid for being present and looking at the dancing was continued applause, shouts of encouragement to the dancers, in which they were led by an official who was described as the head of the Mehtar's household. He was a very wild-looking creature, who rushed along the ranks of the spectators dressed in a scarlet cloth choga, and armed with a big ornamented stick, with which he belaboured any of the crowd who did not shout loud enough. After we had sat through the performance for some time the Mehtar rose, and, taking me by the hand, escorted me along a narrow path made by laying down cotton cloth, white and coloured, and stuffs of various kinds, finishing in a strip of sham kinkob, all of which became the perquisite of my servants after I had passed over it. The path led along the faces of the fort to the private garden, from which there was a door leading to the household offices and ladies' apartments. In the garden we found a tent pitched, into which we entered, followed by three or four of the Mehtar's most important sons and nobles.

Directly we had sat down the Mehtar began an oration which lasted an hour, with interruptions to drink iced water, and to rub snuff on his gums, the Chitrali way of taking this most seductive form of the weed. The upshot of his discourse was that

4s Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



anything which is told him will get into difficulties. 149
You must learn to disbelieve any story told you, however plausible, unless you have proof positive from other sources of its accuracy; your first thought when any statement is made must always be what is the speaker's motive, especially if he has told you the truth. No man ever approaches the object he aims at directly. By roundabout and devious paths he will lead up to his point, which is perhaps only brought out casually at the end of a long interview. You live in an atmosphere of falsehood and deceit, the men you do business with lying freely and unblushingly on every available occasion; but they bear you no ill-will when you expose their little lapses, and at once set to work to weave some new plot. The Mehtar was a past master in the art, and it was a never-failing source of excitement and interest to have dealings with him. We got to know each other fairly well by the end of the next four years.

In the afternoon of the last day we spent together 541
we went off to look on at polo. The game was dull, 535
for the players were indifferent, and the ground, at each end of which cropped up huge rocks, was half under water. But the show was diversified by the Mehtar producing various rifles, and making some very fine shooting at a mark across the polo ground, firing over the heads of the players. Then followed the usual dances, one a sword dance to the music of the royal band, the drummer in which, who had only one tooth in his upper jaw, fascinated Robertson and me by his excitement and animation, throwing his arms about frantically, his whole face lighting up,

4t Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



541 and his eyebrows working furiously in time to the
535 dancing. After the Chitralis had danced, some Bajouri Pathans present gave us an exhibition, the most picturesque piece of dancing we had seen. Five men, dressed in the loose flowing blue Pathan shirt, formed a circle round a flower thrown on to the ground, and danced round it, alternately advancing and retiring, swaying their bodies forward till their heads nearly touched in the centre of the ring, then throwing up their arms and swinging back their bodies and dancing away, their clothes flying and giving a wonderful grace and go to the dance. They then gave us another dance, also in most perfect time, to a plaintive song which they sang, their faces indicative of the deepest grief. This was followed by a wild repetition of the first dance, much faster, and with more dashing action, the accompaniment on the part of their friends being the rapid discharge of their guns. The flower in the centre represented a lovely maiden, and the dance tells the tale of a love story ending in an elopement.

159 Next morning the Mehtar paid me what was really his final visit, presented me with a last horse, badly galled, and recapitulated all his wants and views. We parted after an exchange of many civil speeches, and promises of eternal friendship, with genuine regret on my side, for I had got to like the old man very much, and to admire his strength of
487 character and undoubted powers. We returned to
133 Mastuj by the right bank of the river, making a detour through some of the higher valleys. The road the first day was very bad in parts; one awful cliff, across which it seemed to run for miles,

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard Av 3
Chitral



us all, and to enjoy himself thoroughly, while at the same time he knew perfectly well what he wanted to say, and said it in the confidential, good-humoured drunken man's way. But the return to his own tents was the serious thing; he did not mind his own men seeing him happy, but did not like Afzul's doing so, and he sat on till near midnight. Then, with protestations of eternal friendship and appreciative remarks as to the efficacy of the Dagonet, he wandered solemnly off, one arm round our Agent's neck, the other round his foster-brother's.

Poor Prince Hal, I was always sorry for him; it was so evident that he was playing a losing game and did not realise it, and if to his other vices he was going to add drink, it did not require a prophet to foresee the end. Afzul's private interview followed next evening, and I heard before he came that the little savage had been furious at his brother's visit the night before. He persuaded himself that I was promising to recognise his brother on the part of Government as the heir, and only the strongest dissuasion on the part of his principal adherents prevented his attacking and murdering Nizam as he passed from my tents to his own. We should have been in a pleasant predicament had he done so. After our interview we went and sat round a camp fire and watched Afzul's boys, and afterwards our Balti coolies, dancing. The latter were most grotesque and uncouth in their movements. The entertainment was diversified by a well-acted pantomime, representing the attack and murder of a party of Pathans by Kafirs, the comic element being

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AVI
Chitral



536 supplied by the Pathan's servant, who was kicked by all his masters.

500 We were much amused one day at our old native doctor, whom we were taking up to establish the Chitral dispensary. The road ran for a mile or more along the face of a conglomerate cliff, about sixty feet above the river. It had been much improved, and was six feet wide. We had swung along this at a canter, and turned a sharp corner where the path ran up into a side ravine and was steep and narrow. I was leading, and just had time to pull up to prevent riding over the native doctor, who, on all fours, and with a huge blinker of thick paper fixed to the side of his head to prevent his seeing the precipice, was crawling up what he considered the most dangerous piece on his hands and knees. The poor old gentleman never got accustomed to the cliffs, always vowed that he would return to India by Bajour to avoid them, and eventually did so.

644 The Mehtar met me some miles from Chitral, as he had done before, and, coming officially as we were, we of course got into uniform. The show was not so fine as the year before, as one of his grandsons was dead, and he had sent a lot of men down the valley to the obsequies. Moreover, he informed me that he had hundreds of men watching the passes into his country. This I knew was untrue, but it was said to emphasise the need of assistance from Government on his part, and the danger of his position from the Amir and others. The reception does not need describing. A Jandli was improvised on our way in, so that we were saved an extra three-mile ride to the polo ground and back; the guns thundered from the

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539 11. A. Tshekin thim; tikki wéy mush, oh Berader
Adin; thin: muddy mush: ey Berader
B. Hamirey ushtiki, pûki thin, palitin
Ni rámey ló no bly, oh Berader!

[538] The last word in each sentence, as is usual with all Shin songs, is repeated at the beginning of the next line. I may also remark that I have accentuated the words *as pronounced in the songs* and not as put down in my Vocabulary.

*Translation.*

MESSAGE TO A SWEETHEART BY A FRIEND.

You are going up to Gitshe, oh my dearest friend,
Give my compliment and salute when you see my hawk.
Speak to her. I must now go into my house; my mother is no more
And I fear the sting of that dragon,* my step-mother—
Oh noble daughter of Samat Khan: I will play the flute
And give its price and keep it in my bosom.

The second song describes a quarrel between two brothers who are resting after a march on some hill far away from any water or food wherewith to refresh themselves.

*Younger brother.*—Am I to eat now, what am I to say, there is, oh my brother, neither bread nor water.
Am I to fetch some [water], what am I to say, there is no mussk [a water-skin], oh my brother!

*Elder brother.*—The lying nonsense of Hamir (the younger brother) wounds me deeply (tears off the skin of my heart).
There will be no day to this long night, oh my brother!

12. THE TRANSITORINESS OF THIS WORLD.

| | | |
|---|---|---|
| *Kâka, mussi dji rdum* | *Mîy dâsgu ni bîy* | *Tâkim* |
| Brother! I what am to say? | My choice it is not | In the |
| *awusi dâro* | *Mâjo lâskyu ni bîy* | *Dujâlo* |
| whole of the present time | To me shame is not | The next |
| *âlo jûlo* | *Jâki mâlatsu kan* | |
| world near has come | People despairing will be | |

* The "Hangwa," a fabulous animal mentioned elsewhere.

*Bāgh with, Shārkot, kuṛē Ṭāgē Aṭṭōnō,*
In the green place, in Shārkot, a great fight happened to be,
*Kuṛī Khēl, Phāgē dāgān mārāgē,*
O Kuṛīkhēl (a tribe of Kohistan) Phāgē is captured and killed.

Translation.

a. In a green place, near the mosque, in a place of rest,
Within an enclosure the prince was killed.
In a green place, near a mosque, in a spot of rest,
Bring the bier and lay it down, to bring him home who has no kith.

a. In the green place, that Shārkōt, where the halting-place of guests
Is deserted, the Sikhs committed slaughter.
In the green place, in Shārkot, a great fight took place.
Oh, Kuṛīkhēl tribe, Phāgē was captured and killed.

a. The following song is a *ghārānā*, or quatrain, composed by Qamrān, a Gabrāl poet. The song treats of the love between Gul-i-mailk, a prince of Kām, and Dūlāgmai (the Fairy-queen).

The first line of a *ghārānā* is called *Zawābāk*, and the remaining poem is divided into stanzas or "Khōshās," consisting each of four lines. At the end of every stanza the burden of the song is repeated:

Burden.—*Mō bāgē mōgāṛē, mā ughōr bāgān Mūhabbat mārē*
I became a stranger, my travel became towards Hindustan.
*Mī dārī mōlāw, dārī mōlāwī ahī Kōhistān mārē*
My prayer-compliments, prayer-compliments, to the inhabitants of Kohistan (may go forth).
*Mārē Mūhābbā ahī, O Dārāī mō lāī kōrāghārē*
I myself am Mūhābbā (name of the Prince Gul-i-mailk), O Dārā, thou didst love me.

Burden.—*Ōhō, Mārē Mūhābbā ahī, O Dārāī, Ahī Mūhābbā thy ahī kōr ahīn*
Woe, I am Mūhābbā, O Dārā, now thy Mūhābbā from thy embrace has lost his senses.

1.

Burden.—a. *Mārē Mūhābbā ahī, O Dārāī, Mūhābbā thy, ahī ahī dārāīn*
I myself am Mūhābbā, O Dārā, thy Mūhābbā hears his heart from thy love.

a. *Ahī ahīn mārīlīn gārāī, Mūhābbā Dārāī mārī - ahī kārārīn*
In the heart there is no ease, which Mūhābbā after Dārā has lost.

p. *Ba ō kōr yārāīlā, mārā gārī mārīlā Kōr mā mārīn*
Ours, yours, was friendship, I heard so at that time.

a. *Ghārī kārī ahī, hāī hāī, mā Ārāī gārīnā mārīlīn*
Why dost thou . . . woe! woe! the pain of Eternity wrote us.

Burden.—p. *Ōhō, Mārē Mūhābbā ahī, O Dārāī, Ghī Mūhābbā thy ahī kārāī ghī.*
Woe, I am Mūhābbā, O Dārā, etc., etc.

[539]

[538] •

4 ADJ Dard Adj



in the colloquial. Dr. Leitner has collected a large number of Shina songs.

Oral traditions and genealogies are also preserved in families to whom this duty is assigned, and carefully handed down from father to son.

The ancient weapons were bow and arrows, battle-axe and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not yet quite obsolete. Though powder is easily made, the tribes have to depend on Cashmere and Badakhshan for matchlock barrels, so Robin Hood's weapon is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver, or having engraved patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in-law elect without a battle-axe would be sent away to get one, and if unable to do so would have to make an extra payment. In the present day the men of Chitral are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of Goorkhas in the Maharajah of Cashmere's service were cut to pieces by Chitral and Yassin swordsmen within 3 miles of Gilgit, though they formed square, and tried to reach the fort from which they had been cut off, in that formation.

Dard warfare is, however, seldom of a very resolute nature, and their records are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the other with the loss of a few men only. Every village has one or more forts according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass or the narrow part of the valley which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is

In Gorvis T-4 (Jan Gang) 1956 AVI Kashmir ASIF
Dard Avj



000 backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their heads only lightened by that which they ate at intervening less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

101 Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few
361 other places is often referred to as Dardistan. Gilgit is the most
[491] important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

241 Much of the Gilgit valley is well cultivated, with fruit trees in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

133 The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great
526 attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

• 538 Just as the valley of Kashmir is the home of the fairy tales,
181 so also are the Gilgiti legends famous for those parts; fortunately a great number of them have been preserved for all time by [illegible] others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

000 One story so told will never be lost to the people; there is

539 And the Queen ordered that the youths be brought to her. She was at once smitten by the likeness of the new handsome Yaddiloo to the Ko she had poisoned. She asked the youth from whence he had come, who his parents might be, and he told her all he knew. Then she was certain that he must be her son. The years had softened her, she was sad and lonely at times, for her daughter had vanished and left her cruelly, and she told him the use of his arms, pronouncing him to the race of Gilgit as their rightful Ko and sending him on the "Hills Ho"—the mountain stone of the Ras of Gilgit. He was later to become the most famous of all the Ras of Gilgit, his rule was wise and strong, he extended the frontiers of his country, "he increased them to beyond Hunza and Nagar, right to the confines of Cathay." His nephews Gishis and Mughlots—the sons of his sister—he made the first rulers of Hunza and Nagar, their descendants being the Mirs there today. His memory will ever remain with the people of Gilgit, for there are as many songs of his great deeds and his wisdom now held up before the youths of those land economic parts as an example of what they, who also are lords of that land, can achieve.

• 538 The men will sit for hours telling such stories as this to the young men and boys, stories of blood, honour, swords and wars, whilst the women's stories, though not so bloodthirsty, are also those which subtitle a determination in the girls that the land, the gold and the women of Gilgit shall never be taken, whatever the sacrifice demanded or the price paid to hold them.

543 The people of Gilgit are Mohammedans of both the Shia and the Sunni sects, the people of Nagar are of the Shia sect only, those of Hunza of the Ali-Ilahi sect—that is, believing that Ali is God, the others are Mohdists.

[illegible] ...ascribed as he so did, the Knights talk of walking to the entrance of the Knights unlit, through which there is a track leading on to Yaghistan, and of a carving of the Lord Buddha to be seen on the face of a great rock.

721 The chiefs of Gilgit "living in their economic fortune", were in the days gone by, "notorious for their raids into the countries of their neighbours, which they made with impunity".

1 [See continuing 539, pp. 205-09] -- Author]

Dard Arch
Chitral



dust of red and other coloured rock in the mountains at the head of the Ghizr valley, which makes a pleasant change after the monotony of the everlasting grey of the mountains and shingle slopes. 173

One thing disappointed me very much in the country, and that was the paucity of remains of archæological interest. Here and there you see an undoubted Buddhist tope, though, curiously enough, I do not think that a single piece of Buddhist masonry, such as you would find in any other portion of the frontier, exists in any fort or road embankment. There is not one single inscription in the whole country, except one found by Colonel Lockhart between Mastuj and Chitral commemorating the invasion of a Chinese army. I hunted the country high and low, promised rewards, did all I knew to get information, and the Chitralis would have shown us anything, for they are no bigots, but I never found the trace of an inscription. There are no buildings of historical interest, there were no written records, but there is a wonderful folklore which, I am sure, will repay research. It is rapidly being ruined by Mahomedanism, and in a few years, I am afraid, many of the old beliefs and legends will have passed away, but it was a mine of wealth which I had no time to explore. 172 631 • [177]

A conspicuous thing in the country are those of pure stone, the remains of rock-built villages, attributed to the Kafirs, perched on some almost inaccessible crag, great circular enclosures, looking like gigantic sheep-folds, the reputed hiding-places of Moghul armies, but so far from water that they cannot have been fortifications, and circles of stones pointing to dead worships. But all these are of the rudest type 174

Dard 4<3
Ch: Frost



gave but just room for a horse to move along its face. We crossed a succession of great bowl-shaped bays in the hills, several miles across from side to side, cut up by deep ravines, the whole bed of the source one mass of cultivation wherever water could be brought to bear. The outlet for the streams which drain these bays into the main river below is generally through a narrow gorge hundreds of feet deep, with walls so precipitous and hill so rapid that no regularly made path can be taken along it. The Chitralis averred that no man had ever succeeded in getting through one particular gorge.

We struck a vein of felt-lore which I should have loved to explore, but I had no time to work it properly, and for really satisfactory results the enquirer must talk the language of the country, which I could not. We were sitting one night after dinner by our camp fire, looking across the valley at the dim form of Tirich Mir, rising ghostly and white in the pale moonlight, when one of our hosts casually mentioned the existence of a lake at the foot of the great mountain by the side of which are the flat stones on which the fairies wash their clothes. Readers could hardly be reminded of the Continental and Eastern habit of beating linen on a flat stone. [illegible] stones there in great numbers; these must be the round pot holes found in the rocks of all glacier streams, but what the washing-boards were I could not make out, and the lake was unfortunately miles away, so that time could not be spared to explore.

The conversation so began gave rise to much talk about the fairies. We were told that they

David Ave
Chitral



were heard to sing or wail round the towers of Shoghot Fort ten or twelve days before one of the ruling family died, and this led to the information that the present Mehtar's great-grandfather had married a fairy, having been a master of the love which gives command over them. The king and his fairy bride lived on for years as husband and wife without any one knowing it, as he was in the habit of going to Gairat, a village seven miles below Chitral, where the fairies from Tirich Mir assemble every Friday night to say their prayers, and meeting her there. This place is still used by the fairies for their devotions, which take place at a spot marked by a large flat stone. No one will go shikaring there alone, and my informant, who was once benighted, and had to spend the night close to the spot with a single companion, heard the ghostly call to prayer, and the air full of the voices of a great multitude talking Chitrali. The union of the old king with the fairy was blessed with one daughter, and she, though a very old woman now, has continued to take an interest in the fortunes of the royal family, and warns them of the approaching death of any member by the sounds heard at Shoghot. Many men had seen her, notably a man still living at Chitral, with whom we were promised an interview which unluckily did not come off.

Those who have seen the fairies, and a couple of years before a large number of them were seen by many of the inhabitants of the valley, flying through the air to Tirich Mir, some on horseback and some on foot, describe them as exactly like

A Durand G-8 (1880-82) 1000 AVI Rudolph
Dard A-13
Chitral



men and women, but very beautiful, and dressed mostly in white. Their only peculiarity seems to be that they have no knee or ankle joints, and that the toes of their feet point to the rear, the heel being to the front. This by the way must be inconvenient when riding. They occasionally carry off men for ten days or so, and treat them well. The man at Owir, who was carried off, lived with them for ten days, and saw the old king's fairy daughter. He reports having seen very large numbers of fairies, and that he was pressed to marry by them, but on his refusing was returned to his home. They appear never to do any one good, and to distribute their thievish tricks and the harm they do indiscriminately among the righteous and the evil-doers.

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774

Asked what the fairies subsisted on, our informant explained that if any man had about the amount he had harvested, and told his neighbour that he had only ten maks of grain when he really had garnered twenty, the fairies took the balance, and left him with what he professed to have harvested. He had never heard of their doing any harm to cows, but said they undoubtedly rode the horses at night, and that if a man had done his horse's mane up nicely, he was likely to find him in the morning completely tired out, and with the mane tangled, knotted, or plaited. I could not quite make out which, or whether the knotting the mane corresponded with our "witches' stirrups." He also told us of a man living at a village above Chitral who had gone out shooting, and shot at and wounded an ibex, which escaped. A few days

4 Demand G-2 (1889-92) 1900 AVI Kashmir
Dard AVJ
Chitral



after a man of the village, who is lame to this day, came up and asked why he had shot him, and on the sportsman denying it, and saying he had only shot at an ibex, the lame man, who is known to be an expert in fairy lore, said, "I was the ibex."

We then unfortunately asked about their religion, and have got away from folk-lore proper to the made-up stories of the wizard, for we were told that those skilled in fairy art said the fairies were of all religions, Mahomedans who worship at Gairat, and who have Mullahs like terrestrial Mahomedans, Hindoos, and others. What the latter worshipped we could not discover. The fairies, we learnt, are at great enmity with the demons, whom they very much fear.

The principal harm they do is to deprive people of their senses and to carry them off. They occasionally make themselves obnoxious by infesting a village. Lately a fairy had taken possession of one, and had wounded several people by throwing stones at them. No one was killed, but the fairy made it especially unpleasant for any one opening any closed box in a house, and finally the nuisance became so great that the Mehtar was appealed to. He called in the help of a wise man who exorcised the fairy, and no further harm was done.

The whole of the above was got from our informant without asking a single leading question, except that I asked him if ever the fairies rode people's horses, but his answer was so ready and detailed that it could hardly have been made up at the moment. Everything he told us was said

4: Durand G-3 (1888-95) 1900 AV1 Kashmir
Dard AV3
Chitral



with an air of conviction, and as if talking of an everyday matter: it was a most delightful experience, and I only wished I could take down the conversation in shorthand, for much of the detail must have been lost. Belief in fairies is universal in the Hindu-Kush, and, for the matter of that, in one form or another throughout the East.

A travelled and well-educated Kashmiri with us was with the greatest difficulty repressed during our talk; he was always wanting to break in with some Kashmiri variation, civilised and thereby ruined, of these local tales. The next day took us to Owir, where we camped at a height of ten thousand feet, having ridden up five thousand feet, and crossed at sixteen thousand a razor-back pass between the two valleys. It was beginning to be very cold, and we enjoyed making the descent on foot, plunging straight down the shaley slopes.

The sandstone strata at the top of the valley seemed full of fossils. I picked up a couple of large ones, some convoluted shell, but, unfortunately, my orderlies did not understand that I attached any importance to them, and they were lost. There is but one drawback to a march such as we were making, and that is the time limit. You pass many things of interest which you cannot visit; you are constantly tantalised by a half glimpse of some beauty or curiosity which you pass with a sigh, knowing that you will never have the chance of seeing it again. I longed to stop and dig, and to hunt for fossils here, as I had longed to explore the Buddhist topes on the road, or to spend days trying to get at the folk-lore, but the fates drove us on.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



776 823 sacks, into which they put the grain. They then went to a place which is still pointed out and called "*Gué* Gutumé Yatsheyn gau boki," or "The place of the demons' loads at the hollow"—Gué being the Shiná name for the present village of Grukōt. There they brought up a huge flat stone—which is still shown—and made it into a kind of pan, "tawa," for the preparation of bread. But the morning dawned and obliged them to disappear; they converted the sacks and their contents into earthen mounds, which have the shape of baskets and are still shown.

## I.—The Wedding of Demons.

776 539 A Shikari (sportsman) was once hunting in the hills. He had taken provisions with him for five days. On the sixth day he found himself without any food. Excited and fatigued by his fruitless expedition, he wandered into the deepest mountain recesses, careless whither he went as long as he could find water to assuage his thirst, and a few wild berries to allay his hunger. Even that search was unsuccessful, and, tired and hungry, he endeavoured to compose himself to sleep. Even that comfort was denied him, and, nearly maddened with the situation, he again arose and looked around him. It was the first or second hour of night, and, at a short distance, he descried a large fire blazing a most cheerful welcome to the hungry, and now chilled, wanderer. He approached it quietly, hoping to meet some other sportsman who might provide him with food. Coming near the fire, he saw a very large and curious assembly of giants, eating, drinking, and singing. In great terror, he wanted to make his way back, when one of the assembly, who had a squint in his eye, got up for the purpose of fetching water for the others. He overtook him, and asked him whether he was a "child of man." Half dead with terror, he could scarcely answer that he was, when the demon invited him to join them at the meeting, which was described to be a wedding party. The Shikari replied: "You are a demon, and will destroy me"; on which the spirit took an oath, *by the sun and the moon*, that

1: Leitner 1-3 (1866-93) 1893? AV3 Dard AV3



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539

he certainly would not do so. He then hid him under a bush and went back with the water. He had scarcely returned when a plant was torn out of the ground and a small aperture was made, into which the giants managed to throw all their property, and, gradually making themselves thinner and thinner, themselves vanished into the ground through it. Our sportsman was then taken by the hand by the friendly demon, and, before he knew how, he himself glided through the hole and found himself in a huge apartment, which was splendidly illuminated. He was placed in a corner where he could not be observed. He received some food, and gazed in mute astonishment on the assembled spirits. At last, he saw the mother of the bride taking her daughter's head into her lap and weeping bitterly at the prospect of her departure into another household. Unable to control her grief, and in compliance with an old Shin custom, she began the singing of the evening by launching into the following strains:

## SONG OF THE MOTHER.

ORIGINAL:—

*Ajjaya Birúni*[1] *may pallu, shikk newfy,*
(Thy) mother's Birúni! my little darling, ornaments will wear,
*Awa Buldar Bútshe aayai hafp hey kani,*
(Whilst) here at Buldar Bútshe the heavens dark will become,
*Nágeri Phall Tshútsha Kawi mirdni ia,*
The Nagari (of race) Phall Tshútshe of Khaza the prince will come,
*Thyn Mirkha mulina tshi gim hafty,*
Thy Mirkha father-from new corn will be distributed.
*Sátth Yaha aay be! Shadú Malik hajam thiam.*
Seven rivers' water be! Shadu Malik a going will make,
*Thy Mirkana mula Tshi gi hage.*
Thy Mirkana, father, now ghee will distribute.

TRANSLATION:—

"Oh, Birúni, thy mother's own; thou, little darling, wilt wear ornaments, whilst to me, who will remain here at Buldar Butshe, the heavens will appear dark. The prince of Lords of Phall Tshutshe race is coming from Nagyr; and Mirkana, thy father, now distributes corn (as an act of welcome). Be (as fruitful and pleasant) as the water of *seven rivers*, for Shadu Malik (the prince) is determined to start, and now thy father Mirkana is distributing ghee (as a compliment to the departing guest)."

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[1] The father's name was Mir Khan. The daughter's name was Birani. The bridegroom's name was Shadu Malik of Nagyr, of Phall Tshutshe race, and the place of the wedding was Buldar Butshe.

1: Leitner 1-3 (1866-93) 1893? AV3 Dard AV3



776 539 The Shikari began to enjoy the scene and would have liked to have stayed, but his squinting friend told him now that he could not be allowed to remain any longer. So he got up, but before again vanishing through the above-mentioned aperture into the human world, he took a good look at the demons. To his astonishment he beheld on the shoulders of one a shawl which he had safely left at home. Another held his gun; a third was eating out of his own dishes; one had his many-coloured stockings on, and another disported himself in pidjamas (drawers) which he only ventured to put on, on great occasions. He also saw many of the things that had excited his admiration among the property of his neighbours in his native village, being most familiarly used by the demons. He scarcely could be got to move away, but his friendly guide took hold of him and brought him again to the place where he had first met him. On taking leave he gave him three loaves of bread. As his village was far off, he consumed two of the loaves on the road. On reaching home, he found his father, who had been getting rather anxious at his prolonged absence. To him he told all that had happened, and showed him the remaining loaf, of which the old man ate half. His mother, a good housewife, took the remaining half and threw it into a large granary, where, as it was the season of Sharó (autumn), a sufficient store of flour had been placed for the use of the family during the winter. Strange to say, that half-loaf brought luck, for demons mean it sometimes kindly to the children of men, and only hurt them when they consider themselves offended. The granary remained always full, and the people of the village rejoiced with the family, for they were liked and were good people.

It also should be told that as soon as the Shikari came home he looked after his costly shawl, dishes, and clothes, but he found all in its proper place and perfectly uninjured. On inquiring amongst his neighbours he also found that they too had not lost anything. He was much astonished at all this, till an old woman who had a great reputation for wisdom,

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



told him that this was the custom of demons, and that they invariably borrowed the property of mankind for their weddings, and as invariably restored it. On occasions of rejoicings amongst them they felt kindly towards mankind. 776 539

Thus ends one of the prettiest tales that I have heard.

## 2.—The Demon's Present of Coals is Turned into Gold.

Something similar to what has just been related, is said to have happened at Doyur, on the road from Gilgit to Nagyr. A man of the name of Phûko had a son named Laskirr, who, one day going out to fetch water was caught by a Yatsh, who tore up a plant ("reeds" ?) "phuru" and entered with the lad into the fissure which was thereby created. He brought him to a large palace in which a number of goblins, male and female, were diverting themselves. He there saw all the valuables of the inhabitants of his village. A wedding was being celebrated and the mother sang:—

Cûra lagé dêy, Bushêly Khatûni.
Cûra lagé dêy, hahá hahá!!
Ci lagé dêy, Bushêly Khatûnim.
Ci lagé dêy, hahá hahá!!
Mura lagé dêy, Bushêly Khatûni.
Mûra lagé dêy, hahá hahá!!
Mâ lagé dêy, hahá hahá!! &c., &c.

Translation:—

Cura is being distributed, daughter of Bushêl.
Cura is being distributed, hurrah! hurrah! (Chorus.)
Ghee is being distributed, &c. (Chorus.)
Meat is being distributed, &c. (Chorus.)
Wine is being distributed, &c., &c. (Chorus.)

On his departure, the demon gave him a sackful of coals, and conducted him through the aperture made by the tearing up of the reed, towards his village. The moment the demon had left, the boy emptied the sack of the coals and went home, when he told his father what had happened. In the emptied sack they found a small bit of coal, which, as soon as they touched it, became a gold coin, very much to the regret of the boy's father, who would have liked his son to have brought home the whole sackful.

1: Latimer L-3 (1988-92) 18837 AV3 Date AV3



B.—"Barai," "Peris," "Fairies."

776 They are handsome, in contradistinction to the Yatsh
539 or Demons, and stronger; they have a beautiful castle on the top of the Nanga Parbat or Dyarmul (so called from being inaccessible). This castle is made of crystal, and the people fancy they can see it. They call it "Shell-latte-kit" or "Castle of Glass-stone."

1.—The Sportsman and the Castle of the Fairies.

Once a sportsman ventured up the Nanga Parbat. To his surprise he found no difficulty, and venturing farther and farther, he at last reached the top. There he saw a beautiful castle made of glass, and pushing one of the doors he entered it, and found himself in a most magnificent apartment. Through it he saw an open space that appeared to be the garden of the castle, but there was in it only one tree of excessive height, and which was entirely composed of pearls and corals. The delighted sportsman filled his sack in which he carried his corn, and left the place, hoping to enrich himself by the sale of the pearls. As he was going out of the door he saw an innumerable crowd of serpents following him. In his agitation he shouldered the sack and attempted to run, when a pearl fell out. It was eagerly swallowed by a serpent which immediately disappeared. The sportsman, glad to get rid of his pursuers at any price, threw pearl after pearl to them, and in every case it had the desired effect. At last, only one serpent remained, but for her (a fairy in that shape?) he found no pearl; and urged on by fear, he hastened to his village, Tarsing, which is at the very foot of the Nanga Parbat. On entering his house, he found it in great agitation; bread was being distributed to the poor as they do at funerals, for his family had given him up as lost. The serpent still followed and stopped at the door. In despair, the man threw the corn-sack at her, when lo! a pearl glided out. It was eagerly swallowed by the serpent, which immediately disappeared. However, the man was not the same being as before. He was ill for days, and in about a fortnight after the events narrated, died, for fairies never forgive a man who has surprised their secrets.

Lr Lettner L-3 (1868-69) 1937 AV3 Dard AV3



### 2.—The Fairy who Punished her Human Lover.

It is not believed in Astor that fairies ever marry human beings, but in Gilgit there is a legend to that effect. A famous sportsman, Kibá Lorí, who never returned empty-handed from any excursion, kept company with a fairy to whom he was deeply attached. Once in the hot weather the fairy said to him not to go out shooting during "the seven days of the summer," "Caniculars," which are called "Bardá," and are supposed to be the hottest days in Dardistan. "I am," said she, "obliged to leave you for that period, and, mind, you do not follow me." The sportsman promised obedience and the fairy vanished, saying that he would certainly die if he attempted to follow her. Our love-intoxicated Nimrod, however, could not endure her absence. On the fourth day he shouldered his gun and went out with the hope of meeting her. Crossing a range, he came upon a plain, where he saw an immense gathering of game of all sorts and his beloved fairy milking a "Kill" (markhor) and gathering the milk into a silver vessel. The noise which Kibá Lorí made caused the animal to start and to strike out with his legs, which upset the silver vessel. The fairy looked up, and to her anger beheld the disobedient lover. She went up to him and, after reproaching him, struck him in the face. But she had scarcely done so when despair mastered her heart, and she cried out in the deepest anguish that "he now must die within four days." "However," she said, "do shoot one of these animals, so that people may not say that you have returned empty-handed." The poor man returned crestfallen to his home, lay down, and died on the fourth day.

### C.—Davall = Wizards and Witches.

The gift of second sight, or rather the intercourse with fairies, is confined to a few families in which it is hereditary. The wizard is made to inhale the fumes of a fire which is lit with the wood of the *tókli*[1] (Panjabí = Vadam), a kind

[1] Elsewhere called *tóli*.

D.—Historical Legend of the Origin of Gilgit.

"Once upon a time there lived a race at Gilgit, whose 537
origin is uncertain. Whether they sprang from the soil, or had immigrated from a distant region, is doubtful; so much is believed, that they were Guyugi or spontaneous, aborigines, unknown. Over them ruled a monarch who was a descendant of the evil spirits, the Yatsh, that terrorized over the world. His name was Shirthudur, and he resided at a castle, in front of which there was a course for the performance of the manly game of Polo. (See my Hunza Nagyr Handbook.) His tastes were capricious, and in every one of his actions his fiendish origin could be discerned. The natives bore his rule with resignation, for what could they effect against a monarch at whose command even magic aids were placed? However, the country was rendered fertile, and round the capital bloomed attractive gardens.

"The heavens, or rather the virtuous Peris, at last grew tired of his tyranny, for he had crowned his iniquities by indulging in a propensity for cannibalism. This taste had been developed by an accident. One day his cook brought him some mutton broth, the like of which he had never tasted. After much inquiry as to the nature of the food on which the sheep had been brought up, it was eventually traced to an old woman, its first owner. She stated that her child and the sheep were born on the same day, and losing the former, she had consoled herself by suckling the latter. This was a revelation to the tyrant. He had discovered the secret of the palatability of the broth, and was determined to have a never-ending supply of it. So he ordered that his kitchen should be regularly provided with children of tender age, whose flesh, when converted into broth, would remind him of the exquisite dish he had once so much relished. This cruel order was carried out. The people of the country were dismayed at such a state of things, and sought slightly to improve it by sacrificing, in the first place, all orphans and children of neighbouring tribes! The tyrant, however, was insatiable, and soon was his cruelty felt by many families at Gilgit, who were compelled to give up their children to slaughter.

539 — "Relief came at last. At the top of the mountain Ko, which it takes a day to ascend, and which overlooks the village of Doyor, below Gilgit, on the side of the river, appeared three figures. They looked like men, but much more strong and handsome. In their arms they carried bows and arrows, and turning their eyes in the direction of Doyor, they perceived innumerable flocks of sheep and cattle grazing on a prairie between that village and the foot of the mountain. The strangers were fairies, and had come (perhaps from Nagyr ?) to this region with the view of ridding Gilgit of the monster that ruled over it. However, this function was confined to the two elder ones. The three strangers were brothers, and none of them had been here at the same time. It was their intention to make Aayo Shemshar, the youngest, Rajah of Gilgit, and, in order to achieve their purpose, they hit upon the following plan.

"On the already-noticed plain, which is called Dishingil, a sportive calf was gambolling towards and away from its mother. It was the pride of its owner, and its brilliant red colour could be seen from a distance. 'Let us see who is the best marksman,' exclaimed the eldest, and saying this, he shot an arrow in the direction of the calf, but missed his aim. The second brother also tried to hit it, but also failed. At last, Aayo Shemshar, who took a deep interest in the sport, shot his arrow, which pierced the poor animal from side to side and killed it. The brothers, whilst descending, congratulated Aayo on his [illegible] and on arriving at the spot where the calf was lying, proceeded to cut its throat, and to take out from its body *the nishis, namely the kidneys and the liver.*

"They then roasted these delicacies, and invited Aayo to partake of them first. He respectfully declined, on the ground of his youth; but they urged him to do so, 'in order,' they said, 'to reward you for such an excellent shot.' Scarcely had the meat touched the lips of Aayo, than the brothers got up, and vanishing into the air, called out, 'Brother! you have touched impure food, which Paris never should eat, and we have made use of your ignorance

of this law, because we want to make you a human 139
being,* who shall rule over Gilgit; remain therefore at Doyur.'

'Aaru in deep grief at the separation, cried, 'Why remain at Doyur, unless it be to grind corn?' 'Then,' said the brothers, 'go to Gilgit.' 'Why,' was the reply, 'go to Gilgit, unless it be to work in the gardens?' 'No, no,' was the last and crowning rejoinder; 'you will assuredly become the king of this country, and deliver it from its merciless oppressor.'

'No more was heard of the departing fairies, and Aaru remained by himself, endeavouring to gather consolation from the great mission which had been bestowed on him. A villager met him, and, struck by his appearance, offered him shelter in his house. Next morning he went on the roof of his host's house, and calling out to him to come up, pointed to the Ko mountain, on which, he said, he plainly discerned a wild goat. The incredulous villager began to fear he had harboured a maniac, if no worse character; but Aaru shot off his arrow, and accompanied by the villager (who had assembled some friends for protection, as he was afraid his young guest might be an associate of robbers, and lead him into a trap), went in the direction of the mountain. There, to be sure, at the very spot that had been pointed out, though many miles distant, was lying the wild goat, with Aaru's arrow transfixing its body. The astonished peasants at once hailed him as their leader, but he exacted an oath of secrecy from them, for he had come to deliver them from their tyrant, and would keep his incognito till such time as his plans for the destruction of the monster were matured.

'He then took leave of the hospitable people of Doyur, and went to Gilgit. On reaching the place, which is scarcely four miles distant from Doyur, he announced himself by prowling about in the gardens adjoining the royal residence. There he met one of the female companions of Shirbudeo's daughter (*pari* in Hill Punjabi, *Shadeky* in Gilgiti) fetching water for the princess, a lady both

* Eating meat was the process of incarnation.

§39 remarkably handsome, and of a sweet disposition. The companion rushed back, and told the young lady to look from over the ramparts of the castle at a wonderfully handsome young man whom she had just met. The princess placed herself in a spot from which she could observe any one approaching the fort. Her maid then returned, and induced Azro to come with her on the Polo ground, the "Shawaran," in front of the castle; the princess was smitten with his beauty and at once fell in love with him. She then sent word to the young prince to come and see her. When he was admitted into her presence, he for a long time denied being anything else than a common labourer. At last, he confessed to being a fairy's child, and the over-joyed princess offered him her heart and hand. It may be mentioned here that the tyrant Shirbadam had a wonderful horse, which could cross a mile at every jump, and which its rider had accustomed to jump both into and out of the fort, over its walls. So regular were the leaps which that famous animal could take, that he invariably alighted at a distance of a mile from the fort and at the same place.

"On that very day on which the princess had admitted young Azro into the fort, King Shirbadam was out hunting, of which he was desperately fond, and to which he used sometimes to devote a week or two at a time. We must now return to Azro, whom we left conversing with the princess. Azro remained silent when the lady confessed her love. Urged to declare his sentiments, he said that he would not marry her unless she bound herself to him by the most stringent oath; this she did, and *they became as the right of God as if they were united man and wife.*' He then announced that he had come to destroy her father, and asked her to kill him herself. This she refused; but as she had sworn to aid him in every way she could, he finally induced her to promise that she would ask her father *where his soul was.* 'Refuse food,' said Azro, 'for three or four days, and your father, who is devotedly fond

* The story of the famous beam, the love-making between Azro and the Princess, the manner of their marriage and other incidents connected with the expulsion of the tyrant deserve attention.

of you will ask for the reason of your strange conduct; 539
then say, "Father, you are often staying away from me for several days at a time, and I am getting distressed lest something should happen to you; do reassure me by letting me know where your soul is, and let me feel certain that your life is safe." This the princess promised to do, and when her father returned refused food for several days. The anxious Shirihadatt made inquiries, to which she replied by making the already-named request. The tyrant was for a few moments thrown into mute astonishment, and finally refused compliance with her preposterous demand. The love-smitten lady went on starving herself, till at last her father, fearful for his daughter's life, told her not to fret herself about him, as *his soul was [of course?] in the mares*, and that he could only perish by fire. The princess communicated this information to her lover. Azro went back to Doyor and the villages around, and assembled his faithful peasants. Them he asked to take twigs of the *ke-tree* or *tuki*, bind them together and light them—then to proceed in a body with the torches to the castle in a circle, keep close together, and surround it on every side. He then went and dug out a very deep hole, as deep as a well, in the place where Shirihadatt's horse used to alight, and covered it with green boughs. The next day he received information that the torches (*tuki* in Gilgiti and *Lowe* in Astori) were ready. He at once ordered the villagers gradually to draw near the fort in the manner which he had already indicated.

"King Shirihadatt was then sitting in his castle; near him his treacherous daughter, who was so soon to lose her parent. All at once he exclaimed, 'I feel very close; go out, dearest, and see what has happened.' The girl went out, and saw torches approaching from a distance; but fancying it to be something connected with the plans of her husband, she went back, and said it was nothing. The torches came nearer and nearer, and the tyrant became exceedingly restless. 'Air, air,' he cried, 'I feel very, very ill; do see, daughter, what is the matter.' The dutiful

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539 lady went, and returned with the same answer as before. At last, the torch-bearers had fairly surrounded the fort, and Shiribadatt, with a presentiment of impending danger, rushed out of the room, saying 'that he felt he was dying.' He then ran to the stables and mounted his favourite charger, and with one blow of the whip made him jump over the wall of the castle. Faithful to its habit, the noble animal alighted at the same place, but alas! only to find itself engulfed in a treacherous pit. Before the king had time to extricate himself, the villagers had run up with their torches. 'Throw them upon him,' cried Azru. With one accord all the blazing wood was thrown upon Shiribadatt, who miserably perished. Azru was then most enthusiastically proclaimed king, celebrated his nuptials with the fair traitor, *and, as sole tribute, exacted the offering of one sheep, instead of that of a human child, annually from every* 527 *one of the natives.*[*] This custom has prevailed down to the present day, and the people of Shin, wherever they be, celebrate their delivery from the rule of a monster, and the inauguration of a more humane government, in the month preceding the beginning of winter—a month which they call Duwakió or Daykió—after the full moon is over and the new moon has set in. The day of this national celebration is called 'nás tshill,' 'the feast of firs.' The day generally follows four or five days after the meat provision for the winter has been laid in to dry. A few days of rejoicing precede the special festivity, which takes place at night. Then all the men of the villages go forth, having torches in their hands, which, at the sound of music, they swing round their heads, and throw in the direction of Gilgit, if they are at any distance from that place; whilst the people of Gilgit throw them indifferently about the plain in which that town, if town it may be called, is situated. When the throwing away of the brands is over, every man

[*] Possibly this legend is one of the causes of the unfounded reputation of cannibalism which was given by Kashmiris and others to the Dards before 1866, and of which one Dardu tribe accuses another, with which, even if it should reside in a neighbouring valley, it may have no intercourse. I refer elsewhere to the custom of drinking a portion of the blood of an enemy, to which my two Kafirs confessed.—("Dardistan," Part III.)

½ [Cf. category 116, pp. 9-14 -- Analyst]

returns to his house, where a curious custom is observed. He finds the door locked. The wife then asks: 'Where have you been all night? I won't let you come in now.' Then her husband entreats her and says, 'I have brought you property, and children, and happiness, and everything you desire.' Then, after some further parley, the door is opened, and the husband walks in. He is, however, stopped by a beam which goes across the room, whilst all the females of the family rush into an inner apartment to the eldest lady of the place. The man then commences sullenness and refuses to advance, when the repenting wife launches into the following song:—

Original:—

*Ah nái shábilo, wé mují tshé.*
I of thee glad am, oh Rajah's favourite with ribáhu!
*Ah nái shábilo, wé mokpo jhúm.*
I of thee glad am, oh mastiff's rider.
*Ah nái shábilo, wé tsemáh ghúm.*
I of thee glad am, oh grain-owner. [Evidently a modern interpolation.]
*Ah nái shábilo, wé dungúr ghúm.*
I of thee glad am, oh sweetmeat-owner.
*Ah nái shábilo, wé tshúpin hówa.*
I of thee glad am, oh mantle-wearer.
*Ah nái shábilo, shé mul di ghúma.*
I of thee glad am, pleasure's price giving I will buy.
*Ah nái shábilo, wé yúwy tshúma.*
I of thee glad am, oh cow-keep!
*Shábilo shé mul di ghúma.*
Rejoicing pleasure's price giving I will buy.
*Ah nái shábilo, wé ghí thúa.*
I of thee glad am, oh ghee-bull.
*Shábilo shé mul di ghúma.*
Rejoicing pleasure's price giving I will buy.

Translation:—

Thou hast made me glad! thou favourite of the Rajah!
Thou hast rejoiced me, oh bold horseman!
I am pleased with thee who so well canst gun and sword!
Thou hast delighted me, oh thou who art invested with a mantle of honour!
Oh great happiness! I will buy it all by giving pleasure's price.
Oh thou [nourishment to us] a heap of corn and a store of ghee!
Delighted will I buy it all by giving pleasure's price!

"Then the husband relents and steps over the partition beam. They all sit down, dine together, and thus end the festivities of the 'Nás.' The little domestic scene is not observed at Gilgit; but it is thought to be an essen-

§ 2. 7 Old elements in the celebration of the day by people whose
1. 4 ancestors may have been ministers of the Gilgit Raja Azro Shemsher, and by whom they may have been determined to their houses with costly presents.

" The song itself is, however, well known as Gilgit.

§ 3. " When Azro had nobly ascended the throne, he ordered the tyrant's palace to be levelled to the ground. The willing prisoners, manufacturing spades of iron, ' KHL,' flocked to accomplish a grateful task, and sang whilst demolishing his castle :

Chorus :—

*Khro Dun Shirkyan Bodde Ali hard*
*[ and] hard with Shiri and Bodun !" why hard ?*
*Dhum Singhi Khoti sore*
*Dun Singh's Khoti [a] hard.*
*By shooting with thy cole pleads Mine*
*[ With] the iron spade my palace [you] do*
*Behold ! with thunder struckes Dhum Singh's*
*Khoti hard as adamant [alike]*
*Khoti hard ; [ with] the iron spade*
*Up ruthgo pleasantly, behold*
*Thy palace may I level, behold !*

Translation :—

" " My nature is of a hard metal," said Shiri and Bodun. " Why hard ? I Khoto, the son of the greatest Dun Singh, am more hardy ; with the iron spade I rose to the ground thy kingly house. Behold now, although thou art of rare ornament, of thunder striking, I, Dun Singh's son, am of hard metal ; for with the iron spade I level thy very palace ; look on ! look on ! "

§ 4. 7 During the Nauroz [evidently because it is not a
§ 5. 4 national festival] and the Eid, none of these national Shin songs are sung. Eggs are dyed in different colours and people go about amusing themselves by trying which eggs are hardest by striking the end of one against the end of another. The possessor of the hard egg wins the broken one. The women, however, amuse themselves on these days by tying ropes to trees and swinging themselves about on them.

* Elsewhere called " Shirkhodun " in our notes.

## RIDDLES, PROVERBS AND FABLES. 639

### A. RIDDLES.

[illegible]

a. *Tiddidinga widdiney kadil.*
"The perpendicular carpenter's sparrow's nest.
The body's sparrow's hole."

[illegible]

b. *Mig amil kiya, sinu dunya, kit dunu my sister is an Ass [she] walks, at night does [illegible] sit; kiya."*
behind; know!

"Now know! My sister walks in the day-time and at night stands behind the door." As "Sin" "Sinik" also means a stick, ordinarily called "Kanni" in Amuri, the riddle means: "I have a stick which assists me in walking by day and which I put behind the door at night."

β. The Gilgitis say "mity kilin tel pay; dashma"=my brother has three feet; explain now. This means a man's two legs and a stick.

[illegible]

c. *Kattri mit dikh dinen dinen-kit; dinen sungu-kit, kaja.*
My grandfather's body [is] in Harbu; his beard [is in] this world, [now] explain!

This riddle is explained by "radish," whose body is in the earth and whose sprouts, compared to a beard, are above the ground. Remarkable above all, however, is that the unknown future state, referred to in this riddle, should be called, whether blessed or cursed, "Dewalik" [the place of Gods] by these unwitting Mohammedans. This world is called "Sarpalik,"=the world of serpents. "Sarpa" is also the name for man. "Lok" is "place," but the name by itself is not at present understood by the Shins.

* Words having emotion, such as "know," "explain," etc., etc., are generally put at the end of riddles.

a woman.

[139] 5. *E. mely nara chichidji ngde, Ngoma my father's mother on her head fire is burning.*

The top of the Hooks is the dead's or grandmother's head

a woman.

6. *Tuding gunje nai nihei*

"Darkness from the house the female demon is coming out," viz., "out of the dark sheath the beautiful, but destructive, soul issues." It is remarkable that the female Vaish should be called "Bit."

two women.

7. *Lilo bukuri shi nihi ki ka—kiga!*

In the rat sheep's pen white young ones many are—stood!

This refers to the Rat-trapper bush in which there are many white seeds.

8. PROVERB.

women.

To an old man people say:

8. *Ta djowa nahi chichang* { "You are old and have then and old brains delivered, } "get rid of your senses."

[141] Old women are very much troubled and are accused of creating mischief wherever they go.

WIVES TO THEIR HUSBANDS.

9. (C.) *Djowanda kowara dgowan, djowanda kaichowan*

In youth's time I gave, in old age I demand.

"When young I gave away, now that I am old you should support me."

A MOTHER CHILD, ETC., ETC.

10. *Ei shawa ngdwa chichi dagbai chang chi!*

Once in five you have been born, a second time take care!

TWO CONNECTIONS, ETC., ETC.

11. *Ei khaichi kichabi kiji kaki dawata cha.*

One bad sheep if there be, to the whole flock is an insult = One rotten sheep spoils the whole flock.

12. *Ei khaichi mamiji kaichi cha-e-mo* bad man is to all an insult.

* The abbreviations "(L)" and "(R)" stand respectively for "to the (Right Sides)" and "to the (Left Sides)"

ADVICE TO KEEP GOOD COMPANY.

13. A. *Mûshte mumjin—kutshi hîjate, to mûshte utsha*
*Kutshe mumjin—kutshi hîjate, to kutshe utsha* 539*

Where you [who are bad?] are sitting near a good man you learn good things.

Where you [who are bad?] are sitting near a bad man you learn bad things.

This proverb is not very intelligible, if literally translated.

SHOWS HOW ONE IS TO BEHAVE, ETC., ETC.

14. *Tûs mûte mî: mey shughale ni kam, mee kute mûte: to ke kame?*" Tell me: my friend is such and such a one, I will tell you who you are."

UNGRATEFULNESS.

15. *Shikhârî kâwa gî shing shute thi—kawa tshîtal ney kshtal tûjumâ.*

"Into the city he went horse to place (acquire), but care he not thus he did. He went to acquire horse and got his own ear off."

HOW TO TREAT AN ENEMY.

*Dî di, jmîsh kâ*—"give the daughter and eat the ox," is a Gilgit proverb with regard to how one ought to treat an enemy. The recommendation given is: "marry your daughter to your foe and then kill him." [by which you get a male's head which is more valuable than that of a female.] The Dards have sometimes acted on this maxim in order to lull the suspicions of their Kashmir enemies.*

C. PAIRS.

THE WOMAN AND THE OX.

16. *Eyâ tshîshâyne kshîti ek mrîlî; ute utsi shâl (kawa) dîli; mrîshje-ne kshîtîte yamnâ tse mîl; kshî dîli dîje* (kawa, grain) *ruggo tsey gîrîmg dîsî; ni dîsma lang kîli; kshîti dîle jîje, mrîje dîsa*; this one old gun; the lion's stomach burning, dead.

MORAL.—*Kashîje mamî ami kami*—the meaning of this is this:

*Ede mrîte dîsî dîje lang kîli.*
*Mrîsh te gaîn dîsî kîshe kam kamsma.*

* The very many years ago the Dîhestan natives in snatching shepherds used to consider themselves victorious if they had robbed more sheep than they had lost men.

*Translation.*

§ 39 A woman had a hen; it used to lay one golden egg; the woman thought that if she gave much food it would lay two eggs; but she lost even the one, for the hen died, its stomach bursting.

MORAL.—People often lose the little they have by aspiring to more.

13. THE SPARROW AND THE MOUNTAIN.

"A sparrow who tried to kick the mountain himself toppled over."

*Ghundúr-a tchúde—atti pajjú dow thi mátu gí.*
The sparrow with the mountain kicked fell even.

14. THE BAT OVERTURNS THE HEAVENS.

The bat is in the habit of sleeping on its back. It is believed to be very proud. It is supposed to say as it lies down and stretches its legs towards heaven, "This I do so that when the heavens fall down I may be able to support them."

*Tchúd mán atte—ta jaw ástata angúl—wand.*
A bat on night sleeping its legs upwards heaven—would
*thawa; angúl mátti—ta pán—gí asmane thawa.*
down; the heaven which falling with my feet uphold I will.

15. "EITHER YOU'LL BECOME A HORSE OR SERVANT A KING" SO YOU WILL GET KICKED IN EITHER CASE.

*mújhe jhalawi ní ki; rujjí wanúkand ní ki.*
home behind sun walk; rája in front sun walk.

16. THERE IS STRENGTH.

"A bottle cannot balance itself on one stone; on three, however, it does."

*Ek pátruk / ik gruthen-yat dik ní yamjúnin; tre[n] pátruk á.*
Ek one / one stone on a bottle not stays; three stones on
*dik yamjún.*
a bottle stay.

The Gilgiti instead of "ye" = "upon" say "dik."

"Gruthen" is, I believe, used for a stone [ordinarily "thun"] only in the above proverb.

* "Dik" = "thun" is pronounced like "thik"

91. THE FROG IN A DILEMMA.

"If I speak, the water will rush against my mouth, and if I keep silent I will die burning with rage." 539

This was said by a frog who was in the water and angry at something that occurred. If he croaked, he would be drowned by the water rushing down his throat, and if he did not croak he would burn with suppressed rage. This saying is often referred to by women when they are angry with their husbands, who may, perhaps, hear them if they say anything. A frog is called "mumik."

*Tik thiow—to dar—jyo*[a] *wuly hajé; ad thow*
Voice I do—if mouth in water will come; not do,

*to fy* wuss,
then burning I will die.

92. THE FOX AND THE CROCODILE.

When a man threatens a lot of people with impossible measures, the reply often is "Don't act like the fox 'Lôyo' who was carried away by the water." A fox one day fell into a river: as he swept past the shore he cried out, "The water is carrying off the universe." The people on the banks of the river said, "We can only see a fox whom the river is drifting down."

93. THE FOX AND THE POMEGRANATE.

*Lôyo dand ad atchâtte cowee tshâwee*
The fox the pomegranate not reached on account cow,

*thâ: tshâwée dand.*
spinning, cow it is.

"The fox wanted to eat pomegranates: as he could not reach them, he went to a *damson* and *biting his lips* [as "sâkowee" was explained by an Ameer although Gilgitis call it "sâkuppé,"] spat on the ground, saying, they are too sour." I venture to consider the conduct of this fox more cunning than the one of "sour grapes" memory. His biting his lips and, in consequence, spitting on the ground, would make his disappointed face really look as if he had tasted something sour.

[a] *Jyo*=(Dilgiti) mouth; *sen*=in the mouth; *hajé*=against the mouth. *Jaw*=(Ashreti) mouth; *tawe*=in the mouth; *wajé*=against the mouth.

In Lettow L-9 (1908-09) 1907 AV9 Dard AV9



## SONGS.

### THE GILGIT QUEEN AND THE MOGULS.

1. GILGITI WORD.

539 Once upon a time a Mogul army came down and surrounded the fort of Gilgit. At that time Gilgit was governed by a woman, Mirsáy Juwári* by name. She was the widow of a Rajah supposed to have been of Balti descent. The Lady seeing herself surrounded by enemies sang:

I. Mirsáy Juwári = Oh [daughter of] Mirsa, Juwári!
Shakerdy pál: dard = [There are a] eager cup: in the
Dunyá sang tartye = world [thy] light has shone

II. Alí Khánn* djálo = Alí Khán [my son] was born
Lambyi tey! lambár társ = [I thy mother] am thy sacrifice; the morning star
Nikáno = has risen

The meaning of this, according to my Gilgiti informant, is: Juwári laments that "I, the daughter of a brave King, am only a woman, a cup of pleasures, exposed to dangers from any one who wishes to sip from it. To my misfortune, my prominent position has brought me enemies. Oh, my dear son, for whom I would sacrifice myself, I have sacrificed you! Instead of preserving the Government for you, the morning-star which shines on its destruction has now risen on you."

### SONGS OF DEFIANCE.

1. GILGITI WAR SONG.

In ancient times there was a war between the Rajahs of Hunza and Nagyr. Mulee and Báloo were their respective Wazeers. Mulee was killed and Báloo sang:

*Gilgiti.*

Alo, mardáney, Báloo-as: mú shen dey!
Múlee-as: mú shen dey!
Báloo-gu dis mújiy
Múlee mayáre dey

* [Her father was a Mirsa and she was, therefore, called Mirsáy.]
* Khán is pronounced Khánn for the sake of the metre.

L: Latimer L-S (1868-93) 1902? AV3 Dari AV3



*English.*

• 539 Hurrah! warriors, Bako [says]: *I* will do well
Muko [also says] *I* will do well
And Bako turned out to be the lion
[Whilst] Muko was [its prey], a [mere] Markhôr [the wild "snake-eating" goat]

LAMENT FOR THE ABSENT WARRIOR BY HIS MOTHER.

3. ANOTHER CHILTI WAR SONG.

*Bişmillâyo mâng Kashîro*
A Paradise [is the lot of whoever is struck by] the bullet of Kashîro!

*Gôo mâlî,* âjo Sahîb Khano*
He has gone, my child, mother of Sahîb Khano [to the wars].

*Sawaggo kawî may jâlî hey?*
And the sun when coming will it shining become?
(When will his return cause the sun again to shine for me?)

*Mutchhûtchal shawg pasîyo*
Of Mutchhutchal† the ravine he has conquered

*Nîyakto bijîy, lamayo*
*Tu!* my soul is in fear, oh my beloved child. [literally: oh my sacrifice]

*Ardîno Dol‡ jo yajîy*
To smash [conquer] Dolaja‡ is [yet necessary = has yet to be done].

*Translation.*

"The bullet of Kashîro sends many to Paradise. He has gone to the wars, oh my child and mother of Sahîb Khan! Will the sun ever shine for me by his returning? It is true that he has taken by assault the ravine of Mutchhutchal, but yet, oh beloved child, my soul is in fear for his fate, as the danger has not passed, since the village Dolaja yet remains to be conquered."

* Term of familiarity used in calling a daughter.
† Mutchhutchal is a narrow pass leading from Gilgit to Yasin.
‡ Dolaja is a village ahead of Mutchhutchal.

1: Letters L-S (1868-93) 1937 AV3 Dard AV3



### 4. THE SHIN SHAMMI SHAH.

539

OLD NATIONAL SHINA SONG.

*Shammi Shah Shaitingfy miltejo.*
Shammi Shah Shaiting, from his courtyard.

| | | | |
|---|---|---|---|
| *Djálle* | *tshiye* | *dilue* | *dín.* |
| The green fields' | birds | promenade | they give. |
| *Nyé* | *tsirtye* | *tshayóte* | *kéy kíjey.* |
| They (near) | twitter | birds | who fears?* |
| *Tóni tow* | | *shindíle* | *dín* |
| From tree to tree | | a whistle | they give. |
| *Alldíttey* | *pítsheye* | *miltejo.* | |
| Alldit's | grandson's | from the courtyard. | |
| *Djálle* | *tshaye* | *dilue* | *dín.* |
| The green fields | birds | promenade | give. |
| *Nyé* | *tsirtye* | *tshayóte* | *kéy kíjey.* |
| They | twitter | birds | who fears?* |
| *Tóni tow : .* | | *shindíle* | *dín.* |
| From tree to tree : : | | a whistling | they give. |

Shammi Shah Shaiting was one of the founders of the Shin rule. His wife, although she sees her husband surrounded by women anxious to gain his good graces, rests secure in the knowledge of his affections belonging to her and of her being the mother of his children. She, therefore, ridicules the pretensions of her rivals, who, she fancies, will, at the utmost, only have a temporary success. In the above still preserved song she says, with a serene confidence, not shared by Indian wives.

*Translation.*

"In the very courtyard of Shammi Shá Shaiting,

"The little birds of the field flutter gaily about,

"Hear how they twitter; yet, who would fear little birds,

"That fly from tree to tree giving [instead of lasting love] a gay whistle?

"In the very courtyards of Alldit's grandson these birds flutter gaily about, yet who would fear them?

"Hear how they twitter, etc., etc., etc.

* [To this is contrasted with the Indian.]

## 5. A WOMAN'S SONG (GILGIT).

[THE DESERTED WIFE AND THE FAITHLESS HUSBAND.]

*The Wife:*

*Mey kukuri Patan gayta hoyte djik tho?*
My kukuri Pathán going be-at what am I to do?

*Pipi kutsiow gurde dho; wuloo tykkiA.*
Aunt! from the family he absence has given; I cannot.

*Gá nikkow gud bring kkho dh;*
And coloured silk spinning animal kind do-could.

*Mit duddo tykir kill!*
My milk-sweet late has become!

*The Husband:*

*Aoi Azuri ray**
That Azuri, (is) a Dumbar cedar [?]

*Rajo, ai chumo? aoi Azuro ruk kkho.*
Kingly, is it not so [my] love! That Azuri (thou) I have.

*Aoi Wazirye chuyi gaz-mail, ai chumo?*
This Wazir's child princess, am [is] love?

*Kkho dupsjo gí kow; aoi pho*
Thee from my waist (girdle) taking I'll sit; this beyond

*tykkiye*
the mountains.

*Sáij wur tykkiye djwujjo tuto kyllo.*
See this side's mountain birch tree (?) to you both.

*Sinow tykkiow; aoi chil gudoye kiul — gu*
Alike I love; This white hawk black and

*Tykkiki[†] wuly kyid kkh; kulli puskjo*
fragrant bag cuisse being sit; Thee on my turban

*gí kupsin.*
wearing I will sit.

* Now probably "ray" is the glen called the Pine Wilderness.

† See II., page 16, gives the following for "Black." "Black:— Dihri (the white bark of which is used for paper) in Kashmiri where it is called the bark-tree "Bhoorj kul" lit.: Bhoorj=the bark; kul=given, tree."

‡ "Tykkiki" is a black fragrant cuisse said to be gathered under the [illegible]

1: Lahore 1-8 (1900-02) 1902? AV3 Dard AV3



*Translation of "A Woman's Song."*

*The deserted wife sings:*—My Pathan! oh kukári, far away from me has he made a home; but, scott, what am I to do, since he has left his own! The silk that I have been weaving during his absence would be sufficient to bind all the animals of the field. Oh, how my darling is delaying his return!

*The faithless husband sings:*—[My new love] Azuri is like a royal Dandar; is it not so, my love? for Azuri I am sick with desire. She is a Warner's princess; is it not so, my love? Let me put you in my waist. The sun on yonder mountain, and the tree on this nigh mountain, ye both I love dearly. I will recline when this white hand and her black fragrant tresses become mine; entirely, with them my head I will recline [in happiness.]

### 6. THE JILTED LOVER'S DREAM.

[IN THE ASTORI DIALECT.]

*Tikanee sundik mulayi.**
(Oh) Little delicate [maid] woman.

*Barshe hárn, ma?*
The husband old is, [is he not?]

*Hápshtik thayat gi.*
With a long time is going. [you have "been and gone and done it."]

*Sánami sáiye Sánami chadaye Mey mish*
In the sleep of night The sleep from the arm. My sleep

*harayi gi. Machhi phirk phir*
awake has gone. Turning round again opening hastily

*salute Mey ladaiy pirdanee tshikde hánan. Chatshkar*
I saw. My darling waistband variegated was. Right

---

0.00 wriggle of the hand; "dhiaj" is, to me, an unknown term, but I suppose it to be the hand-tree. "Gar" is a princess and "sail" is added for euphony.

[5·10] * ["Mulayi" the woman is not very respectful; women are generally addressed as "bahi" sister, or "dhi" daughter.]

*Hh* ? is it ? is it not so? so women generally to have more confirmation.

*Aste-ji aima gini. Tikakteje mama. Nu Aakke*
hand-from mirror taking. Looking she came. This left 53
*Aste-ji surmā gini. Pakteje mama.*
hand-from antimony taking. Applying she came.

The above describes the dream of a lover whose sweetheart has married one older than herself; he says:

*Translation.*

"That dear delicate little woman has a frightful old husband.

"Thou hast married a bear! In the dead of night, resting on my arm,

"My sleep became like waking. Hastily I turned and with a quick glance saw

"That my darling's waistband shone with many colours.

"That she advanced towards me holding in her right a mirror into which she looked,

"That she came near me applying with her left the antimony to her eyes."

### 3. MODERN ASTORI SONG.

This Song was composed by Rajah Bahadur Khan, now at Astor, who fell in love with the daughter of the Rajah of Hunza to whom he was affianced. When the war between Kashmir and Hunza broke out, the Astoris and Hunzas were in different camps; Rajah Bahadur Khan, son of Rajah Shakul Khan, of the Shiah persuasion,* thus laments his misfortunes:

*Latikāke ashtin kho asindo tkē dawā*
Early in morning's time [usual] prayers done supplication
*thow Qudā tkē, Rakhwa Gardāy dawa*
I make Allaya, oh merciful [God] of the poor the prayer.
*Dīn mukī—yawa dīn*
[her] teeth [are] of fish bone = like ivory, [her] body
*yawa—p. a Tokumdar tikkīkē hawa ma armān*
[like a] reed† [her] hair musk is. My longing
*tāte hawa Bulbul shakkar*
to you is [Oh] nightingale sweet!

* The people of Astor are mostly Sunnis, and the Gilgitis mostly Shiahs; the Chilasis are all Sunnis. 56

† A reed which grows in the Gilgit country of white or red colour.

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539 *Chorus* falls in with "*Aai, Aai, armán bulbul*" = "oh, oh, the longing [for the] nightingale!"*

*Translation.*

After having discharged my usual religious duties in the early morning, I offer a prayer which, oh thou merciful God, accept from thy humble worshipper. [Then, thinking of his beloved.] Her teeth are as white as ivory, her body as graceful as a reed, her hair is like musk. My whole longing is towards you, oh sweet nightingale.

Chorus: Alas, how absorbing this longing for the nightingale.

8. GURAIS SONGS.

184 This district used to be under Ahmad Shah of Skardo, and has since its conquest by Ghulab Singh come permanently under the Maharajah of Kashmir. Its possession used to be the apple of discord between the Nawabs of Astor and the Rajahs of Skardo. It appears never to have had a real Government of its own. The fertility of its valleys always invited invasion. Yet the people are of Shina origin and appear much more manly than the other subjects of Kashmir. Their loyalty to that power is not much to be relied upon, but it is probable that with the great intermixture which has taken place between them and the Kashmiri Mussalmans for many years past, they will become equally demoralized. The old territory of Gurais used in former days to extend up to Koyam or §30] Bandipur on the Wular Lake. The women are reputed to be very chaste, and Colonel Gardiner told me that the handsomest women in Kashmir come from that district. To me, however, they appeared to be tolerably plain, although rather innocent-looking, which may render them attractive, especially after one has seen the handsome, but sensual-looking, women of Kashmir. The people of Gurais are certainly very dirty, but they are not so plain as the 184 Chilasis. At Gurais three languages are spoken: Kash- 197 miri, Gurais (a corruption of a Shina dialect), and Pus-

* It is rather ominous to find the nightingale representing the beloved, the a generally "the cow" and the lover "the nightingale."

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jabi—the latter on account of its occupation by the Maharajah's officials. I found some difficulty in getting a number of them together from the different villages which compose the district of Gurais, the Arcadia of Kashmir, but I gave them food and money, and after I got them into a good humour they sang:

GURAISI HUNTING SONG.

| *Gurasi.* | *English.* |
|---|---|
| *Pire, tikakit, gambri moydra* = Beyond, look! a fine stag. | Look beyond! what a fine stag! |
| Chorus. *Pire, tikakit, djilli mazr-* = *dile dey.* | Chorus. Look beyond! how gracefully he struts. |
| Beyond, look! how he struts! | |
| *Pire, tikakit, khapdiri kay kdra* = Beyond, look! shawl wool 12 loads. | Look beyond! he bears twelve loads of wool. |
| Chorus. *Pire, tikakit, djilli mazr-* = *dile dey.* | Chorus. Look beyond! how gracefully he struts. |
| Beyond, look! how he does strut! | |
| *Pire, tikakit, dhai shilille* = Beyond, look! [his] teeth are of crystal [glass] | Look beyond! his very teeth are of crystal. |
| Chorus. *Pire, tikakit, djilli* = *mazrdile dey.* | Chorus. Look beyond! how gracefully he struts. |

This is apparently a hunting song, but seems also to be applied to singing the praises of a favourite.

There is another song, which was evidently given with great gusto, in praise of Shair Shah Ali Shah, Rajah of Skardo.* That Rajah, who is said to have temporarily conquered Chitrál, which the Chilasis call Tshumbhil,† made a road of steps up the Azabo mountain which overlooks Bunji, the most distant point reached before 1868 by

* Possibly Ali Sher Khan, also called Ali Shah, the father of Ahmed Shah, the successful and popular Rajah of Skardo in the 18th days—or else the great Ali Sher Khan, the founder of the race or caste of the Muktpun Rajahs of Skardo. He built a great stone aqueduct from the Satpur stream which also hauled up a quantity of useful and against inundations.

† Shumbhil was, I believe, the first Skardo Rajah who conquered Gilgit, Yasin, Hunza and Chitrál. He built a bridge near the Chitrál fort. Traces of invasion from Little Tibet exist in Dardistan. A number of historical events, occurring at different periods, seem to be mixed up in this song.

000 travellers or the Great Trigonometrical Survey. From the Astho mountain Vigne returned, "the capricious Rajah of Gilgit suddenly giving orders for burning the bridge over the Indus." It is, however, more probable that his Astori companions fabricated the story in order to prevent him from entering an unfriendly territory in which Mr. Vigne's life might have been in danger, for had he reached Bitoji he might have known that the Indus never was spanned by a bridge at that or any neighbouring point. The miserable Kashmiri coolies and boatmen who were forced to go up-country with the troops in 1866 were, some of them, employed, in rowing people across, and that is how I got over the Indus at Bitoji; however to return from this digression to the *Gawasi Sang*:

• 539 9. PRAISE OF THE CONQUEROR SHEER SHAH ALI SHAH.

| *Gawasi.* | *English.* |
|---|---|
| Sheir Shah Ali Shah | = Sheir Shah Ali Shah. |
| Nimega djong | = I wind myself round his name.* |
| Ká kilo shing phusé | = He conquering the crooked Low-lands. |
| Djar nimsho tarigs | = Made them quite straight. |
| Khne Makpusé | = The great Khan, the Makpus. |
| Khne num nega djong | = I wind myself round the Khan's name. |
| Ká Tahamtigar bish phusé | = He conquered bridging over [the Gilgit river] below Tahamtigar. |
| Sar† nimsho tarigs | = And made all quite straight. |

000 I believe there was much more of this historical song, but unfortunately the paper on which the rest was written down by me as it was delivered, has been lost together with other papers.

"Tahamtigar," to which reference is made in the song, is a village on the other side of the Gilgit river on the Nagyr side. It is right opposite to where I stayed for two nights

* The connection for the name is, of course, also partly due to the fact that it means "the line of ink," Mohammed's conviction, to whose memory the Shiah Mussulmans pay an devoutly attached. The Little Thibetans are almost all Shiahs.

† "Sar" is Astori for Gilgiti "Thu."

under a huge stone which projects from the base of the Nilashi range on the Gilgit side.

There were formerly seven forts at Tahuntigar. A convention had been made between the Rajah of Gilgit and the Rajah of Skardo, by which Tahuntigar was divided by the two according to the natural division which a stream that comes down from the Burzil mountain made in that territory. The people of Tahuntigar, impatient of the Skardo rule, became all of them subjects to the Gilgit Rajah, on which Sher Shah Ali Shah, the ruler of Skardo, collected an army, and crossing the Mukpun-i-shagurun* at the foot of the Haramukh mountain, came upon Tahuntigar and diverted the water which ran through that district into another direction. This was the reason of the once fertile Tahuntigar becoming deserted; the forts were razed to the ground. There are evidently traces of a river having formerly run through Tahuntigar. The people say that the Skardo Rajah stopped the flow of the water by throwing quicksilver into it. This is probably a legend arising from the reputation which Ahmed Shah, the most recent Skardo ruler whom the Gurelais can remember, had of dabbling in medicine and sorcery.†

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CHILASI SONGS.

[The Chilasis have a curious way of snapping their fingers, with which practice they accompany their songs, the thumb running up and down the fingers as on a musical instrument.]

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539*

SO. CHILASI.

Tú bin Gindoon bidjo alamun dinuh barsim
Bhy shubinni pashalito dewá salkan dinun
Bán; Aje gijo lalmun mey dishli aje wash
Hargino Zin dily mo lajimun
Sumar Khánay ulni mú bálalimun tarish
Bhogh deyro; mú dalmar dim

* The fable of the Mukpun-i-Shang-Rung, where the Indus river makes a sudden turn southward and below which it receives the Gilgit river.

† The Shah Rajahs of Skardo believed themselves to be under the special protection of Ali.

539 11. A. Tabekkin chime; tikki why nuah, oh Brander
Adlin: chin: nuahy nuah; ay Brander
B. Hanimy tahtki, pilki chin, pahlow
Ni chuy hi ne hly, oh Brander!

[538] The last word in each sentence, as is usual with all Shin songs, is repeated at the beginning of the next line. I may also remark that I have accentuated the words as pronounced in the songs and not as put down in my Vocabulary.

*Translation.*

MESSAGE TO A SWEETHEART BY A FRIEND.

You are going up to Gruba, oh my dearest friend,
Give my compliments and salute when you see my hawk.
Speak to her. I must now go into my house; my mother is no more
And I fear the sting of that dragon,* my step-mother—
Oh noble daughter of Sumee Khan; I will play the flute
And give its print and keep it in my bosom.

The second song describes a quarrel between two brothers who are resting after a march on some hill far away from any water or food wherewith to refresh themselves.

*Younger brother.*—Am I to eat now, what am I to say, there is, oh my brother, neither bread nor water.

Am I to fetch some [water], what am I to say, there is no vessel [a water-skin], oh my brother!

*Elder brother.*—The lying nonsense of Hanie (the younger brother) wounds me deeply (tears all the skin of my heart).

There will be no day to this long night, oh my brother!

12. THE TRANSITORINESS OF THIS WORLD.

*Kikki, nuah ajil nhow* | *Mly thingo ni hly* | *Tabkhin*
Brother! I what am to say? | My chance it is not | In the
*nuah dino* | *Mingle thingo ni hly* | *Ingiddi*
whole of the present time | To me chance is not | The next
*ah pilki* | *Ikky mihtiho hun*
world near has come | People despairing will be

* The "dragon," a fabulous animal mentioned elsewhere.

and Verse.

| | | | |
|---|---|---|---|
| *Whither thine ear* | *To mockadore hills* | *Ask* | 53 |
| In my country famous | You famous have become | To-day | |
| *Sajdoni dagi dowi mangiri* | *Zuri* | *mujo* | |
| to get you prepared on a great journey | Openly | go | |
| *Ani langaldi—ge* | *Dilli* | *may hawalli* | *Sita gattida* |
| much pains | My soul is in your keeping | The river | |
| *plains* | *Sadi* | *chigurray* | |
| is flowing, the large flower | Of silver colour.* | | |

### A PRAYER OF THE DARDISTANI RAJPUTS.

[*In the Kohistáni dialect.*]

The ideas and many of the words in this prayer were evidently acquired by my two Kafirs on their way through Kashmir:

"Khudá, sandrumi dá, prushkári mail de, shanti kari, dewalat mun. Te ghóra mun, tshik imaro, tshik te ládá kay mun. Sat mundo tí, Sirre mari mamrah mihnbe dá."

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## MANNERS AND CUSTOMS.

### A. AMUSEMENTS.

The Chaughan Bazi or Hockey on horseback, so popular everywhere north of Kashmir, and which is called Polo by the Baltis and Ladákis, who both play it to perfection and in a manner which I shall describe elsewhere, is also well known to the Ghilgiti and Astori subdivisions of the Shina people. On great general holidays as well as on any special occasion of rejoicing, the people meet on those grounds which are mostly near the larger villages, and pursue the game with great excitement and at the risk of casualties. The first day I was at Astor, I had the greatest difficulty in restraining to his seat a youth of the name of 526

* The beautiful songs of "My little darling crocuses will wear," "Corn is being distributed," "I will give glassware's price," "My mind is hard," "Come out, oh daughter of the hunk," will be found on pages 9, 10, 11, and 33, of this pamphlet respectively and need not therefore be quoted in this place.

relatives of the girl if they discover the intrigue revenge the insult by murdering the paramour, who, however, does not lose caste by the alliance.

The bridegroom dances as well as his twelve companions. The girl ought not to be older than 15 years; but at 12 girls are generally engaged.*

The Balti custom of having merely a *claim to dowry* on the part of the woman—the prosecution of which claim so often depends on her satisfaction with her husband or the capacity of her relatives—is in spite of the intercourse of the Baltis with the Shins people never observed by the latter; not even by the Shin colonists of little Tibet who are called "Brokkipá."

When the bridegroom has to go for his bride to a distant village he is furnished with a bow. On arriving at his native place he crosses the breast of his bride with an arrow and then shoots it off. He generally shoots three arrows off in the direction of his home.

At Astór the custom is sometimes to fire guns as a sign of rejoicing. This is not done at Gilgit.

When the bridegroom fetches his bride on the second day to his own home, the girl is crying with the women of her household and the young man catches hold of her dress in front (at Gilgit by the hand) and leads her to the door. If the girl cannot get over embracing her people and crying with them quickly, the twelve men who have come along with the bridegroom (who in Astóri are called "hilalde" = bridegrooms and "gurdoi" in Gilgiti) sing the following song:—

INVITATION TO THE BRIDE.

| | | |
|---|---|---|
| *Nikástali* | *gudrey kuráni* | ("*astali*" *is added to* |
| Come out | hawk's daughter. | *the fem. sing.*). |
| *Nikástali* | *ke kurandli* | ("*kalondle*," in Gilgiti). |
| Come out | why delayest thou! | |
| *Nikástali* | *mátiyu* | *gudtje.* |
| Come out | (from) thy father's | nest. |

* The Turks say "a girl of 15 years of age should be either married or buried.

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585 *Nikastali ke karanlik.*
539 Come out why delayest thou.
*Né ro tsharéyn bardye.*
Do not weep waterfall's fairy.
*Né ro teyn rong boje.*
Do not weep thy colour will go.
*Né ro jaro shidati.*
Do not weep brethren's beloved.
*Né ro téy rong boje.*
Do not weep thy colour will go.
*Né ro maleyn shidati.*
Do not weep father's beloved.
*Né ro téy rong boje.*
Do not weep thy colour will go.

*Translation.*

Come out, O daughter of the hawk!
Come out, why dost thou delay?
Come forth from thy father's tent,
Come out and do not delay.
Weep not! O fairy of the waterfall!
Weep not! thy colour will fade;
Weep not! thou art the beloved of us all who are thy brethren,
Weep not! thy colour will fade.
O Weep not! thou beloved of fathers, [or "thy father's darling."]
For if thou weepest, thy face will grow pale.

Then the young man catches hold of her dress, or in Gilgit of her arm, puts her on horseback, and rides off with her, heedless of her tears and of those of her companions.

### E. FUNERALS.

764 Funerals are conducted in a very simple manner. The custom of eating grapes at funerals I have already touched upon in my allusion to Dureyl in the chapter on "Wine." Bread is commonly distributed together with Ghi, etc., three days after the funeral, to people in general, a custom which is called "Nashí" by the Astóris, and "Khatm" by the

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## *LEGENDS RELATING TO ANIMALS.**

### 1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling their dens with grass and that they eat a plant, called "ajidi," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which he disinterred. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den, where he set her upright against a stone and fashioning a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "qik-suk-suk" to encourage the woman to spin. He also brought her some corn and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in disgust. This is a story based on the playful habits of the bear.

### 2.—A BEAR MOURNS A GIRL.

Another curious story is related of a bear. Two women, a mother had her little daughter, were one night watching their field of Indian corn "makai," against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his tours, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and gradually dwindled down to mere misshapen stumps. The girl eventually died in childbirth, and the poor bear after vain efforts to restore her to life roamed disconsolately about the fields.

### 3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills in order to avoid his creditors.†

### 4.—THE BEAR AND THE ONE-EYED MAN.

The following story was related by a man of the name of Ghalib Khan residing at a village near Astór, called Parishing. He was one night looking out whether any bear had come into his "trombin" field.‡ He

* These legends should be compared with the Chitrál Fables published by Mirzá Wahíd-ul-Mulk in the *Asiatic Quarterly Review* of January, 1891, namely: "the vindictive fowl," "the golden mouse," "the mouse and the frog," "the quail and the bat." See Appendix III. as also LAgends in "The Hunza-Nagyr Handbook."

† The scrupulousness of the Gipsies in discharging such obligations, when contracted with a member of the same race, used to be notorious. The Dúms or Bloms of the Ghizr are the "Romany" of Europe and our "Zingari" is a corruption of "Sinkari" or inhabitants on the borders of the River or Sin = the (Upper) Indus.

‡ Trombin, to be made eatable, must be ground into flour, then boiled in water and placed in the "tshumil" [in Astor] or "puyáh", [Ghilgit], a receptacle under the fourth, and has to be kept in this place for one night, after which it is fit for use after being roasted or put on a tawa [pan] like a Chapatti [a thin cake of unleavened bread].

"barko" or tshtil barko = sour barko [native barley=sweet barley].

one that a bear was there and that he with his Snapper shrewdly took a pastil of "wanika," blew the chaff away and ate hastily. The man was one-eyed [Akita = blind; my Ghilgit word "Kyan," which he said was a Persian word, but which is evidently Turkish] and ran to his hut to get his gun. He came out and pointed it at the bear. The animal who saw the man round the blind side of the man's face, snatched the gun out of his hand and threw it away. The bear and the man then wrestled for a time, but afterwards both gave up the struggle and retired. The man, after he had recovered himself went to look for the gun, the stock of which he found broken. The match-string by which the stock had been tied to the barrel had gone on burning all night and had been the cause of the gun being destroyed. The son of that man still lives at the village and tells the story, which the people affect to believe.

### 3.—WEDDING FESTIVAL AMONG BEARS.

A Mulla, of the name of Lal Mahammad, said that when he was taken a prisoner into Chilas,* he and his escort passed one day through one of the desolate portions of the mountains of that inhospitable region. There they heard a noise, and quietly approaching to ascertain its cause they saw a company of bears tearing up the grass and making bundles of it which they hugged. Other bears again wrapped their heads in grass, and some stood on their hind paws, holding a stick in their forepaws and dancing to the sound of the howls of the others. They then ranged themselves in rows, at each end of which was a young bear; on one side a male, on the other a female. These were supposed to celebrate their marriage on the occasion in question. My informant swore to the story and my Ghilgit countrymen the truth of the first portion of the account, which he said described a practice believed to be common to bears.

### 4.—THE FLYING PORCUPINE.

There is a curious superstition with regard to an animal called "Shaqiyar," which appears to be more like a porcupine than anything else. It is covered with bristles; its back is of a red-brownish and its belly of a yellowish colour. That animal is supposed to be very dangerous, and to contain poison in its bristles. At the approach of any man or animal it is said to gather itself up for a terrific jump into the air, from which it descends onto the head of the intended victim. It is said to be generally about half a yard long and a span broad. Our friend Lal Mahammad, a saintly Akhundzada, but a regular Münchhausen, affirmed to have once met with a curious incident with regard to that animal. He was out shooting one day when he saw a stag which seemed intently to look in one direction.

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* Almost every third man I met had, at some time or other, been kidnapped and dragged off either to Chilas, Chitrál, Badakhshán or Bokhára. The expeditions, however, which is exercised over prisoners, as they are being escorted by great parties over mountains, cannot be a very effective one and, therefore, many of them escape. Some of the Kashmir Maharajah's Sepoys, who had invaded Darddistan, had been captured and had escaped. They recounted many stories of the ferocity of their countrymen; e.g., that they used their captives as fireworks, etc., etc., in order to enliven public gatherings. Even if this be true, there can be no doubt that the Sepoys retaliated in the fiercest manner whenever they had an opportunity, and the only acts of barbarism that came under my observation, during the war with the tribes in 1868, were committed by the Kashmir invaders.

the head of the goat, which however did not divert the attention of the sheep. At last, he found out what it was that the sheep was looking at. It seemed to be a huge "thunjiro," which had swallowed a large Markhor with the exception of his horns. These were the perception out of which we with protruded the head and horns of the Markhor!!! My Dolphin, on the contrary, said that the Shoyjiro was a great snake "like a big fish called Yung." Perhaps, Shoyjiro means a monster or dragon, and is applied to different animals in the two countries of Dolphin and Saint.

### 3.—A DUEL BETWEEN WOLVES AND A BEAR WHO WANTED TO EAT THEIR YOUNG.

A curious animal resembling like a wolf is also described. The species is called "Ka."* These animals are like dogs; their manes are of a red colour, and are very long; they hunt in herds of ten or twenty and teeth grass which they bring down, one hand or one Ka, as the case may be, collecting the other at certain stages. A Dolphin once reported that he saw a large number of these animals. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug a pit to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which of course jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and cracked his stomach open. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and goats.

* This is undoubtedly the same creature, a species of wild dog, which hunts in packs after the wild goat, as mentioned before in the high mountains round Gilgit. The name comes also pretty close to Dardistan, specially Shuna, in the position of the Sin, the wild sheep, including the ovis poli, and the red bear.

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The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though entirely from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of the people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (sometimes like that of Cain) among all members of the Dard race, and, as such, distinguishes them from Pathans, Afghans, Kashmiris, and others. The beautifully-knit stockings are also a Dard article, and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Cbbin lyres (vinchun of the women, and the bowl-shaped axes of the Hunza-Nagyris denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white giant vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the same volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 47 folio pages.

APPENDIX III.

# FABLES, LEGENDS, AND SONGS OF CHITRAL.*

(called Chitrár by the natives).

Collected by H. H. Shuja-ul-Mulk, Raja of Yasin, etc., and by Dr. G. W. Leitner, and translated from Persian or Chitrali.

## I. Fables.

### 1. The Vengeful Fowl.

A crow, sat near a thistle, and spurned a rag, in which cereals were tied up. Suddenly one fell into the thistle; the fowl said, "O thistle, give me my cereal." The thistle said, "This is not my business." The fowl said, "Then I will burn them." The thistle agreed. The fowl then begged the fire to burn the thistle. The fire replied, "Why should I burn this weak thorn?" The fowl thereupon threatened to extinguish the fire by appealing to water: "O water, kill this fire for my sake." The water asked, "What is thy enmity with the fire, that I should kill it?" The fowl said, "I will bring a lean cow to drink thee up." The water said, "Well"; but the cow refused, as it was too lean and weak to do so. Then the fowl threatened to bring the wolf to eat the cow. The wolf refused, as he could feed better on fat sheep. The fowl threatened the wolf with the huntsman, so he would not eat the lean cow. The huntsman refused to shoot the wolf, as it was not fit to eat. The fowl then threatened the huntsman with the mouse. The huntsman replied, "Most welcome." But the mouse said that it was feeding on almonds and other nice things, and had no need to gnaw the leather-skin of the huntsman. The fowl then said, "I will tell the cat to eat thee." The mouse said, "The cat is my enemy in any case, and

* *Asiatic Quarterly Review*, January, 1891.

§ 39 will say we watch and eat rat, whenever it comes across us, so what is the use of your telling the rat?" The fowl then begged the cat to eat the mouse. The cat agreed to do so whenever it was hungry: "Now," it added, "I do not care to do so." The fowl then became very angry, and threatened to bring little boys to worry the cat. The cat said, "Yes." The fowl then begged the little boys to snatch the rat one from the other, so that it might know what it was to be crushed. The boys, however, just then wanted to play and fight among themselves, and did not care to interrupt their own game. The fowl then threatened to get an old man to beat the boys. The boys said, "By all means." But the old man refused to beat the boys without any cause, and called the fowl a fool. The fowl then said to the Fir (old man), "I will tell the wind to carry away thy wood." The old man acquiesced; and the wind, when ordered by the fowl, with its usual perverseness, obeyed the fowl, and carried off the old man's wood. Then the old man beat the boys, and the boys worried the cat, and the cat ran after the mouse, and the mouse bit the horseman in the vein, and the horseman went after the wolf, and the wolf bit the cow, and the cow drank the water, and the water came down on the fire, and the fire burnt the thistle, and the thistle gave the coal to the fowl, and the fowl took back its coal.

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6. The Story of the Golden Mouse who told the Story of a Mouse and a Fish.

There was a kind of mice that had a golden body. They never went out of their hole. One day one of them thought: "I will go out and see the wonders of God's creation." So it did; and when thirty or forty yards from its hole, a cat, prowling for game, saw it come out from the hole. The cat, that was full of wiles, planned to get near the hole, awaiting the return of the mouse, who, after its peregrinations, noticed the mouth of the hole closed by the wicked cat. The mouse then wished to go another way, and turned to the left, towards a tree, on which sat

reminded a crow, suggesting to devour the mouse when it should run away from the rat. The crow then pounced on the mouse, who cried out to God, "O God, why have these misfortunes overtaken such a small being as myself? My only help is in thee, to save me from these calamities." The mouse was confused, and was bitter and thicken, to turn nothing a refuge, when it saw another cat stealthily approaching it; and, in its perplexity, the mouse nearly ran into the cat's paws; but then cat had been caught in a hunter's net, and could do nothing. The crow, and the cat which was watching at the hole, saw that the mouse had got some shelter between the two. They thought that the mouse had fallen a victim to the second cat, and that it was no use remaining. It was the fortune of the mouse that they should be so deceived. The trembling mouse felt that the two enemies had gone. It thanked the Creator for having escaped from the cat and the crow, and it said, "It would be most unmanly of me not to deliver the cat to the cat, as it has been the instrument of my safety; but then, if I set it free, it will eat me." The mouse was concerned in thought, and came to the conclusion to gnaw the net at a distance from the cat, and that as soon as the hunter should come in sight, the cat then, being afraid of the hunter, would seek its own safety, and not trouble itself about the mouse. "Thus I will free the cat from the hunter and the net, and deliver my own life from the cat," was the thought of the mouse. It then began to gnaw the net at a distance. The cat then said to the mouse, "If you want to save me, for God's sake, then gnaw the net round my throat, and not at a distance; that is no use to me when the hunter will come. You see if you think that I will eat you as soon as I get out. For all the faults, hitherto, have been on the side of ego, which you mice have never injured, so that, if you are magnanimous and release me, there is no such ungrateful monster in the world as would return evil for the unmerited good that I implore you to bestow on me." The golden mouse, which

§29 was very wise, did not attend to this false speech, but continued to gnaw the net at a distance, so that, when the hunter came, there only remained the threads round the neck of the ox, which the mouse bit asunder at the last moment and then ran back into its hole. The ox looked up the tree where the crow had sat, the horseman saw that the ox had escaped, and that his net was gnawed in several places, so he took the net to get it repaired in the frontier.

Then the ox descended from the tree and said to his self, "The time of needs is over, it is no use to go home; I had better make friends with the mouse, entice it out of the hole, and eat it." This she did, and going to the hole, called out: "O faithful companion and sympathizing friend, although there has been enmity between rats and oxen for a long time, thou hast, by God's order, been the cause of my release, therefore come out of the hole, and let us lay the foundation of our friendship." The mouse replied: "I once tried to come out, and then I fell from one danger into another. Now it is difficult for me to comply with your request. I have cut the threads encircling your throat, not out of friendship for you, but out of gratitude to God. Nor is our friendship of any use in this world, as you will gather from the story of

### 3. "The Frog and the Mouse."

The mouse then narrated: "There was once a mouse that went out for a promenade, and going into people's houses, found food here and there, and in the dawn of the next morning it was returning to its home. It came to a place where there was a large tank, round which there were flowers and trees; and a voice was heard from out of the tank. Coming near, it saw that it emanated from a being that had no hair on its body, no tail, and no ear. The mouse said to itself: 'What is this ill-formed being?' and thanked God that it was not the ugliest of creatures. With this thought the mouse, that was standing still, shook its head to and fro. The frog,

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heaven, thought that the mouse was smitten with admiration at his beauty and entranced with pleasure at his voice, and jumping out of the corner of the tank came near: "I know, beloved, that you are standing charmed with my voice; we ought to lay the firm basis of our friendship, but you are sharper than I am, therefore go to the house of an old woman and steal from it a thread, and bring it here." The mouse obeyed the order. The frog then said: "Now tie one end to your tail and I will tie the other end to my leg, because I want to go to your house, where you have a large family and there are many other mice, so that I may know you from the others. If again you visit me, the tank is large, my friends many, and you too ought to distinguish me from the rest. Again, when I want to see you I will follow the thread to your hole, and when you want to see me you will follow it to the tank." This being settled, they parted. One day the frog wanted to see the mouse. Coming out of the tank he was going to its hole, when he saw the mouse-hawk, who pounced upon the frog as he was limping along, and flew up with him in its claws. This pulled the end to which the mouse was tied. It thought that its lover had come to the place and wanted to see it; so it came out, only to be dragged along in the air under the mouse-hawk. As the unfortunate mouse passed a Banyan it called out: "O ye Wanderers, learn from my fate what happens to whoever befriends beings of a different species."

"Now," said the golden mouse to the cat, "this is the story which teaches me what to do; and that is, to decline your friendship and to try never again to see your face."

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### 4. The Quail and the Fox.

The Quail said: I teach thee art,
Night and day I work at art;
Whoever lies, the shame is on his mark.

A quail and a fox were friends. The fox said: "Why should you not make me laugh some day?" The quail

139 replied, "This is easy." So they went to a House, where the quail, looking through the hole in the wall of a house, saw a man sitting, and his wife turning up and down the "mamaish" sweetmeat with a big wooden ladle (much in the same way as the Turkish *rahat lokum*, or lumps of delight, are made). The quail then settled on the head of the man. The woman said to him, "Don't stir; I will catch it." Then the quail sat on the woman's head, so the man asked the woman to be quiet, as he would catch the quail, which, however, then flew back to the head of the man. This annoyed the wife, who struck at the quail with the wooden ladle, but hit instead the face of her husband, whose eye and beard were covered with the sweetmeats, and who thereupon beat his wife. When the fox saw this, he rejoiced and laughed greatly; and both the fox and quail returned to their home. After a time the fox said to the quail: "It is true that you have made me laugh, but could you feed me?" This the quail undertook to do, and with the fox went to a place where a woman was carrying a plate of loaves of bread to her husband in the fields. Then the quail repeated her tactics, and sat on the head of the woman, who tried to catch it with one hand. The quail escaped and settled on one shoulder, then on another, and so on till the woman became enraged, put the plate of bread on the ground, and ran after the quail, who, by little hops, attracted her further and further away till she was at a considerable distance from it, when the fox pounced on the bread and appeased his hunger.

Some time after, the fox wanted to put the cleverness of the quail again to the test, and said: "You have made me laugh, you have fed me, now make me weep." The quail replied, "Why, this is the easiest task of all," so she took the fox to the gate of the town and called out: "O ye dogs of the Bazar, come ye as many as ye are, for a fox has come to the gate!" So all the dogs, hearing this quail news, assembled to hunt the fox, which, seeing the multitude of its enemies, fled till he reached a high place. There-

ing round, he saw the dogs following, so he jumped down and broke his back. The fox therefore helplessly sat down and said to the approaching quail: "O accomplishing companion, see how my mouth has become filled with mud and blood, and how my back has been broken. This is my fate in this world; now, could you kindly clean my mouth from mud and blood, as my end is near?" The intention of the fox was, that he should take the opportunity of this action to swallow the quail in revenge of her being the cause of its death. The quail, in her sweet friendship, began to clean the fox's mouth. The accursed fox caught her in his mouth; but the quail, which was intelligent and clever, said, "O beloved friend, your eating me is lawful, because I forgive you my blood, on condition that you pronounce my name, otherwise you will suffer an injury." The base fox, although full of wiles, stumbled by approaching death, fell into the trap, and as soon as he said "O quail," his teeth separated, and the quail flew away from him and was safe, while the fox died.

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### II. Swords and Lances.

There is a story which seems to illustrate the fact that private hatred is often the cause of the injury that is ascribed to accident. A man slaughtered a goat, and kept it over-night in an outhouse. His enemy put a number of cats through the airhole, and when their noise awoke the master of the house he only found the bones of his goat. But he took their bones, and scattered them over the field of his enemy the same night; and the dogs came, smelling the bones, searched for them, and destroyed the wheat that was ripe for reaping. One blamed the cats, the other blamed the dogs; but both had the reward of their own actions.

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Subri was a man well known on the frontier of Chitral for his eloquence. One day, as he was travelling, he met a man from Badakhshan, who asked him whether

529 he knew Persian. Sukri said, "Do." "Then," replied the Bashkhalai, "you are lost" [unlucky, worthless]. Sukri at once rejoined, "Do you know Khowár?" (the language of Chitral). "No," said the Bashkhalai. "Then you too are lost," wittily concluded Sukri (to show that personal worth or eloquence does not depend on knowing any particular language).

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It is related that beyond Upper Chitrár there is a country called *Ishu* or Rambur. It is very beautiful, and its plains are gardens, and its trees bear sweet fruit, and its streams (plane trees) and willows make it a shaded land. Its earth is red, and its water is white and tasty. They say that in ancient times the river of that district for a time flowed with milk, without the flashing (of the waves) of water.

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Bumir is a place near Ayún towards Kalkótan. The inhabitants were formerly savages Kafirs, but are now subjects of the Mehtar (Prince) of Chitrár. They carry loads of wood, and do not neglect the work of the Mehtar. They are numerous and powerful, and in helpfulness like Greeks, but they are still Kafirs: though in consequence of their want of energy and courage they are called "Kalásh." The people of Ayún say that in ancient times five savages fled into the Shishi Mountains and concealed themselves there.

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Shishi is below Ayún opposite Ghemir on the east (whereas Shishi is on the west). Between them is a river. It is said that these savages had to get their food by the chase. One day word came to them from God that "today three troops of deer will pass; don't interfere with the first, but do so with the others." When, however, the troops came, the savages forgot the injunctions of God, and struck the first deer. Now there was a cavern in the mountain where they lived, into which they took the two or three deer that they had killed and were preparing to cook, two being sent out to fetch water. By God's order the

Spa of the women were closed, and the three men imprisoned in it. God answered the three men here, whilst the two who had gone to fetch water fled towards Afghanistan. Then were created the five hairy men, who, finding their way out of the caverns, spread themselves and their seed all over the world. This is a story told by the Kalash, who credit that the bees are there still; but it is difficult to get them, as the mountains are too steep, but people go near it and, pushing long rods into the hole of the caverns, bring them back covered with honey. 539 or

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Shah Mahmúm is the name of a Mahmúr (priest), the grandfather of the present Ruler of Chitrál. This Mahmúr was renowned as a descendant of fairies, who all were under his command. Whatever he ordered the fairies did. Time went time passed. From among them he married a fairy, with whom he made many excursions. She bore him a daughter. Seven generations have passed since that time. This daughter is still alive, and her sign among the fairies is that her hair is white, which does not happen to ordinary fairies. Whenever a descendant of the Shah Mahmúm leaves this transitory world for the region of permanence, all the fairies, who reside in the mountains of Chitrál, together with that white-haired lady, weep and lament, and their voices are clearly heard. This statement is sure and true, and all the men on the frontiers of Chitrál are aware of the above fact. 539 774

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The People of Anjan (the Bhotia of Caveat). 539

There is a country "Anjan," on the frontier of Chitrál (or Chitrál as we call it), the inhabitants of which in ancient times were renowned for their stupidity. One had taken service at Chitrál, and at a certain public dinner noticed that the King (Pedishah) ate nothing. So he thought that it was because the others had not given anything to the king. This made him very sorry. He left the assembly, and reached home towards evening; there he prepared a

539 great measure of bread, and brought it next day to the counsellor's residence, beckoning to the king with his finger to come secretly to him. The king could not endure this sort, and sent a servant to inquire what was the matter; but the man would not say anything except that the king should come himself. On this the king sent his confidant to find out what all this meant. The man answered the inquiries of the confidant by declaring that he had no cause of claim, but "as they all ate yesterday and gave nothing to the king, my heart has become heavy, and I have cooked all this bread for him." The messenger returned and told the king, who told the meeting, causing them all to laugh. The king, too, smiled, and said: "As this poor man has felt for my need, I feel for him;" and ordered the treasurer to open for him the door of the treasury, so that he might take from it what he liked. The treasurer took him to the gate, next to which was the treasury's own house, where he had put a big water-melon, on which fell the eye of that stupid man from Anjou. He had never seen such a thing, and when he asked, "What is it?" the treasurer, knowing what a fool he had to deal with, said, "This is the egg of a donkey." Then he showed him the gold, silver, jewels, precious clothes, and other habiliments of the treasury from which to select the king's present. The man was pleased with nothing, and said, "I do not want this; but, if you please, give me the egg of the donkey, since I shall indeed be glad." The treasurer and the king's confidant, considering together, came to the conclusion that this would amuse the king to hear, and gave him the melon, with the injunction not to return to the king, but to take the egg to his house, and come after some nights (days). The fool was charmed with this request, went towards his home, but climbing a height, the melon fell out of his hand, rolled down towards a tree and broke in two pieces. Now there was a hare under that tree, which fled as the melon touched the tree. The fool went to his house full of grief, said nothing

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to his wife and children, but not ostensibly in a manner. The wife said, "O man, why art thou sorry? and what has happened?" The man replied: "Why do you ask? there is no necessity." Finally, as the woman much upbraided him, he said: "From the treasury of the prince (yesterday) I had brought the egg of the donkey; it fell from me on the road, broke, and the young one fled out from its midst. I tried my utmost, but could not catch it." The woman said: "You silly fellow! had you brought it, we might have got loads on it." The man replied, "You flighty thing! how could it do so, when it was still so young? Why, its back would have been broken." So he got into a great rage, took his axe, and cut down his wife, who died on the spot.

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Once, a donkey having four feet, in this country of donkeys having two feet, put his head into a jar of jão (barley); but could not extricate it again. So the villagers assembled, but could not hit on a plan to effect this result. But there was a wise man in that land, and he was sent for and came. He examined all the circumstances of the case, and finally decided that they should do him "Bismillah"; that is to say, that they should cut his throat with the formula, "in the name of God," which makes such an act lawful. When they had done this to the poor donkey, the head remained in the jar, and the wise man ordered them now to break the jar. This they did, and brought out the head of the donkey. The wise man then said: "If I had not been here, in what manner could you have been delivered of this difficulty?" This view was approved by all, even by the owner of the donkey.

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Two brothers in that country of idiots, being tired of buying salt every day, decided on sowing it over their fields, so that it may bring forth salt abundantly. The grass grew up, and the grasshoppers came; and the brothers, fearing that their crop of salt would be destroyed,

539 armed themselves with bows and arrows to kill the grasshoppers. But the grasshoppers jumped hither and thither, and were difficult to kill; and one of the brothers hit the other by mistake with an arrow instead of a grasshopper, and he got angry, and shot back and killed his brother.

A goatskin once fell into the hands of this people, so they held a council in order to consider what it was. Some thought it was the young one of a weasel, the others that it was the baby of an ass, but that its teeth had not yet come out. So the argument waxing hot, they fell to fight one another, and many were wounded and killed.

A number of these people, considering that it was not proper that birds alone should fly, and that they were able to do so, clad themselves in pennons (some of which are made from the light down of the Hindukush eagle), and threw themselves down from a great height, with the result that they reached the ground killed and mangled.

III. Sonnet.

[177] *A Song (of evidently recent date, as the influence on it of Persian poetry is obvious).*

THE CONFESSION OF THE SOUL.

1. (*He.*) If thy body be as lithe as (the letter) Alif (ا),
thy eye is as full as (the letter) Nún (ن).
If thou art Laila, this child (or lover) is Majnún (referring to the well-known story of these true lovers).
2. (*She.*) If thou art the Prince of the Sultan of Rúm (Turkey)
Come and sit by me, free from constraint;
My eye has fallen on thee, and I now live.
3. My friend had scarcely come near me—why, alas, has he left?
My flesh has melted from these broken limbs.
4. How could I guard against the enmity of a friend?
May God now save me from such grief!

5. (*Mu.*) Were I to see my Fairies and conjure Hearts,
I should be a Kafir (infidel), O my beloved!
If my thoughts then were snapped from thee.
6. You, not the Heart nightingale, are my own soul and
eyes as Hearts,
Would, on the day of judgment, divert my thoughts
from thee.
7. I envy the moth, for it sees fly
Into the fire in which it is burnt (wherein I cannot
meet thee).
8. (*She.*) My friend, who once came nigh me, suddenly left
me—to weep.
My grief should move the very highest heaven.
A coral bed with its rose-leaves torn out and gone.
9. A ship of pilgrims (Caboodles) has sunk, and yet the
world does not cry.
The end of all has been a bad name to me.
10. (*Mu.*) On this black earth how can I do (sing) thy
praise?
Imbedded in the blue heaven (of my heart) thou wilt
find it;
And yet, O child (himself), how great a failure (and
below thy merits)!
11. Before thy beauty the very moon is nothing,
For sometimes she is full and sometimes half.
May God give thee to me, my perfect universe!
12. (*She.*) If an angel were a mortal like myself,
It would be ashamed to see my fate (connected).
13. (*Mu.*) O angel! strangely without pity,
Thou hast written her good with my evil (linked our
fates).
14. (*Both.*) All have friends, but my friend is the Chief
(God),
And of my inner grief that friend is cognisant;
His light alone loves our eyes and soul.
15. Break with the world, its vanities, its love;
Leave ignorance, confess, and let thy goal be heaven!

Kalashmunis
a. Kalashmun eighth to Kalasha 1 still go.
Kalasha and Kalasha Kafiristan
a. These above the Dida short girdle.
b. Kalashas, or young men, Dida's mantle.
Kalasha Kafir Kalashmunis
a. Kalashmun eighth to Kalasha 1 still go.
Kalasha eighth to Kalasha Kalashmunis
a. These above the Dida short girdle.
b. Kalashas, or young men, Dida's mantle.

There is a song very common in Kalashmun which begins:—

Dida Dida! mandigi, Dida Dida Dida! Dida Dida! mandigak gingak mandigi
"O Dida a goitre has killed, O Dida the dogs (or other animals) are"

"The unmarried (Dida of Kalasha) took a bride, and celebration was ignored." The Kalashas are called Didimun.

*Religion.*—They have been converted to Islām since first or five generations, and they have forgotten their old religion so completely that no image of it now remains; and when a Kalashmun is told that they are "non-Muslims," that is, "pure Mohammedans," he becomes angry.

Shadow burning, and the building of mosques have become common to Kalashmun, and now we find twenty or thirty houses united in every one mountain town, besides hundreds of mosques, existing in mosques.

*Dress.*—Their national dress consists of a woollen hat, somewhat like that of Kunjutsuns, and a loose woollen coat having a long slit along the right breast, so that one can easily get out the right hand to strike swift arrow in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of bamboo shoes borrowed from the Kalashas, but in the winter they wear a kind of loose socks of grass (the straw of rice) reaching to the knee. They call it "pāpāk."

The very lucky chief only wears there a small "khanjar" (dagger), with [illegible] (arrows and arrows); but they have borrowed the bow of grass and long swords from the Kalashas.

The dress of their women consists of a loose woollen head-dress with silver fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "shalwars." Generally their women work with their bare hands as I've seen before, and do not live confined to their houses.

*Government.*—They have no chiefs like the Kalashas, but [illegible] Malaks land them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle or shriek [illegible] sound is heard, for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in loose sacks of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the men of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes they go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (goats, cows, goats, and sheep), which is their sole property. There are no regular Bazars even

951 When a son is born, a monkey is tied off, and the father of the newborn son gives an ox as a present to the people, to be slaughtered for a general festival.

947 Inheritable is wholly unknown.

618 Marriage.—The father of the boy does not go himself, as in Gilgit, to the father of the girl, but sends a man with 5 or 6 rupees, which he offers as a present. If the present is accepted, the betrothal (nii) is arranged. As for as the women is concerned the "nii" is irrevocable. The usual sum of money paid to cash is Rs rupees.

A bride is called "shipiki," and the bridegroom "shipiki lo."

197 Languages.—On account of the ease of intercourse between the tribes the language of Kohistan is broken into numerous dialects; thus the speakers of the dialects spoken in Kandia, *i.e.*, in Gabrial and Palas, differs from that of the language spoken in Chilas and Palas, *i.e.*, in the countries situated on this side of the Indus. Shuhdullah, a Gabrial, did not understand any language except his own; but Ahmad Shah, an inhabitant of Jalkot (situated in the southern part of Chilas), understood Gabrial, as he had been there for a time. Ghulam Muhammad, our Gilgit man, who had been captured by an expedition, and had lived as a slave in Chilas, also thoroughly understood Jalkoti.

The language of Kohistan (or Chilas, Kandia, etc., as also called) is divided into two dialects, called *Shind* and *Shikhan* respectively. In the countries situated on that side of the Indus, that is to Kandia, Shikhan is spoken.

539 The following pages are devoted to *Ballads, Proverbs, Riddles,* and *Dialogues* in the Shikhan dialect.

*Songs*=Ghi. Mendale ghe=men's songs; Ghemle ghe=female songs.

1. An Elegy.

Fifteen years ago a battle was fought between *Arsilan Khan of Kuli*, and *Qamar Ali Khan of Palas*, in which guns were killed on both sides. *Phyla*, on whose death the elegy is written by his sister, was one of the killed. The inhabitants of Palas are called "Sikha," as appears.

I.

*Rogi nili, Jindiyale-kuchi shikhai,*
In a green place, near a mosque, in a resting (resting) place,
*Chi chiyale gala mani, chishimale mashgil*
In a surrounded fort within, the grieve was killed
*Rogi nili, Jindiyale kuchi, shikhai*
In a green place, near a mosque, in a resting place
*Shai mali, kachel, ali nishti mashgil.*
Being the him, lay it down, (so that) that brother one may be brought to his home.

II.

*Rogi nili, ser Shirkot sher Angal,*
In the green place, that Shirkot, where the baking pieces of grass
*Shri Sikhar gale Aarigil.*
Are deserted, the Sikhs (infidels, that is the Pilasis) slaughter continued (did).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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*Rāge nāk, Shirkot, kari ligē lagore.*
In the green place, in Sherkot, a great fight happened to be.
*Kali Khel, Phajū dagār mariyē.*
O Kalkhel (a tribe of Kohistan) Phajū is captured and killed.

TRANSLATION.

1. In a green place, near the mosque, in a place of rest.
Within an enclosure the prince was killed. . . .
In a green place, near a mosque, in a spot of rest,
Bring the bier and lay it down, to bring him home who has no heir.

2. In the green place, that Sherkōt, where the halting-place of guests
Is deserted, the Sikhs committed slaughter.
In the green place, in Sherkot, a great fight took place.
Oh, Kalkhel tribe, Phajū was captured and killed.

[538]

3. The following song is a chirbait, or quatrain, composed by Qumrin, a Gabrial poet. The song treats of the love between Saif-ul-mulk, a prince of Rūm, and Shahpari (the Fairy-queen).

The first line of a *chorbait* is called *Sarnāmā*, and the remaining poem is divided into stanzas or "Khōrās," consisting each of four lines. At the end of every stanza the burden of the song is repeated:

SARNAMA.—*Mo lāgo musāfar, mā safār lagō Hindustow wain*
I became a stranger, my travel became towards Hindustan.
*Mī duā salām, duā salāmī ahi Kohistan wain*
My prayer-compliments, prayer-compliments, to the inhabitants of Kohistan (may go forth).
*Malā Malukh thā, O Badrā tau lai karagilē*
I myself am Malukh (name of the Prince Saif-ul-mulk), O Badra, thou didst love me.

BURDEN.—*Hāi, Malā Malukh thā, O Badrā, thā Malukh tō thā har sōkha*
Woe, I am Malukh, O Badra, now thy Malukh from thy sorrow has lost his senses.

1.

STANZA.—1. *Malo Malukh tha, O Badrai, Malukh tō, thā thā dauāh*
I myself am Malukh, O Badra, thy Malukh burnt has been from thy heat.

2. *Hyā niy nāhīte gambrā, Malukh Badrī wāhē thā harwāh*
In the heart there is no ease, which Malukh after Badra has lost.

3. *Tō tā āsa yārīāh, mank pai wakhi d'ai ank wāhe*
Ours, yours, was friendship, I bestrew at that time.

4. *Gini kirt thā, hāi hāi, mā Ahli palam nikhkha*
Why dost thou . . woe! woe! the pen of Eternity wrote so.

BURDEN.—5. *Hāi, Malā Malukh tha, O Badrai, Chā Malukh tō thā harai tha.*
Woe, I am Malukh, O Badra, etc., etc.

[540]

1: Leitner L-3 (1866-92) 1900? AV3 Dard AV3 Pard 2



II.

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1. *Gini kiri the, hae hae, mi asiā masi likh taqdir thā*
Why dost thou . . woe, woe! in Eternity did Fate write so.
2. *Darwāzay masā gulakhke dhai Mato tu dardu faqir thu*
On thy gate I lit fire (like Jōgis), I a boy was the beggar of thy door.
3. *Tu hikmat kiu bāndhī thī kishtu lāngo masa sanair thu*
By thy stratagem thou takest the eagle a prisoner in the chain of thy black locks.
4. *Kishtu lāngā, narai narai, panar māyla lī thi utāru*
Black locks, in strings, on thy bright face are twined.
5. *Hae Mala Malukh thu. . . .*
Woe, I am Malukh, etc. . . .

III.

1. *Kishtu lāngā narai narai, panar māy lī dwāndy thu*
Black locks in strings on thy bright face are hanging.
2. *Mī laymāy masā kardī, thu makhchār gi mi armāy thu*
In my body is the knife, thine is this deed which was my desire.
3. *A'khir dhar khyāi shagurī shay fāni na, maid rawāy thu*
At length will remain unfinished this waning (world), I now depart.
4. *Hyā mi kir sirai sirai, fandun gind thu, ma mari thu*
My heart didst thou pierce in holes, where is my life, I am dead.
5. *Hae Hae. . . .*
Woe, I am Malukh, etc

IV.

1. *Hyā mi kir sirai sirai tīrdūr, tay shra nāzuk ghīu*
My heart didst thou pierce throughout, by this thy spear.
2. *Māla tu mari, ti dalbardu, lasāi lā mi janāzuk ghīu*
I am thy dead boy, thy lover, O dearest, go off from my bier.
3. *Khūn tu ghar hagu, ghī tulā sāthāi anai khīrak ghīu*
My blood is on thy neck, alas! thou didst not sit with me, being engaged in thy toilet.
4. *Khīrak kirathi share tu sāk khāyāl mudā chaishithā*
Thy toilet do now, now that thy remembrance of me is slackened by Time.

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MATAL (Mal = Proverbs).

PROVERBS.—(1) *Zānda chapīlo rasan khāyāt.*
One who is struck by all, fears even a rope.
(2) *Zerey wai shāl ā kurā shikā.*
Looking towards (the length of) the sheet, extend your feet.
(3) *Hāth shī rakhīn darwāzo ayāt kara.*
Elephant if you keep, make your door wide.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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(4) *Kaṛoṭáí ghuṭigír, ídwáy na hoí kír.*
The Lion attacks, the Jackal makes water.

(5) *Qá mil tillu gáy kadyṭ, ḥáṛ mil tillu mástu khádut.*
With crow went, ate dung; with eagle went, ate flesh.
*i.e.* In the company of the crow you will learn to eat dung and in that of the eagle, you will eat flesh.

(6) *Tráṭá gatam kaṛí rupoí haḷyáy.*
A penny, for collecting went, lost rupee.

(7) *Aín tala kaywalí dithí, mastí hár shárá tiy.*
Big mouth flattery does, inwardly (in mind) breaks bones.

(8) *Dhúi lawdyo kaṛá márch.*
Two Jackals a lion kill.

(9) *Dhán mastí ek bakrí budí agalu, bátry haḥrey athí.*
In a flock, if a contagious disease to one goat come, it comes to all goats.

(10) *Gáy khuch tátyt sey, gháyo chálí hoat.*
Dung is spread out however much, bad smell so much more becomes.

(11) *Chá shai dárú.*
Brother's remedy is brother.

(12) *Tálaiy uthí, hoá dithál, tín dá boydí.*
A sieve rose, to pot said, "You have two holes."

(13) *Zar bádshah tamam hoiey, hiyá handyár shildt.*
Money of the king is spent, heart of the treasurer pains.

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ISHOLÁ (Question).

RIDDLES.—(1) *Shún ghilá chiz thuy, che nahálánt tasí wáiy paishánt andí?*
Such what thing is, which they see towards it, they see themselves in it?

*Answer: Mirror. Shún dhan thi.* = Such *mirror* is.

(2) *Shún ghalá chiz thúy che surat sánú thi, tjhánt nai?*
Such what thing is, whose figure serpent-like is, does not move?

*Answer: Rope. Shún rús thi.* = Such rope is.

(3) *Shún ghalá chiz thúy, angár dhardni gilli, dhúan daryo han nikánt?*
Such what thing is, fire is applied to dry grass, the river of smoke flows from it.

*Answer: Hookah.*

(4) *Shún ghilá chiz thúy, che mut turtí waré nahále? hasánt, khurey we nahále rowt?*
Such what thing is, who seeing towards other body laughs, seeing towards feet, weeps?

*Answer: Pincush.*

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



there by the local people till a few years ago, when it was stopped, I think, by the orders of the Mīr of Hunza. Animals were slaughtered there " in the name of the Bōyo ".

From a story of Hunza tribal history it appears that the Bōyo were regarded as the avengers of broken oaths taken in their names. In a dispute about the ownership of land between two brothers Khuru and Khamer, Khamer proposed that the case should be decided by their taking oath. Khuru, the weaker party, who was also incidentally in the right, agreed and said: " O brother, the Sahāla Bō.in and the Hālasa Bō.in are very powerful and they are quick to wrath." But Khamer, who meditated a ramp and had no mind to be caught in this way, would not even hear this proposal out. " If we swear by them," he said, " they will work us evil." So the idea was dropped and with it disappeared our chance of learning the methods of taking oath by the Bōyo.[1]

The Bōyo now bear the stigma attaching to the gods of a superseded religion. " Bōyo-worshipper " (bōyo ū.llikinas) is now used in the sense of *heathen, pagan*.

There seems to be a special association between the Bōyo and trees, and the trees share in their sanctity. Whether they each have their own independent virtue, or whether the one owes its worshipfulness in any measure to the merits of the other it is impossible to say.

In the two remaining texts in which I have references to the Bōyo the associate tree plays an important part. In a statement made in Ṣhiṇa by Ṣūbahdār Sulṭān 'Ali of Nagir regarding certain popular practices at Chaprōt he said: " Further they say that all the people used to assemble to do worship to a pine-tree that was there. They used to take a grey goat and slay it at the foot of the tree and a great

[1] I have here accepted the relation of Bō.in and Bōyō as singular and plural which is morphologically quite in order, and is asserted by some, though denied by other, authorities. The word bō.in seems to survive in bō.indūrgas (pl. bō.in dūrgagho) which was explained as ḍēwāb—the spirits of the dead. Dūrg-, occurring in other compounds, appears to refer to a dead person.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



776 778 782 number of puppy-dogs used to come out from below the pine-tree to drink up the blood. Then the people used to return rejoicing to their homes, and they used to say among themselves: 'Thanks be! Sickness has now been banished from the country.'"

Here it is stated that the tree is worshipped, but that the puppies, who are doubtless the Bōyo, benefit by the sacrifice. [177] The Ṣhina word (ṣilō.iki) translated "worship" means to *appease, placate, propitiate, do reverence to.* It corresponds, I think, exactly to the Burushaski °-ilikinas.

537 The other story, in which the tree also plays the chief rôle, is briefly as follows: From ancient times there was a juniper-tree in the garden of a man called Keramo Derbēsh, living in the Dirāmiting territory. It was called the Bōyo Gal ("the Bōyo juniper"). It was said that formerly animals like puppy-dogs used to come out from under it. The people of Hunza used to propitiate them (worship them) and called them Bōyo. One, Bagher Tham, cut the tree down and he promptly died. Two stems grew up again from the stump and a man cut one of them. He became paralyzed and an idiot. A man called Māmad Shāh cut down the remaining bough and he fell down from a cliff and was killed. After this people were afraid to meddle with the tree and left one bough (not previously mentioned) unmolested. Last year and the preceding year (1923 and 1922) this bough was still *in situ*. Then a man Yaqīn, obtained permission from the owner (Keramo Derbēsh) and cut it down and took it to his house. But he had a dream in which a number of women appeared to him and asked him why he had cut down their juniper-tree, and intimidated him. In view of past history he became alarmed and returned the juniper bough to its original owner, Keramo Derbēsh, in whose house it now lies, for no one will venture to burn it.

776 778 Here we are left wondering whether there was any connection, other than topographical, between the juniper and the

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



In a long story the titles Būrum Pfūt and Dī.u Safīd, the "White Dīv", are used indifferently for a beneficent Dīv, but the story itself must be regarded as a foreign importation.

There is, however, another genuine local story in which Pfūtū play a principal part. The narrator explained them as Jinns, but the story must go far back to long before the time when the word jinn was known in the country, and Dē.ū would seem to be a more appropriate rendering. In this story a man had lost his goat and in searching for it he saw a light and came upon a party of Pfūts engaged in revels. He joined in their dancing and in the feasting which followed it. After the feast the Pfūts collected the skin and bones of the animal which they had eaten. The man concealed the rib which had fallen to his share and the Pfūts replaced it by an artificial wooden rib. Then they shook the bones up in the skin and a goat came to life. The man recognized it as his missing property. When he got home he found the goat awaiting him there, and when he slaughtered it he found it had a wooden rib. During this experience he learnt one of the Pfūts' tunes. It is still known and played in Hunza.

One curious point about this story is that the Pfūts were either indifferent to the presence of a human being, or oblivious of it, and there is no clue to their usual attitude towards man.

The Burushaski Dangalaṭas, and, in some aspects, the Bīlas, are probably to be regarded as female Dē.ūs.

## Peri

When we come to the Peris we are on somewhat firmer ground. We know a good deal about their characteristics, and they do still on occasion enter into relations with human beings.

The resemblance of the word "Peri" to "fairy" is of course purely accidental, but there are actually points of similarity between Peris and western fairies, whether or not there is

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



stay we'll throw you down from the mountain.' They thus put me in great fear and then *I* promise to stay." So far, however, he had apparently successfully evaded either staying or being thrown down from the mountain. 776

Of the common motif of a man marrying a fairy wife I have only one example, and it does not contain the usual feature of the fairy wife imposing a prohibition on the man which he breaks to his undoing. In the Ṣhina story the parties are more equally matched than usual, for the husband is a Daiyāl. Still he had the worst of it in the long run. 776 539

A Daiyāl of Herāmosh bewitched a peri and casting a spell on her hair tied it all up in knots. Then he married her and in due course they had a daughter. When the daughter grew up her father instructed her that if her mother ever asked her assistance in dealing with the population of her hair she should give it, but on no account should she undo the knots. One day when the mother and daughter were out with the goats the anticipated situation arose and the girl played her part. The mother then explained that her husband had been angry with her and had tied her hair in knots and she appealed to the girl as her daughter to undo them. In a moment of sympathy and forgetfulness the girl performed the service. Immediately the Peri slew all the goats and flew away carrying her daughter with her. The Daiyāl, on discovering his treble loss, remained where he was weeping and beating his breast.

I think it was in 1922 that Rājā Sifat Bahādur, Governor of Yasin, married a peri lady, presumably *in absentiâ*, but doubtless with all due ceremony. I believe that to his intimates he claimed to have seen her, but a youth, who was probably an epileptic and certainly a scoundrel, acted as go-between and the Peri's agent in the affair. The Rājā cannot have proved a wholly acceptable husband, as shortly after the wedding he had a fall at polo and broke some ribs. Later, I think, he damaged his knee, and before two years were out he was assassinated in Independent Territory. 776 588

796 252 to germinate. It is then taken out, dried and ground in one of the Gilgit water-mills. The flour so made is called *diram*, and of it a sweetmeat is compounded on the first of the month by adding some water, oil of apricots and walnuts to the flour and cooking the whole without the addition of any sugar. This sweetmeat has been tasted by the writer and is called *mailai diram*. It has a sweet flavour in spite of the absence of sugar, the fact being regarded as in a way miraculous. The remaining flour is utilised in making small flat loaves called *diram phiti*. This bread is eaten with raisins and oil. The combination is called *dracha bhat*. The feast is not, however, wholly of a vegetarian nature. In the month of "Nos" (about November) each family kills several sheep, and the meat is dried for future use. A leg and a tail are, however, set apart to be cooked on "Shino Bazono," and are then eaten with the *dracha bhat*.

796 539 The feast, which has been partaken of by all the members of the family together, being over, dancing commences and the following song is sung:—

(1) Aju kal ootá la Drároo aju kal chirring ga ootá.
(2) Goom ái chhani tharega, aju kal chirring ga ootá.
(3) Ghi ái chhani tharega, aju kal chirring ga ootá.
(4) Mos ái chhani tharega, aju kal chirring ga ootá.
(5) Mon ái sarai tharega aju kal chirring ga ootá.
(6) Ash to sho dez ik alo aju kal chirring ga ootá.

Translation:—

(1) May this year come again, oh Brethren, may such a year come again!
(2) We will have our stores filled with wheat, may such a year come again!
(3) Much *ghi* will be produced, may the next year be such a one!
(4) Quantities of meat will be stored, may the next year be such a one!
(5) Our vessels will be filled with wine, may such a year appear again!
(6) A blessed day has come to-day, may such a year appear again!

796 526 [563] At noon all the fighting men assemble and make preparations for polo, while the women ascend to the roofs of the houses on each side of the road along which the procession to the polo-ground will pass. In their hands are long slender sticks, with which, as the procession passes, they belabour their heroes unmercifully. Koliwals are specially made the victims of this castigation. They are the trading community of the country, and the opportunity of paying off old scores is one not to be lost. An unpopular general dealer may consider himself fortunate if he escapes from the hands of these viragos with the payment of a forfeit of gold dust. Next comes the turn of the Rá or chief, who runs the gauntlet mounted. Galloping through, he salams with both hands to the women on either side, but even he is not allowed to pass without the bestowal of liberal largess on his fair subjects. It must be admitted that the ladies generally let him off lightly, for which no doubt they have their reasons. Possibly their position at court depends on it. On the arrival of the procession at the polo-ground, a goat is killed on one of the goal-stones. This sacrifice is called "Bazono-ai-Karai." The goat's head having been cut off, a rope is attached to it; the players then touch the head with their polo-sticks. After this a *doom* or drum-beater sets off at a run holding the end of the cord, to which the goat's head is attached behind. After him rides the raja or *trangfa* of the village, who strikes the head

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



repeatedly with his stick till they reach the opposite goal. This ends this part of the festival. Polo then begins, and, as is the fashion in these parts, is continued without intermission till the evening of the great day. 796 526

### The "Ayi Boyi" Ceremony.

Ayi Boyi is the name of a Gilgiti month falling next to "Shino Borino." The day fixed for performing the ceremony was publicly announced by the Rá throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Rá's dwelling. The Rá used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers laid a heap of ashes near them. The Rá then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Rá's servants upon them. In the merriment which followed, the people would rush towards the Rá, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the tables against them. Should the chief himself or any of his suit fall into their hands, he was only released on the payment of a suitable forfeit; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity. 796

## II.

### The Ceremony of "Ganoni."

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Ganoni" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with loaves fried in butter, which are greedily eaten at a corner of the field by all the members of the family. After this they cut some ears of barley, bring them to their homes, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. Then national dances and vainglorious songs continue till late in the night. 527 [784] [252]

### The Duma Nikha Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their homes, they recite the following prayer:— 527 539

(1) Bismillah ya Khudaya Barakat deh.
(2) Oosum, Doosum ai Barakat deh.
(3) Kharki jawân ai Barakat deh.

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(4) Katawâl, Batawâl ai Barakat deh.
(5) Gilt Malik ai Barakat deh.
(6) Sharo ai Rat ai lo bu sing Barakat deh.
(7) Oval ai sur ai Barakat deh.
(8) Jâkun ai shing nikheh sang Barakat deh.
(9) Gigo ai dayin o sang Barakat deh.

Translation :—

(1) In thy name, O merciful Lord, give us abundance!
(2) Gve us abundance like Oosum and Doosum (remarkable men of ancient times)!
(3) Gve us abundance like the brave Kharki (Kharki, the people say, was 4½ yards tall)!
(4) Gve us abundance like Katawall and Batawall (also ancient heroes)!
(5) Gve us prosperity like Malik, the Raja of Gilgit!
(6) Gve us abundance, so that we may carry our grain home throughout the long night of autumn till it is dawn!
(7) Gve us abundance like the long day of summer!
(8) Gve us abundance till horns grow out of the ass!
(9) Gve us abundance till a beard grows from the rocks!

[526] After gathering their crops the inhabitants celebrate a festival called "Duma Nikha," an expression of their feeling of freedom from all agricultural labour, and indulge in recreations and games, the chief of which is polo. A goat is killed and roasted and the meat eaten at the place where they perform their dances, which continue late into the night. They also add to their enjoyment by shooting at a mark, after which the assembly breaks up.

## III.

### Marriage.

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When a boy reaches 16 or 17 years of age, his parents begin to search for a wife for him, and as soon as they hear of a likely girl, they summon the headmen of their own village, to whom they give food, and request them to ask such and such a person to give his daughter in marriage. The headmen carry this message to the father of the girl, who entertains them for one or two days. During this time he summons his relatives and the headmen of his own village, in order to consult them in the matter. In the case of consent being given, a prayer is read by both the parties as sealing the promise. The boy's father now presents the following things to the girl's father in token of their new relationship —

| | | |
|---|---|---|
| Cloth | ... | 5 yards. |
| Needle | ... | 1 |
| Knife | ... | 1 |
| Rope | ... | 1 |

A period is also fixed for celebrating the marriage, and the party returns. About a fortnight before the appointed time the father or guardian of the boy starts for the girl's village, with three tuloos of gold (1 tuloo = 8 mashas), which is given to her father, and fixes the number of individuals to join the procession, as well as the exact date of arrival. Returning home he makes all necessary arrangements and sends four seers of *ghi* called "tão ai ghi" (*ghi* of the pan). The "Tão" (pan) ceremony cannot be performed until this *ghi* reaches the party, so that should there be any delay in sending it, the side in fault pays one tuloo of gold as a fine for being late. The "Tão" ceremony is performed before a number of the village people at 8. P.M., the night before marriage. A large iron pan is placed in the middle of the assembly, and a man of the Katchati or Babusi family rushes forth with some *ghi*, *atta*, and seeds of wild rue or leaves of *chili*; and, putting these things into the pan, burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and, lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing this song :—

(1) Tung tao Bair Gul yao
Tung tao Jet Tanya na diayam
Tung tao aki Tananam.
(2) Tung tao Gilit Malika
Tung tao Jet Tanya na diayam
Tung tao aki Tananam.
(3) Tung tao Rajat ai yashki, etc.
(4) Tung tao Romot ai yashki, etc.
(5) Tung tao Kashir Shah Mira, etc.
(6) Tung tao polo Maqpuna, etc.
(7) Tung tao beero Moghlota, etc.
(8) Tung tao uzir Khana Ra, etc.
(9) Tung tao Suchyo Girkisa, etc.
(10) Tung tao Maryo Machotya, etc.
(11) Tung tao Neelo But ajih, etc.

Translation—

(1) The pan belongs to Bair Gul.
I will never let anyone place this pan on the hearth,
I will place it there myself.
(2) The pan belongs to Malik, the chief of Gilgit.
I will never let any other place this pan on the hearth,
I will place it there myself.
(3) The pan is worthy of belonging to kings, etc.
(4) The pan is worth being kept by a family, etc.
(5) The pan belongs to Shah Mir, the chief of Kashmir, etc.
(6) The pan belongs to Maqpun, the chief of Skardu, etc.
(7) The pan belongs to Mughlot, the chief of Nagir, etc.

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(8) The pan belongs to Khana, the Raja of Yasin, etc.
(9) The pan belongs to righteous Girkis (the ruler of Hunza).
(10) The pan belongs to Maryo, the son of Machat (a celebrated person of the Rono family), etc.
(11) The pan is placed on Neelo But, etc.

At the same time the women recite the following song :—

(1) Thoki loozham Bair Gul yao
Thoki loozham Jet Minyoiki na diyam
Thoki loozham aki Meenam.
(2) Thoki loozham Gilit Malika
Thoki loozham Jet Minyoiki na diyan
Thoki loozham aki Meenam.
(3—11) Etc. etc. etc.

Translation :—

(1) A large coral grain belongs to Bair Gul.
I will never let another string this on a thread.
I will string it myself.
(2) A large coral grain belongs to Malik, the chief of Gilgit.
I will never let another string this.
I will string it myself.
(3—11) Continues on the lines of above song till its end.

The Katchata then places the pan on the hearth for a moment, and then, lifting it up again, commences to dance and sing in the above manner. Once more he repeats his performance (the one which closes this "Duban" ceremony), and then bringing out a maiden from the crowd, employs her to cook, without assistance, some small cakes on the pan. When four or five cakes are ready she hands over her task to other women, who readily take it up. Leaving the women to cook a dinner for them, the men go to another room, where they make merry by dancing and singing throughout the night, which is called after this ceremony "Tāo ai Rat" (the night of the pan). If the procession has to go to a village at some distance, the bridegroom is bathed at dawn. Then, wearing as neat and clean clothes as they can afford, the retinue starts with the following song, which is recited by the bridegroom :—

"Aroo rake ar ga stomai dodai ajeh at salam ik theam."

Translation :—

I will go into my home and salute my dearest mother, whose milk I have sucked.

Herewith he proceeds to his home to salute his mother, and, on his return, the party recites the following poem :—

(1) Agooroo bai la agooroo but
(2) Ash to sho dez ik alo agooroo bai la agooroo but
(3) Nuh but sonai tulishi agoroo bai la agooroo but

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Translation :—

(1) Grow heavy, O stone, grow heavy!
(2) A blessed day has come to-day.
Grow heavy, O stone, grow heavy!
(3) This stone will be weighted with gold.
Grow heavy, O stone, grow heavy!

At evening, when the party approaches their destination, a merry shout makes known their arrival and is echoed from the opposite party. Both parties, on entering the bride's house, compete with each other in reciting songs boasting of the noble and heroic deeds of their ancestors and their chiefs; and then, having taken their food, they continue dancing till late in the night. The next morning a mullah, who always accompanies the procession with the bridegroom, reads the marriage service. The girl's father then brings the ornaments, clothes and utensils, etc., for his daughter. If he is a well-to-do man he presents the above things without charging their price to her husband. If this be done, his son-in-law cannot, through all his life, lay any claim to the property, which is always considered to be that of his wife, and she can marry anyone she pleases on her husband's death. But if the girl's father, being in straitened circumstances, cannot afford to give the things without recovering their cost, the boy's father has to pay their equivalent at the time, in cattle or clothes, etc., or whatever amount the arbitrators may decide, and in this case the bridegroom has full control over the property; on his death his wife cannot marry anyone without obtaining the consent of his relatives. This custom is called *kalak malak*.

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When the ceremonies are over, the bridegroom's party makes its preparations to return. To entice the damsel out of her home the people recite the following song:—

(1) Nikha mal ai bilili to ke khiaranini.
(2) Nikha char ai barai to ke khiaranini.
(3) Nikha sonelo jako to ke khiaranini.
(4) Nikha garo achiai to ke khiaranini.
(5) Nikha mukhailo doni to ke khiaranini.

Translation :—

(1) Come out, O beloved of your mother, why are you delaying?
(2) Come out, O water sprite, why are you delaying?
(3) Come out, O possessor of golden locks, why are you delaying?
(4) Come out, O mistress of charming eyes, why are you delaying?
(5) Come out, O owner of pearly teeth, why are you delaying?

On this she is brought out. She weeps bitterly at the separation from her relatives, and the assembly sings the following song:—

(1) Phonar ai molai ae nai ro Thhy rong bujai.
(2) Hun khin ajeh bujai molai ae Thhy rong bujai.
(3) Thy hiyo dija ae na'ro molai ae Thhy rong bujai.

585 539 Translation :—

(1) Do not weep, O flower-like girl, thy complexion will turn pale!
(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.
(3) Thou wilt (by weeping) burn your heart, thy complexion will turn pale.

In Shinaki there is a custom called "Kao." If a young man has determined to marry a certain girl but her parents are not willing to give her to him, the young man either calls out in an assembly of the village headmen:—"The girl is mine, and I will perform 'Kao' if she is not given to me." Sometimes in order to assemble the people he fires a gun outside the village and utters the same words in the presence of those who collect; or if he gets an opportunity he tears the girl's shirt slightly in the presence of some other men and says to her:—"You are mine." When this has been done, the parents are obliged to marry the girl to him, but they can demand from him whatever [682] they like up to the limit of his means. If they marry the girl to anyone else, the young man will murder the girl as well as her husband as soon as he gets an opportunity.

## IV.

### The Ceremony of "Seelo-ai-Thali" (Seat of Chastity).

887 831 796 This ceremony was performed for old women, who have been virtuous and chaste throughout their lives. These women were called "Seelo," and their descendants were very proud of them, so that on the occasion of family quarrels they used to say to the opposite party, "What have you to say to us? Our mother is "Seelo," while yours is not." To accomplish this rite, an elevated stone platform, about five yards each in length and breadth and a yard in height, was erected by the woman's nearest relatives. On the day appointed all her kinsmen came to the place, with a white she-goat as a sacred judge, to decide the fate of the old woman. The latter was clad in silk and placed on a bench. The eldest of the family bound a silk turban on his head, as well as on that of the goat; and, placing the goat below the bench with its face westward, addressed it in the following manner:—

"O thou white goat, if my daughter" (or whatever relative the woman was to the speaker) "has throughout her life lived an honest, virtuous and pious life and has remained clear of the sins and crimes of falsehood, theft, debauchery and treachery, be pleased to salute this bench for the sake of such a righteous and godly woman." In the case of the woman having led a blameless life, the goat by touching the bench approved her virtue. The assembled crowd then broke forth in cheers, and as an expression of their joy the relatives killed several goats and fed the people present. But if it happened otherwise, and the goat instead of performing what was considered an obeisance to the bench, ran round it bleating, then a great shame took hold of all the woman's kinsmen, and they ran away to their homes, never to speak to her again during the remainder of her life.

## YĀTHINI

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Adjacent to and on the southern side of Basin, a village about three miles west of Gilgit, there stands a cliff at the junction ofthe Kargah and Naupur nullahs. A large image of an erect Buddha has been sculpured on the rock-face, about 30 feet above the ground. It is without doubt a sculpture of ancient date and shows that the valley was once inhabited by a race professing Buddhism. The people call it "Yāthini" (giantess), and relate an interesting story about it. They say that she was the sister of Shri Badat, a King of Gilgit who was the descendant of giants. She lived on the said rock and, being a man-eater like her broher, was in the habit of killing and devouring half as many of the men as happened to pass by, leaving the other half unmolested. The princess continued this practice for a long period, to the great distress of the inhabitants, until a certain Danyal named Soglio, feeling the loss of so many people dear to his heart, devised a successful plan of murdering her in order to save his beloved countrymen. With the above design in his mind he set out for the place with a party of brave and bold men. Reaching the spot he burnt a small fire at the foot of the said rock, and his companions took their seat around it in a small circle. The Danyal, according to his usual custom, put some *chili* (juniper) leaves on the fire and inhaled its smoke. Thus driving himself into a state of ecstacy, he commenced dancing and singing some magic incantations, which were repeated by his companions. The Yāthini was elated at the prospect of more victims. As soon as she approached the Danyal he stepped forward and addressed her in a song, of which the following is a translation :—

"Have not you heard, O lovely princess, that your father has expired to-day?" Hearing this sad news, she struck her breast with her right hand. Soglio, who had with him some long iron nails, thrust one of them through her hand, as it lay on her breast, with such rapidity and strength tha the nail penetrated her chest and went far into the rock behind. Soglio then sang another song, in which he sang as follows :—"Have not you heard, O charming princess, that your brother has also died to-day? On this she struck her second hand on her thigh. Soglio quickly pierced this with another sharp nail. The Yāthini was thus firmly fixed to the rock, and was unable to move, or to take revenge. The party was much delighted at this success of the Danyal who further turned her into a stone by his prayer, and even more delighted were the inhabitants when they heard of the good news. The unfortunate Soglio requested the people to bury him on his death near the Yāthini as otherwise she would return to life and continue her cruelties. The people, who had now obtained their desire, held a private council to discuss the matter. They argued that no one could tell when and where Soglio would die, and whether they would be alive or able to procure his body at the time, should he die in some far-away country or by drowning in the river; in which case the Yāthini would recommence her practices with renewed ferocity. After a long debate they thought it best to assassinate Soglio at once. A man was appointed to accomplish the horrible task, which he did, and Soglio was at the same time buried close to the figure on the rock.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazono;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

### The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

### "Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

### Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

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### A Pearl Tree on the Deobani Mountain.

On the east of Tashot, a village in the Bagrot Valley, there stands a snow-covered mountain called Deobani. The people say that there is a large pearl tree on its top, which is the property of the fairies and giants. A good mountaineer is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of giants and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life; he was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his shoes. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Nanga Parbat, a mountain on the west of Astor.

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### Shangali Ween.

At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Ween" (place of putting chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O *Sojo Shangali* (sacred chain), whoever of us is sinful please accuse him by striking his neck; and the chain used miraculously to whirl round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found at the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The men, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at this attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was discfosed.

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### Nong and Chakrot Bari.

Near Laos village in the Astor district there is a small fountain called Nong. The people consider it a sacred one and offer sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some unclean thing into the spring, such as the bone of a dog; it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able

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to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

### "Rashoo ai Yudaini."

(The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini". It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

### The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

## XI.

### The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

[1] [Cf. the Greek story of Midas and his ears, and of how their asinine form was revealed to the people.—Ed.]

539 for a long time, in fear lest his life should be in danger should he breathe but a single word. But his belly began to swell day by day, owing to his keeping the knowledge to himself. He was at a loss to know how to cure his disease without betraying the secret, but at last thought of a remedy, and went up a lofty mountain to search out a lonely place where there would be no shepherds or other men. There he dug a small hole sufficiently large to hold his head. Seeing that nobody was anywhere near, he put his head into the hole and began to cry as loud as possible, in order to let out the secret from his belly, that one of the feet of Malik was like the hoof of an ass. He continued repeating the words till he felt quite cured, and then returned to Gilgit. A couple of *chili* trees are said to have grown up after a short time on the spot where he had uttered the words. A certain shepherd happened to go there and by chance cut a branch of one of the trees for the purpose of making a flute out of the wood. He brought it home and fashioned it into an instrument. But when the flute was blown it always uttered the sentence which the servant of the Rá had uttered on the mountain. The news soon got about, and the people were so surprised to hear it that numbers came from a far distance to satisfy their curiosity by seeing and hearing such a miraculous flute. The Rá himself even heard the news, to his perplexity and sorrow. He called for his servant to question him, and to punish him if there had been any fault on his part. But the man was unable to reply until he had traced the origin of the wood of which the flute was made. Having done this, he ascertained that the miraculous power of the flute was due to him. Begging pardon of the chief, he related to him the story, to the latter's great amusement, and thus saved his life.

## XII.

### The Legend of Shri Badat the Man-Eater.

Once upon a time there lived a chief at Gilgit named Shri Badat. He was in the habit of obtaining a sheep daily from his subjects. One day, when eating his dinner, he was much surprised to find that the meat was more tasty than before. He ordered his *kukhin* (darogha of the kitchen) to find out where the sheep was brought from. The *kotwal* concerned was sent for, and he stated that he had got this sheep from a woman of the Barmas village. She was ordered to appear at once. The woman who did not know the reason of this sudden call, was much frightened at being brought before the chief, whom she had never seen before. Trembling as she approached the court, she was much relieved on hearing Shri Badat's questions and cheerily replied as follows: "Peace be ever upon thee, O thou great King of Gilgit! The mother of this sheep had died a few days after its birth, and the lamb being very beautiful was very much admired by me. Thinking it a hardship to lose the lamb as well as the ewe, I fed it with my own milk until it was able to graze. A few days ago the same lamb was presented to your Highness." Shri Badat was very pleased on hearing this story, and gave the woman a liberal reward and dismissed her. Sitting alone, he began to think over the cause of the tastiness of the meat. He argued that when the meat of a lamb which had for a short time only sucked the human breast, was so excellent to the taste, the meat of the human being who is

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always nourished by human milk would certainly be better than that of an animal. Coming to this conclusion, he gave orders that a tax of human children should be levied in future instead of sheep, and that their meat should always be served at his dinner. In this way he became a man-eater. 539

THE CAPTURE OF GILGIT BY SKARDU CHIEFS; THE SOUL OF SHRI BADAT AND THE "TALINO" AND "NISALO" CEREMONIES.

In the reign of Shri Badat, a Buddhist Chief of Gilgit, three princes named Khisrau, Jamshed and Shamsher, the sons of Azur, a chief of Skardu, are said to have arrived at Danyore, a village situated about four miles east of Gilgit at the junction of the Gilgit and Hunza rivers. They were the first Muhammadan chiefs who started from Skardu to conquer and subdue the hill States of Hunza, Nagar and Gilgit. They had succeeded in capturing the two former States, and it was now the turn of Gilgit to fall into their hands. The people relate an interesting story about their arrival and their obtaining possession of the fertile tract of Gilgit proper. They say the princes were born of fairies and arrived at Danyore flying on wings from the lofty mountains where the fairies live. One day they saw a wild cow grazing on the "Danyore Khoh," a hill at about two miles distant from the place they were sitting. The elder brothers, Khisrau and Jamshed, requested the younger, Shamsher, to shoot the cow with his bow and arrow. Shamsher out of respect for his elder brothers said that he could not shoot first, but he was overruled and compelled to carry out the request. He then took up his bow and arrow and aiming at the cow shot her with such dexterity that her body was pierced by the arrow. The Danyore people were much surprised to see this skill of Shamsher, and ran away noisily to the hill to fetch the body. They found the animal lying half-dead of the wound caused by the arrow, which had penetrated the heart. The cow was brought to the village and placed before the princes, who ordered the liver to be roasted and served. When the meat was brought in, Khisrau and Jamshed remarked that it would be seemly on Shamsher's part to eat it himself, as it was the result of his skill. In vain did Shamsher try to make them join. He was thus obliged to eat it himself, but he had not taken more than three or four slices, when both his elder brothers took flight into the air and disappeared. Shamsher also tried his utmost to follow his brothers, but the meat just taken by him had worked such an effect on his body that he could not even rise a little above the surface of the earth, and reproaching himself with the deed which had caused his separation from his beloved but faithless brothers, he remained content to pass his future days in the village. The inhabitants of Danyore who had seen his marvellous act, considered him, on account of his being "fairy-born," of a race superior to their own, and always showed him much respect and obedience. After a lapse of some months he related to a large gathering of the villagers around him, that he had just seen a big markhor frolicking hither and thither on the Hapukor Mountain (above Naupur and Naikoo villages), and that he wished to shoot it at once with his arrow. They were very surprised to know that he had seen a markhor from a distance of more than four miles, and they would not have believed him had they not already experienced his miraculous power of sight on the occasion of his 173 [311] 776

539 776 173 showing the cow, and had they not believed him to be fairy-born. They all therefore expressed their pleasure at his wish to shoot the markhor. Shamsher then aimed at his victim, and, shooting the arrow with all his might, cried out that he had killed the markhor, to the great joy of the villagers, many of whom expressed their wish to accompany him in fetching the dead animal. They went up the hill and the Nooper stream and found the markhor lying on the self-same spot that had been pointed out by Shamsher, and they all heartily congratulated him on his success. The sun was high and the day hot, and the men, who were tired, searched for and found a spring well shaded by trees. There they slept for a while. Miyo Khki Soni, a daughter of Shri Badat, used also to live on the same mountain near the spring, in order to pass the hot summer days. A maid-servant of hers happened to come there to fetch water, and was surprised to find that some strangers were sleeping near the spring. She returned at once and reported the matter to her mistress, who became very angry and ordered all her maid-servants to capture and bring them before her. This was done. Shamsher was a youth of handsome and comely appearance, and as soon as the princess saw him her rage fled, so that she forgot every angry word she had thought of as befitting the occasion, and very politely and amiably asked after his health and the cause of his coming up the mountain. She was so much struck and pleased with his refined behaviour and elegant manners that she at once exclaimed

"I might call thee a thing divine: for nothing natural
I ever saw so noble."

Shamsher asked for her permission to leave and go down the hill, but this was refused and the party was amiably invited to stay the night. They devoted much of their time to conversation, and Miyo Khki modestly showed her preference by listening to the stories of the prince's adventures and deeds of valour from his own lips. At last he gained a tender place in her heart. The moment was a critical one for Shamsher, who thanked her courteously for her favourable consideration and told her that the idea of her giving her hand to a foreigner like himself would prove a sorrow to all concerned when the news reached Shri Badat. These words were hard to bear, and the soft-hearted princess began to weep and fell down at his feet. This action of Miyo Khki produced a sudden effect on the heart of Shamsher, who feeling for her unbearable grief, lifted her up from his feet and gently consented to their union, in spite of the fate that might await them at her father's hand. The princess was pleased beyond expression, and her subsequent devotion is a proof of her feelings. She ordered all her maid-servants to appear, and explained to them her desire. She also informed them how dear she was to Shri Badat and that this would cause him to listen to her appeal. But if any of them should tell the news, she must consider her life as at an end, and her property confiscated. They all trembled at the words of their mistress, and with due respect expressed themselves to the effect that her happiness was their heartfelt desire, and that they were extremely glad to know of this selection: and they promised that nobody else should hear a word about this engagement from their mouths. The marriage ceremonies were secretly performed on the same night, and Miyo Khki was, some people say, named Sakina, but according to others her name became Nur Bukht. Next morning Shamsher allowed his Daryni

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companions to go down to their village, with instructions to keep what they had seen a secret. Shamsher became filled with the desire to make himself ruler of Gilgit, and began to instigate his wife to murder her father and to raise the Daeyori people secretly against him. Sakina, whose passions had mastered her sense of duty, prepared to take her father's life for the sake of her beloved stranger. Shri Badat, being the descendant of giants, had no fear of being attacked by sword or arrow, as these weapons had no effect on his body, and no one knew what his soul was made of. The first thing therefore for Shamsher to inquire was the secret of his soul. So, on a certain day, in order to gratify this desire, and to prove the trust his wife had in him, he promised that as soon as the leaves of a certain tree should decay and become yellow, she should no more see her father. It happened that the leaves of the tree decayed much earlier than usual, and Sakina, thinking that it meant the death of her father, went down the hill lamenting; but she was much surprised to find that he was still alive. She related to her father that a few days ago a certain *fakir* had gone up the hill and had foretold that as soon as the leaves of a certain tree should turn yellow she should unfortunately find herself an orphan. On this day the leaves of the tree had turned yellow, and, considering this an ill-omen, her filial love had caused her to prostrate herself at his feet, but she thanked God it was not so, and that the *fakir's* statement had proved false. Shri Badat said in reply, "O my affectionate daughter, nobody in the world can kill me, as no one knows of what my soul is made. How can it be injured until someone knows its nature? It is beyond a man's power to inflict harm on my body." Sakina said that her happiness depended on his life and safety. As she was dearest to him in the world, he should have no hesitation in informing her of the secret of his soul. She would, moreover, be able to forestall any unfavourable events, and to show her filial love by devoting her life to the safety of her kind father. He used much *finesse* in turning the topic of conversation, and made many pretences in order to keep his secret from his daughter, in spite of her pertinacity. His paternal love at last compelled him to grant her wishes, and he informed her that his soul was made of *ghi* (butter), a substance which cannot be melted without much heat; and that whenever she should see a large fire burning in or around his fort, she must consider it the last day of his life. But he did not know that he was putting his life in danger by confiding in a weak-hearted woman, who was being used to take his life. Miyo Khki passed a few days with her father and then went up to her hill-abode, where she found her beloved Shamsher anxiously awaiting her arrival. To him she related her conversation with Shri Badat. He was extremely glad to receive this description of Shri Badat's soul, as he was prepared to spare no pains in taking his life. The information acquired now led him to think of the speedy fulfilment of his hopes. He is said to have sent for his Daeyori companions secretly, who had accompanied him to the hill, and whose loyalty was unquestionable, since they believed him to be born of a fairy. The cruelty of Shri Badat knew no bounds, so that he had earned the title of man-eater; and his subjects were already looking for an opportunity of getting rid of the tyrant in order to save the lives of their innocent children. In a few words therefore Shamsher won the Daeyori men's approval of the plot against the life of Shri Badat, adding that he was now master of the secret of their ruler's

539 776 173 soul. They agreed to lend a helping hand to Shamsher and to raise the subjects secretly against their merciless chief. On finding that the majority of the people had joined him, Shamsher fixed a date for accomplishing the deed by burning a large fire late at night round the fort of Shri Badat. A few days before the appointed day, he sent down Sakina to her father with instructions to keep the secret, while he himself went down to Danyore village to make his preparations. At about 3 A.M. on the night appointed for the purpose, all the people turned out of their homes with torches in their hands and a quantity of wood. Shri Badat's fort was situated about 200 yards east of the present Gilgit polo-ground on the site of the houses of the Bairai family. The people were still some way from the fort when Shri Badat's spirit began to feel uneasy. He therefore asked his daughter to go out and see what was the cause of his restlessness. This undutiful and faithless woman, who had a perfect knowledge of the conspiracy, went out and returned after some delay, in order to let the people come closer, and said that there was nothing to be feared outside the fort. But Shri Badat's increasing uneasiness brought him out of his room. He found himself in a very awkward position, having by this time been surrounded by the enemy, who had succeeded in planting large fires round the fort. In this predicament he had no time to consider the necessity of punishing his wicked daughter, but at once jumped up in the air and took wing towards Chotar Khan, a snowy tract in the Ishkoman Valley. He is said to have rested at Yashpur (a deserted village near about 12 miles west of Gilgit) Hinzil, where he requested somebody to bring him a cup of cold water. The village had a plentiful produce of grapes, and the inhabitants used to make wine from them. The man therefore brought out a cup of wine to Shri Badat, who refused, saying angrily that, seeing that he had come there after having escaped from a fire which had done great injury to his soul, it was improper for the man to give him wine instead of cold water, which was what he had asked for. But some would bring him water, and, being thus dissatisfied with the treatment of the villagers, he cursed the place, saying that it would be totally ruined and laid waste, so as to produce no grapes again. It happened in the following year that the glacier which afforded a supply of water for the village melted away, thus effectually destroying the village cultivation forever. From Yashpur Shri Badat went to Chotar Khan and hid himself there under a big glacier, where he is still said to have his abode. The people have a firm belief that he will re-appear at Gilgit to renew his rule over them with redoubled fury. Being afraid of his regaining the kingdom, the people are in the habit of burning big fires in their houses throughout the night of the anniversary in November on which Shri Badat was driven from Gilgit, in order to keep away his ghost if it return. On this night no one ventures to sleep, but to while away the time they are in the habit of dancing and singing round the big fires. This ceremony is called "Talino." There is, however, a family of Kulchins (the kitchen servants of Shri Badat) who do not take part in the performance of the ceremony; for they are still loyal and faithful to their master, and are still desirous of his returning to his own. This is the only family now residing at Gilgit who are well-wishers of Shri Badat. It is curious that they should have escaped injury at the hands of the opposite party.

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2 [i.e. Shri Badat See CAT. 116 pp. 114-113---ANALYST]

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On the afternoon of the following day each family kills five goats for every house, as a token of their happiness at being free for one more year from the re-arrival of the cruel chief. The meat is dried and kept to be cooked during the following months. It is said that the meat of the goats killed on this day does not turn bad, even if kept for years. This ceremony is called by them "Nisalo." 796

A Story of the Katchata family and "Chili" Ceremony.

Once upon a time there resided at Gilgit a wealthy family of Katchatas. This family lived alone in a separate fort on the site of the fruit orchard in which Mr. Hayward is buried. The family grew so strong that it kept the chief afraid of its power. The Rá, who always used to keep a watchful eye over this clan, was so frightened by their doings that, being unable to fight them openly in the day-time, he thought at last of making a sudden night attack on the sleeping warriors. The proposed attack was so successfully carried out by the Rá that he left none alive in the fort except a pregnant woman, who managed to escape by a small window and took flight up the Kargah Valley, in order to seek a refuge in a secluded village of Darel. There she soon bore a son. None of the family survived to cultivate their lands, which were lying waste. The Rá, however, took this task upon himself, and wheat was sown over the land by his followers. But he was much vexed when he saw the whole crop turned black and become unfit for food, and that his labour was fruitless. For the five successive years the same state of things continued, and the Rá, being weary of cultivating the lands any longer, at last ordered the Danyals to explain the real cause of this misfortune. According to their usual custom the Danyals worked themselves into a state of frenzy by burning the leaves of the *chili*, and then, putting their ears for a short time upon the drums to listen to what these had to say, sung a song to the following effect :— 539 241

"The fertility, prosperity and abundance of Gilgit were due to the happiness and the blessed hands of the Katchata clan, and because they were extremely oppressed and tyrannised over by the Rá, the destruction of the land resulted and will continue until a man of the same family is brought here to plough the lands with his own oxen, and to put in the seed in the Rá's cloak. A few handfuls must be scattered by the Rá himself, while the remainder is sown by the Katchata or his followers in these fields. The other inhabitants must not precede the Katchata in ploughing and cultivating their lands." On this the chief gave orders to the assembly to bring a man of that clan, from any part of the country in which he could be found, and promised that a good reward would be given to the man who succeeded in finding him. A number of the Rá's followers at once started in all directions in the hope of gaining the reward. The man who had set out for Darel and Tangir came to know, to his great delight, that a woman of the family had at the time of the massacre escaped towards Darel, where she had since borne a son. He sought out her dwelling, and promising her safety as well as a good reward, obtained her consent to accompany him to Gilgit. He thus gained the reward, while she was welcomed by all the people. The Rá then assisted in the sowing of the fields according to the advice of the Danyals, and with the returning happiness of

539 241 the Katchata the crops were that year excellent. The boy was afterwards married and is said to have had four sons. Three of them were sent to the Rás of Hunza, Nagar and Yasin, at their request, to reside in their respective States as beings of divine nature, while one remained at Gilgit. From that time it has become a custom that the Rá's lands are ploughed first by the Katchata clan, and that afterwards the other people commence this operation. As soon as the ploughing is finished and the time to sow the seed has arrived, the Rá gives a big feast to the inhabitants, who all assemble at his house and make merry, with the usual dancing, singing and playing upon flutes and drums. Some flour is then rubbed on a Katchata's face, and his long locks are let loose. Moreover, he is made to bellow and go like an ox in front of all the party towards the Rá's fields, where some food is given him by the Rá. This he catches and eats like a beast. Next begins the sowing operation by the Katchata's putting some handfuls of seed in the Rá's skirt, who mixing with it a small amount of gold dust, scatters it with his own hands in one of the fields. The rest of the seed is scattered by the Katchata, and then by all the other people in their fields. On this day, which is called "Chili," the Katchata receives from the Rá a reward of one maund of flour, 5 seers of *ghi*, one turban and one cloak.

### The Murder of Wazir Thusho.

173 121 539 There lived a wealthy and influential man named Thusho at Gulapur in the Punyal District, during the time of Badshah, who was the ruler of Yasin. He had made for himself a golden plough, and used to keep many hidden treasures in safe places in the adjacent *nullahs*. These are said to be still buried, but the places are unknown. Badshah, the Mehtar of Yasin, once sent him a *khillat*. When the messengers reached Gulapur, Thusho was ploughing in a field on the side of the Yasin road. The men, who did not know Thusho asked him the whereabouts of the house of Wazir Thusho. He pointed out his own house to them, showing them a round-about way to it, while he himself went there direct by a short cut and arrived before them. In the interval he changed his clothes and then met the messengers, who presented him with the *khillat*. On receiving this, Thusho *salaamed* towards his fort called "Boori Thoki." (Its ruins are still found at Gulapur.) By so doing he meant that his fort was so strong that the Mehtars of Yasin sent him presents. The messengers were soon dismissed by him, and they related this story to their chief on their return to Yasin. The chief was much angered by Thusho's bearing, and advanced against him with a large force. Thusho sent out his younger brother, Khushhal Beg, to check his advance, but he had already reached Gulapur. In the fighting which ensued, Khushhal Beg cut his way through the opposite forces and came face to face with Badshah, who made three cuts with a sword at Khushhal Beg, which the latter dexterously parried with his shield, and cried out that it was now his turn of attack. The Mehtar enquired as to which of them was after all to turn tail, to which Khushhal Beg made reply that Badshah was a king of hawks, Khushhal Beg of fowls only, and that he must at last give away. The fighting was then stopped, and the Mehtar being considered victorious, returned to Yasin. Thusho was very angry that his brother Khushhal Beg had not killed Badshah when such a favourable opportunity offered itself; so he made him a prisoner in the fort of Chatur Khan in Ishkoman. Hearing this news, Badshah again led his forces against

Thusho. The Mehtar captured Hakim Beg, the son of Thusho, at Gakuch and brought him along with great ceremony and treated him very kindly, making him many presents in order to show him his magnanimity. Reaching Gulapur, the Mehtar sent Hakim Beg to his father Thushoo with a message of surrender; but Thusho was still more enraged at such a message from the lips of his own son, whom he blamed for bringing with him an army against his father; and (taking up a matchlock) was ready to commence fighting. Hakim Beg who had seen Badshah's might, however, persuaded him from doing so, and forced him to accept allegiance. Thusho yielded to this, and in the midst of a large crowd of the headmen and his followers, came out of his fort to *salaam* to Badshah. A dance was then held by the Mehtar, and Thusho ordered to show his obedience by dancing. This he did, but instead of *salaaming* to Badshah in the course of the dance, he bowed towards his own fort. The Mehtar was filled with anger and ordered his servants to behead Thusho with his 12 sons at the same spot. They were cruelly murdered and buried all together. Their grave, which is called "Thusho ai Bombat," is about five yards square and nine feet high, having the form of a small vault in which they are buried. The roof has now fallen in owing to a fig-tree having grown out of the vault. Khhushal Beg, the brother of Thusho, was afterwards recalled by Badshah from Chatur Khan and made Wazir of Gulapur.

### The advance of Skardu Chiefs against Chitral and the Devastation of the Chemogah Village.

When Sher Shah, Ali Shah, Shah Murad, and Shah Sultan, the princes of Skardu, advanced towards Chitral, they halted on their way for a couple of days at Chemogah, a village about 19 miles east of Gilgit. Here they made merry, played polo, and tried to overawe the people by the horrible noise of about a score of drums. All the inhabitants of the village came to pay their respects, except one wealthy man of Chemogah. Some of his enemies called his absence to notice. He was therefore brought by the Chiefs' men and asked to explain the cause of his delay in paying his respects. He stated that he had gone to his goat-pen, and as he had left the kids and lambs loose to suck milk, he could not, owing to their noise, hear of the arrival of the princes or the sound of their drums. The chiefs turned very angry, and to ascertain the truth of his statement, they deputed some of their servants to go into the man's pen and to listen for the sound of the drums, which would be beaten afterwards. They returned, saying that the noise of his flocks was sufficiently overpowering to overcome the sound of the drums. The chiefs were astonished to hear this; but still they did not relent, and they decided that the lands of Chemogah should be laid waste in order to prevent any of the people becoming rich enough to admit of a similar display of arrogance and disrespect. For this purpose the chiefs gave orders that twelve bags of quicksilver should be thrown into the source of the Chemogah stream, in order that thequick silver, because of its weight, would cause the level of the stream to be depressed and prevent water from being obtained for the irrigation of the land; and so it came about that Chemogah village and fields were laid waste.

Their army is said to have arrived at Gilgit by both the Haramosh and the Astore routes. When both the divisions joined at Hinzil, a village about seven miles north-west of Gilgit, the

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princes thought of counting their men for the purpose of ascertaining their losses, as they were proceeding against a distant and formidable foe, who was likely to inflict a further loss on their numbers. Such a large force was never seen before in the country, and it was not an easy task for the chiefs to have them counted in a day. The simplest way therefore was adopted by the chiefs, *viz.*, to order their men to throw stones together in a heap at one stone per man, and to take out one stone from the same heap on their return, in order that by this means they might be able to deduct the casualties. There is a heap of stones at Hinzil, which, however, is more probably the ruins of a Bhuddist tope.

They conquered the country as far as Chitral, where they are said to have placed a big stone under a large *chinar* tree.

The *dâk* arrangements are said to be so excellent that the chiefs used to eat dinner cooked at Skardu, which reached them warm at a distance of about 400 miles.

The following song is still preserved at Gilgit in memory of these Chiefs :—

"(1) Ala, Sher Shah, Ali Shah, Murad trai draro, Khiri nile sine aje Kaltor ganaige.

(2) Ala pote, Makpoon ai pote, trai draro Khiri nile sine aje Kaltor ganaige.

(3) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri hole sarega lam guti ganaige.

(4) Ala, pote Makpoon ai pote, trai draro Khiri hole sarega lam guti ganaige.

(5) Ala, Sher Shah, Ali Shah, Murad, trai draro, Hathoo Khān Khur bai Khiri Hosi ga Yur phiraigai.

(6) Ala, pote, Makpoon ai pote, trai draro, Hathoo Khān Khur bai Khiri Hosi ga Yur phiraigai.

(7) Ala, Sher Shah, Ali Shah, Murad, trai draro, Chemogar ai cel phote, sang brang tharaigai.

(8) Ala, pote, Makpoon ai pote, trai draro, Chemogar ai cel phote, sáng brang tharaigai.

(9) Ala, Sher Shah, Ali Shah, Murad, trai draro, hune nili Chili ai Khiri devai notaige.

(10) Ala, pote, Makpoon ai pote trai draro, hune nili Chili ai Khiri devai notaige.

(11) Ala, Sher Shah, Ali Shah, Murad, trai draro, hune nile Chili ai Khiri dum dolo bashaigai.

(12) Ala, poti, Makpoon ai pote trai draro, hune nili Chili ai Khiri dum dolo bashaigai.

(13) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri Brook ga Balim photai, Khiri roni ronal tharaigai.

(14) Ala, pote Makpoon ai pote trai draro, Khiri Brook ga Balim photai, Khiri roni ronal tharaigai.

(15) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri Brook ga Balim phota Khiri chai ghinigai.

(16) Ala, pote, Makpoon ai pote, trai draro, Khiri Brook ga Balim photai Khiri chai ghinigai.

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(17) Ala, Sher Shah, Ali Shah, Murad, trai draro, Chtrachtral aje *bat bai*, Khiri oordome thap tharaigai.

(18) Ala, pote, Makpoon ai pote, trai draro, chtrachtral aje *bat bai*, Khiri oordome thap tharaigai.

(19) Ala, Sher Shah, Ali Shah, Murad, trai draro, Shah Katur nayáta, mute chhal bagaigai.

(20) Ala, pote, Makpoon ai pote, trai draro, Shah Katur nayata, mute chhal bagaigai.

(21) Ala, Sher Shah, Ali Shah, Murad, trai draro, Gilit brangsa ganen, Yasin ar bola degai.

(22) Ala, pote, Makpoon ai pote, trai draro, Gilit brangsa ganen, Yasin ar bola degai.

(23 Ala, Sher Shah, Ali Shah, Murad, trai draro, chimar ai chhai photai, dare bat othaigai.

(24) Ala, pote, Makpoon ai pote, trai draro, chimar ai chhai photai, dare bat othaigai."

TRANSLATION.

(1) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have made a bridge over the blue river below.

(2) O (countrymen), the sons, the sons of Makpoon, three brothers, have made a bridge over the blue river below.

(3) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have pitched their shining tents beside the rippling pond below.

(4) O (countrymen), the sons, the sons of Makpoon, three brothers, have pitched their shining tents beside the rippling pond below.

(5) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have made a *kul* (watercourse) below Hathu mountain (between Ramghat and Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(6) O (countrymen), the sons, the sons of Makpoon three brothers, have made a *kul* below Hathu mountain (between Ramghat and Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(7) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the *nullah* of Chemogar (Chemogah) and have made the land barren.

(8) O (countrymen), the sons, the sons of Makpoon, three brothers, have broken the *nullah* of Chemogar (Chemogah) and have made the land barren.

(9) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have held a dance of giants beneath that high, green *chili* tree.

(10) O (countrymen), the sons, the sons of Makpoon, three brothers, have held a dance of giants beneath that high green *chili* tree.

(11) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, are having their drums beaten beneath that high, green *chili* tree.

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(12) O (countrymen), the sons, the sons of Makpoon, three brothers, are having their drums beaten beneath that high, green *chili* tree.

(13) O (countrymen), Sher Shah, Ail Shah, and Murad, three brothers, have conquered Brook and Balim, and the women of the places are weeping.

(14) O (countrymen), the sons, the sons of Makpoon, three brothers, have conquered Brook and Balim, and the women of the places are weeping.

(15) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have seized Brook and Balim and have brought here a number of the girls of these places.

(16) O (countrymen), the sons, the sons of Makpoon, three brothers, have seized Brook and Balim and have brought here a number of the girls of those places.

(17) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have placed a stone in Chitral and have upset the land.

(18) O (countrymen), the sons, the sons of Makpoon, three brothers, have placed a stone in Chitral and have upset the land.

(19) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have defamed the name of Shah Katur (ruler of Chitral) and have distributed many goats.

(20) O (countrymen), the sons, the sons of Makpoon, three brothers, have defamed the name of Shah Katur (ruler of Chitral) and have distributed many goats.

(21) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have halted at Gilgit, and played polo at Yasin.

(22) O (countrymen), the sons, the sons of Makpoon, three brothers, have halted at Gilgit, and played polo at Yasin.

(23) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the iron lock and left the doors open.

(24) O (countrymen), the sons, the sons of Makpoon, three brothers, have broken the iron lock and left the doors opened.

### Trakhan's being Thrown into the River.

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Tra-Trakhan, an ancient Rá of Gilgit, is said to have married a woman of a wealthy family of Darel. The Rá was very fond of playing polo and used to go to Darel weekly for the purpose of playing his favourite game with the seven brothers of his wife. One game was played on the condition that whichever party lost the game should be murdered. After a long and skilful game the Rá was winner, and according to the conditions of the agreement he executed all his brothers-in-law. The Soni (queen), who was much disturbed on hearing the sad news of her brothers' death, determined to revenge them and mixed arsenic in her husband's food. So he died, and she took the reins of government into her own hands. After a lapse of a month she gave birth to a son who was named Trakhan; but, his mother, who was deeply grieved on account of her brothers' fate, did not like to see the son of a murderer, and cruelly locked him up in a wooden box, which she secretly threw into the river. The box is said to have been carried away by the current as far as Hodar, a village in the Chilas District, where it was seen by two brothers of poor means, who were collecting wood on the river bank. Noticing that

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



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the box was floating quite close to the bank, and thinking that it might contain some treasure, one of them jumped into the river and brought it ashore. Thinking it better to open the box in their house, they concealed it in a bundle of wood and carried it home. There they opened it; but to their and their mother's great surprise, a lovely infant was found in it still alive. Their mother brought up this outcast child with every care. The family was in straitened circumstances, but after the arrival of the child they grew richer and richer, and they considered his arrival the cause of their prosperity. When the infant was six years of age he began to talk freely with his foster mother, who now related to him the story of his appearance among them, and their becoming more prosperous since his arrival. When Trakhan reached his twelfth year he wished to see the Gilgit district, of which he had heard a great deal, specially in respect of its fertility. So he set out for the place accompanied by his foster brothers. He stayed for a few days on Harali, a hill to the north of Gilgit which has a flat stretch of land called "Baldas" on its top. This was cultivated in those days, as the water-supply (which has now dried up) was sufficient, and there existed a small village on the spot.

The mother of Trakhan was still the ruler of Gilgit, but had then fallen dangerously ill. The people were therefore in search of another competent Rá from any of the neighbouring districts, as there was no one left of the ruling family of Gilgit. One early morning when the village cocks began to crow, the birds, instead of the usual noise of *Kukroonkoon*, uttered the following words, to the great astonishment and delight of the people, "*Beldas tham bayi*" (there is a king at Baldas). Men were at once sent thence to bring down any stranger they happened to find. The three brothers were seen by them and captured and forcibly carried before the queen. Trakhan was handsome and stately in appearance, and the queen therefore addressed him, and asked him to relate the reason of his undertaking this journey, and inquired of his country and his birth. He related all his history at full length, and she found, to her extreme surprise and joy, that the boy then speaking was her own son, whom she had so mercilessly thrown into the river, when her mind was disturbed by the murder of her brothers. She then embraced Trakhan and proclaimed him the rightful ruler and heir to the chiefship of Gilgit.

### Trakhan and a Crow.

On a certain day, it is said, Trakhan, the strongest and the proudest Rá of Gilgit, was sitting on the banks of a water-channel in the midst of an assembly of his followers. There he told them that there was no one in the world equal to him in bravery and strength. While he was thus boasting, a crow happened to pass over his head and soiled him. He turned very angry at the impudent action of the crow, and ordered his followers to catch it at once by any means possible. The bird having been pursued by so many men, flew away towards the village of Manawar, and from thence towards Danyore across the Gilgit river; but seeing that the gathering did not quit its pursuit, it escaped towards the Danyore Nullah. There a woman was washing the flesh of a markhor. The pursuers took from her a piece or two of the flesh, and by the help of this meat they succeeded in seizing the poor bird. It was brought before their Rá, who indignantly asked the bird to explain the cause of its conduct towards a king of Gilgit.

539 173 The crow, it is said, replied saying, "The boast made by you on a spot I know well to be the grave of a nan far more powerful than you, did not please me. A ring of the same warrior is also buried at this spot, and it will show you how strong he was in comparison with you." Trakhan gave orders to dig up the ground; these were at once obeyed, and a finger ring was found in the grave so wide that Trakhan could pass it over his body. A delicate feast of meat was then prepared for the crow, and afterwards the bird was set free.

### Su Malik's Bravery and a "Tallufar."[1]

Su Malik, an ancient Rá of Gilgit, is said to have presented a dog as a dowry to his sister, who was married to Farmaish, a ruler of Yasin. When Taj Mughal, the chief of Badakhshan, arrived at Darkot for the purpose of attacking Gilgit, the Rá of which place had refused allegiance to Badakshan and stopped sending the tribute of Chogas, Farmaish wrote a letter to Su Malik, and enclosing it in the collar of the dog, ordered it to start at once for Gilgit. The dog arrived here within five hours, travelling by night. Su Malik got the letter and started on the same day with a strong force to check the enemy's advance, and to assist Farmaish against the Mongols invading Yasin. Both the forces reached Yasin on the same day and encamped on the opposite sides of the river bank. The Mongols, who had come by short and slow marches, sent a message to Su Malik to commence the fighting; but the Gilgit men were too weary to fight owing to their previous haste, and so Su Malik sent a reply requesting them to postpone the combat until the next day. However, he asked the Mongols that if there were any strong athletic men in their army, they should show him their skill. Taj Mughal ordered one of his champions to show his prowess to Su Malik. The man caught hold of a large goat and threw her across the river, with such strength that the goat fell in the Sarginis (Gilgitis) camp near Su Malik. On this Su Malik, who was very strong, and had reached his full muscular development, took up a large and heavy log of wood and threw it in turn towards the Mongols with such force that, though the log was much heavier than the goat, it fell into the Mongol camp across the river. Seeing this prowess on the part of Su Malik, the Mongols lost their courage, and giving up the idea of any further fighting, they retreated on the same night. By dawn Su Malik, seeing no enemies in their camp, pursued them rapidly and caught them at Darkot, where Su Malik, having tumbled from his pony, fell into his enemies' hands and was carried by them as a prisoner to Badakhshan, without its being known to them that he was the Rá of Gilgit. There he was given the work of bringing wood for the Mir's kitchen. On a certain day when he was collecting wood he saw the head of a dead animal and began to weep over it. His companions asked him to explain the reason of his grief, but he made reply to none until the Mir of Badakhshan heard the news and sent for him to know the reason of his weeping. He related to the Mir that his grief was only because the head was that of an excellent *tullufar* horse. Taj Mughal, seeing that the man had a good knowledge of animals, appointed him as a caretaker of his stable, and asked him to see if there was any *tullufar* animal in the stable. Su Malik saw all the animals and came to the Mir to say that a mare was in foal with a *tullufar*, and that the young animal should be

[1] The *tullufar* is said to be the offspring of a mule and a mare. It is said to be very swift and strong.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



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taken out by opening the belly of the mare, as otherwise she would die in a few days and the colt would be lost as well as the mother. The Mir gave him permission to cut the mare's belly. Thus obtaining the Mir's consent, he performed the operation and secured a magnificent foal. On this success he received a handsome reward and a *khillat* from the Mir. When the foal grew up Su Malik used to take it about with him. The animal is said to have turned out so swift and strong a steed that Su Malik brought him back from a round of 100 miles in four hours. Su Malik then requested Taj Mughal that, as the animal had grown fit for riding, he should hold a Durbar to perform the ceremony of riding the new steed. A day was fixed for the Durbar, and invitations were sent by the Mir to all the officials and headmen of the district. On the appointed day the magnificent Tullufar was brought by Su Malik to the crowded ground caparisoned with gold. When everything was ready, Su Malik begged the Mir to give him permission to show the spectators the animal's swiftness and merits. It was given, and Su Malik who was attired neatly, addressed the Mir in the following way :—

"I, who was brought by your men as a captive from Gilgit, am Su Malik, the Rá of that country, and now I am going back to my native land on this *tullufar* pony of yours. If it is in your power to arrest me now, pray try your utmost! Adieu!"

As soon as he had uttered the above words, he spurred the pony, and galloped away at full speed from the assembly. A number of riders on good ponies were sent after him by the Mir to arrest him wherever they could find him, but in vain, as no one could catch him except one rider on a certain good mare. This man caught up Su Malik in Gujhal[1] territory. On seeing him Su Malik stopped to await his arrival, and to satisfy his curiosity by seeing the excellent mare which had been able to compete with the *tullufar*. As soon as the man approached Su Malik, the latter informed him that one man like him was useless in attempting to arrest Su Malik, that he would lose his own life, and that it was better for him to return with the happy news that his mare was in foal with a *tullufar* colt. The rider was very pleased to hear this of his mare, and returned to Badakhshan to tell to the Mir that he had come back unsuccessful. From Gujhal Su Malik came to Yasin *viâ* the Darkot pass, and found that his sister was badly treated by her husband Farmaish, who had no fear of Su Malik, thinking that he would never return to his country. He was therefore severely punished by Su Malik. Now Su Malik is said to have been given a piece of advice by an old man of Yasin who was well aware of his sudden fits of rage. These he soon learnt to overcome by following the advice, which was not to punish with the weapons at hand, but to start out and search for others at a distance. When Su Malik reached Gilgit, he saw a stranger sitting in his house by the side of his wife, and became so angry that he felt impelled to kill both his wife and the man by means of a big stone which was lying quite close to him. But he remembered the advice of the old Yasini and went out to search for another weapon. In the meantime he came to know that the man whom he had thought to be a stranger was his own son Khisrau Khan, whom he now embraced. In gratitude he sent a good reward to his old Yasini adviser.

[1] Wakhan was formerly called Gujhal, and its people Gujhai. As some Gujhais have come and settled in the upper part of Hunza, that country is now called Gujhal.

~~Bibl~~ Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4 AV3 Dard AV3
Burush. AV7



present a few striking images which want connection, and which are often repeated with wearisome iteration. The Khowar songs are mostly of an amatory nature, seldom treating of warlike subjects, and give evidence of a more cultivated taste than those in Shina, while the musical nature of the language and the better rhythm of the verse entitle them to the first place in Dard poetry. Generally two performers stand a little distance apart and sing in strophe and antistrophe to each other: a chorus stand by who do not repeat the words, but give emphasis to the periods by a loud *Ah Ha* and by stamping.

D 533 B 533

The following examples will give a good idea of the different styles:—

D 539

## SHINA.

B 539

### I.

Loh wâto, Soori Gowrithum, loh wâto,
Bùtigá birdi loh wâto, dùnya sung tarêgo.
Loh wâto, sâjo Malika, loh wâto,
Bùtigá birdi loh wâto, dùnyá sung tarêgo.
Nê loh wâto, Soori Habbi Khan, loh wâto,
Bùtigá birdi loh wâto, dùnyá sung tarêgo.
Tai zùzi sigá bùdik té allah in Sargin goomêchorê
Loh wâto, sâjo Malika, loh wâto.
Tai zùzi sigá bùdik té allah in Sargin goomêchorê.

#### Translation.

*Dawn has come, Soori Gowrithum, dawn has come.*
*To the whole earth dawn has come, the world is lighted up.*
*Dawn has come, grandson of Malika, dawn has come.*
*To the whole earth dawn has come, the world is lighted up.*
*Again dawn has come, Soori Habbi Khan, dawn has come.*
*To the whole earth dawn has come, the world is lighted up.*
*Thy mother, too, in her wisdom cherished us in Sargin.*
*Dawn has come, grandson of Malika, dawn has come.*
*Thy mother, too, in her wisdom cherished us in Sargin.*

### II.

*The forest serpent, Soori Mahommed Khan.*
*The forest serpent rouses himself.*
*Beyond Sharot he will brandish his sabre.*
*The forest serpent of the race of Malika.*
*The forest serpent rouses himself.*
*Beyond Sharot he will brandish his sabre.*

12x Biddulph G-3 (1873-1878) 1880 ~~AV3 Afghanistan AV3~~
4 AV3 Dard AV3



• 539

## KHOWAR.

### I.

Hazâra Beg ispah petch,
Chitrâreté bissé ketch,
Chitrâroh Mihter ispah ghetch,
Khooshâné korùm jânooṇ.

Má Mihter yoh nisai,
Pinjâreshoh muss nisai,
Muss nisioh doko prai.
Khooshâné korùm jânooṇ.

Eh! Gohr Khùdaiyâr,
Shah Mohturrum jânooyâr,
Mâ Mihteroh bol Khatâr,
Mastoochoh koyun shotâr.
Khooshâné korùm jânooṇ.

Kai Khowas Khan Doorâni,
Tùl nisoh ai gunné,
Kohi Taoosum maidâni.
Khooshâni korùm jânooṇ.

Maiyá Mihter chaiyak hoyi,
Jân tanâri joodá hoyi,
Nissá Mihter tuzzá hoyi,
Khùdai mutté rezá hoyi.
Khooshâné korùm jânooṇ.

Yeri Mihter purri prai,
Purri Gohr jâni prai,
Khùdai Mihteroté prai.
Khooshâné korùm jânooṇ.

TRANSLATION.

*Huzara Beg is our heart's friend.*
*We will go with your family to Chitral.*
*The prince of Chitral is our eye.*
*Oh my life we will make him happy.*

*My prince came out,*
*The full moon shone out.*
*The moon shone out and set again.*
*Oh my life we will make him happy.*

*Oh Gohr Good-bye to you,*
*My life's friend Shah Mohturrum (comes),*
*My prince's army is terrible,*
*He will subdue Mastooch.*
*Oh my life we will make him happy.*

Biddulph G-8 (1873-1878) 1880
AV3 Dard AV3
539



*Kai Khowas Khan (brave as) a Doorani,*
*With a broad spear in his hand,*
*Will ride on the Taoos maidan.*
*Oh my life we will make him happy.*

*My prince became ill,*
*Life nearly left my body,*
*Again my prince became well,*
*God filled me with joy.*
*Oh my life we will make him happy.*

*My prince crossed over (the river),*
*Gohr on the other side was ready to die,*
*God gave victory to my prince,*
*Oh my life we will make him happy.*

The above refers to an incident in the life of Badshah, son of Suleiman Shah, Khushwaktia.

II.

Bulbul komistai jung joyer ogoté,
Jirêko no bom drùng bom jung goloté,
Heh má jân, jâné tutté guroom.

Bulbul komistai tungázá chágoté,
Awá tá treshtoo anzowá dágoté,
Heh má jân, jâné tutté guroom.

Bulbul shariki tá jâná koh kyah sher,
Má jân tutté mâloom funná láki sher,
Heh má jân, jâné tutte guroom.

Awá brîyoomun tutté hyah paichâni,
Idi ai koré bilaur ghetchâni,
Heh má jân, jâné tutté guroom.

Buttun má buttun sirgushtá kussi maiṇ,
Koh kyah jum ánùs tum mokoh pushimaiṇ,
Heh má jân, jâné tutté guroom.

Daiyùs gerduni chirgùlah buss boyê,
Goyá ki chirosori muggus doyê,
Heh má jân, jâné tutté guroom.

TRANSLATION.

*A bulbul has alighted to drink at the fountain,*
*I cannot restrain myself from clasping her neck.*
*Oh my life, I will give my life for you!*

~~121~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3



539 *A bulbul has alighted on the turf for shade,*
*I am ready to be cooked like an onion for you.*
*Oh my life, I will give my life for you!*

*Oh bulbul, oh mynah, what is in your heart?*
*You know my life is placed in my hand for you,*
*Oh my life, I will give my life for you!*

*Let it not be concealed, I am dying for love of you,*
*Give me one glance with your crystal eye,*
*Oh my life, I will give my life for you!*

*Forgetting my country I am distracted and wander,*
*On what joyful day shall I see your face?*
*Oh my life, I will give my life for you!*

*Your cuckoldy husband touching your milk-white neck*
*Is like a fly defiling cream.*
*Oh my life, I will give my life for you!*

III.

*I roam on the mountains as if I trod on hot ashes,*
*The sword of love has stricken me; I made of myself a shield of two bones.*
*Oh Yoormun Hamin!*

*Oh Fairy I swear by God after seeing you there is no light,*
*Night and day are alike dark to me, no dawn comes to me.*
*Oh Yoormun Hamin!*

*The curls of my bulbul are like rosebuds and maiden hair fern,*
*Come sit by me and sing like a mynah or a bulbul.*
*Oh Yoormun Hamin!*

*Still I look at you; you turn away and look elsewhere,*
*My life is yours, why do you look at my enemies?*
*Oh Yoormun Hamin!*

*Your long ringlets and your well-curled hair are like bedmushk,*
*You bind up your locks to slay this lad.*
*Oh Yoormun Hamin!*

*I sigh day and night for the bulbul,*
*I kiss your pearly ringlets in my dreams.*
*Oh Yoormun Hamin!*

533 This is a very favourite song in Upper Chitral, where the grave of Yoormun Hamin is still to be seen. A romantic story is attached to her memory.

The above songs must not be studied as examples of the language: they contain many inflexions which are not found in the colloquial. Dr. Leitner has collected a large number of Shina songs.

Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU3~~
4 AV3 Dard AV3



then took some of the leaves, and pouring wine and water on them placed them on the fire, and the rest were sprinkled with flour and suspended from the ceiling. She then sprinkled flour on her husband's head and shoulders, and addressed him thus:—"Ai Shiri Bagerthum, son of the fairies, you have come from far!" *Shiri Bagerthum*, "the dreadful king," being the form of address to the cedar when praying for wants to be fulfilled. The next day the wife baked a number of cakes, and, taking them with her, drove the family goats to the Chili stone. When they were collected round the stone, she began to pelt them with pebbles, invoking the Chili at the same time. According to the direction in which the goats ran off, omens were drawn as to the number and sex of the kids expected during the ensuing year. Walnuts and pomegranates were then placed on the Chili stone, the cakes were distributed and eaten, and the goats followed to pasture in whatever direction they showed a disposition to go. For five days afterwards this song was sung in all the houses:— 782

782
539 ●

Dread Fairy King, I sacrifice before you,
How nobly do you stand! you have filled up my house,
You have brought me a wife when I had not one,
Instead of daughters you have given me sons.
You have shown me the ways of right,
You have given me many children,
You have made me like the mountain,
I have brought the family of the mountain tops,
I have gone to Sargin Gilit,
That I might see the people.
You slay many wild goats,
You with the gun on your shoulder,
Oh you with the sword in your hand!
Oh you riding upon a horse!
Oh you clothed in a fine robe!
Dread king, I will slay you a ram.
Oh you that have come from the mountain,
I will rub your feet with butter.
Oh you that have come from below,
I will anoint you with oil.
I have been to the wide plain,
They have slain you a fine he-goat,
A ram has been slain, I have honoured you to-day,
To-morrow you will depart.
Go, dread Fairy King, I salute you,
You have given me prosperity,
How shall I let you depart!

The Chili stone is still to be seen at the entrance of every Shin village. [778]

~~1st~~ Biddulph G-3 (1873-1878) 1880 ~~AUl Afghanistan AUl~~
4 AV3 Dard AV3
Burusho AV 7



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changed yearly in accordance with instructions from their spiritual head.

The following is a favourite poem recited in praise of the Imam-i-zeman :—

HELP! OH ALI.

Oh amulet of life, thou glory, Sahib-i-zeman,
Speak thy praise incessantly,
Sahib-i-zeman.

Sultan of both worlds from east to west,
All kings are beggars compared to you,
Sahib-i-zeman.

The sun of heaven shines by your beauty,
Sun and moon by your light,
Sahib-i-zeman.

When shall peace be from evil and strife of Dejjal,
Except it be your pleasure,
Sahib-i-zeman.

I hope that my heart may be lighted up
One day under the dust of your feet,
Sahib-i-zeman.

There will be a day with my last breath,
I shall speak your praises,
Sahib-i-zeman.

It is time that the sound of your trumpet
Be heard through the world,
Sahib-i-zeman.

From Kaf to Kaf take the whole world
In your world-conquering hand,
Sahib-i-zeman.

The time is come for the faithful to gird
Their loins and follow you,
Sahib-i-zeman.

Jesus will come down from the fourth heaven
To imitate you,
Sahib-i-zeman.

Nobody will worship or pay respect to God
Without worshipping also you,
Sahib-i-zeman.

~~Biddulph~~ G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burushi AV7
Balti AV2



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Others go their own way
But I am faithful to you,
Sahib-i-zeman.

I, Suleem, the distracted in mind,
Have seized the skirts of your bounty,
Sahib-i-zeman.

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[262]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hassan and Hoossain.

D
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[798]

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764

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Calipha comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshan"), and a six-stringed guitar called "gherba" being produced, singing is kept up for the whole night.

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I have sometimes shown the portrait of Agha Khan in Yule's Marco Palo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi
795
173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapolor. It is apparently an attempt to form a *vid media* between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamadani. Later, a certain

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
Dard AV3

366 A. H. Francke—*A language map of West Tibet with notes.* [No. 4,

T D 174 797 782 539

The following is my attempt at a restoration of the text according to the Dard-dialect of Da:

Dargyassi de tija namo hla zhuni
Shuni bhi tija namo hla zhuni
Sinani bhi tija namo hla zhuni

Translation:

Give abundance! Honour to thee, oh god Zhuni!
Crops also! Honour to thee, oh god Zhuni!
A son also! Honour to thee, oh god Zhuni!

T D 539

Notes on the Dard text:

*Dar-rgyas* is a Tibetan synonym compositum meaning about 'abundance;' *di* was probably in course of time contracted from *de*, give, and *ti*, thee; *tisha* or *tija* means 'to thee,' *sha* and *ja* are frequently used terminations of the dative case; *nomo* instead of *namo* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *namo* as well as *nomo* often occur in the sense of 'glory, honour' in the Bono-na-songs, Ladakhi Songs, No. XXXI ff; *hla* is the Tibetan *lha*, a Pre-Buddhist god; *Zhuni* is the proper name of the house god. *Shuni* means 'harvest'; *bi* is supposed to be the same as Urdu *bhi*, meaning 'also.' Also in the second and third lines the *ti* of *tisha* was lost in the preceding word. The *si* in *sinani* is the emphatic syllable of Tibetan.

T D 174 527 796

(4) *Dard customs.*—To the present day the Māmani-festival is considered as a Dard custom. It is held 1½ months after the 21st of December. In Khalatse it is celebrated in this way:—Cooked heads of goats and sheep, and omelettes called *ten ten*, are brought before an ancient row of *mchod rten* (mchod rtengyi sgang) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

T D 174 533

Also the Ladakhi music and art of dancing is so entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Ladakhi music, besides the Chinese scale,—classical scales are in frequent use. Of classical scales I have discovered the following in my collection of Ladakhi tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the metre of the Tibetan Ladakhi songs is almost invariably trochaic, the metre of the Ladakhi tunes is iambic.

T D 174

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to accumulate similar reasons

St Gervis T-3 (no date) 1954 AVI Kashmir [illegible]
Dard AVJ



One story so told will never be lost to the people; there is little doubt that it is authentic history and concerns Trakhan, one of the most famous of all the Ras of Gilgit. Here it is. 539 ● 526

Many years ago there was a dashing young Ra of Gilgit who married the only daughter of a good family of Darel. They lived happily together, and as Queen Soni she was very much loved by the people, being beautiful and kind, She bore the Ra one daughter. The Ra was admired by all; as was to be expected of him he was the superior of all his subjects in horsemanship and "the manly sports"; his physique surpassed that of all his men. His one great passion was polo, and during each of the months of the year when the pass was open, he used to take a team of Gilgit men over to Darel to play against a team which consisted of the seven brothers of his Queen. The play was always fairly even, each winning side receiving from the losers some prize; at first it was a few goats, then fine clothes, next the horses they had ridden, and gradually, as the years passed, the games became keener with jewels, land and slaves as the stakes, until finally the two teams staked their own lives, the losers to forfeit them to the wish of the winners.

One can imagine the polo played on that fateful day. The finest polo ponies were brought out, each side determined to win—being Gilgit men the thought of what would happen were they to lose, never entered their heads. The play ran even, five all, six all, seven all, then the men of Darel scored the eighth goal, they had but one more to win the game. The shouts of those who crowded and crushed round the ground ceased, as did the blaring of the bands at this dramatic hour; there came only the sound of thundering hoofs, of the crack of the polo sticks striking the hard mulberrywood ball, the yell of a player as he shouted to another of his side. Then the Ra of Gilgit struck the ball, it hit the stone wall and bounced, he caught it in his hand, and as polo is played there, tore away with it through the goal. The game was now eight all, and the Ra was to take the "toiki" —a more or less free shot, he, by the rules of the game, riding half way down the field, throwing the ball in the air, and striking it as it fell. The Ra's own band started to play crazily with excitement, his few supporters cheered until their throats closed dry. With the Darel players on either side of him, he threw the ball, struck it, and as it flew towards the goal, with

St Gervais T-3 (no date) 1864 AVI Kashmir
Dard AV3



539 cruel spurs and whip, all sped after it. It fell short of the goal, but
526 the Ra's mount was famous throughout the land, he was there first, the ball was through the goal, then as with their last gasp they tried to pick up the ball and so make bad the goal, he was again there first, and the fatal ninth goal was scored against the men of Darel.

539 Of such are the men of those parts, that the Ra in the flush of victory immediately demanded the penalty from the losers; it was his right, none could deny that. But he could not take as slaves to his castle the brothers of his Queen, he could not sell into bondage men of such quality and breeding, and so, with no consideration for the superb game that they had given him on that and many previous occasions, with no thought to his robbing himself of further games, he had all seven of the Queen's brothers beheaded on the polo field. Terrible though it was, the men of Darel who had come to watch, and outnumbered by hundreds those few men of Gilgit, considering it fair, allowed the team from Gilgit, together with its supporters to return untouched, whilst they buried their dead.

A messenger with fleet feet raced ahead with the news so that when the champions arrived home they were received with songs of victory, dancing and feasting. Only one among those that waited did not rejoice, that was Queen Soni; she had dearly loved her brothers who had adored her always. In that night of Gilgit's rejoicing her love for the Ra turned to bitter hate; then the blood of the hills rose in her and she became determined to avenge them. It was easy for a woman to put an end to her man, and the next day the green vegetables in the Ra's evening meal contained some poisonous herb, so that with the dawn he did not awaken. Her only regret was that she had not dared feed him a poison which would have caused his last hours to be a writhing agony, but had she done so, he might have guessed that it was she who was responsible, and in his death throes have ordered her an execution the same as her brothers had suffered, or even one like that of all the old and useless people of Gilgit in those days, they being carried in a basket to the top of a hill and cast over the precipice.

Even then her hatred, which had overcome grief was not complete; it remained within her, and when her son was born

Jk Gurvin T-3 (no date) 1954 AVI Kashmir
Dard Ars



about a month later, she saw in him a part of the Ra, whom she could now only think of as the murderer of her brothers. So soon as she was able to do so, she took the baby, pushed him into a box and cast him on the waters of the river. Through rushing gorges over rapids, round swirling pools the box went down the Gilgit river and on into the river Indus, until it came to rest on a sandbank close to Hodar. A poor peasant villager happened to come across it as he was gathering driftwood; his wife took pity on the tiny babe and brought it up with her own son of the same age. They gave the foundling the name of Trakhan. He brought them good fortune and from that time their flocks of goats increased, their little crops of grain became heavier, the amount of ghee they were able to make increased; they became wealthy farmers according to the standards of that part. 539

Then when he was about sixteen years of age Trakhan's foster-parents told him how he had come into their family. He dwelt on what he had heard, became determined to find the country from which he must have come, and together with his "brother" set off for Gilgit.

In that town Queen Soni then ruled alone, but although she was still not old, she was frail, always ailing, and the men of Gilgit knew that they must really have a Ra to rule over them.

The two boys reached a place called Baldar; here they found a spring, and could look down upon the valley of Gilgit. On the morning following their arrival there a strange thing happened in Gilgit, the cocks began to crow louder and more vigorously than ever before, and those who listened swore that they heard each of them cry, "Baldasar thum bel!"—"A King may be found in Baldar!" Everyone awakened at this, men rushed to tell the Queen, what was happening, others went in search of the king in Baldar, but later returned to tell the Queen that they had only found two youths who declared that they intended to settle there, the one saying, "Here I shall build my house, and here my cattle pens. There I shall cultivate the land and feed it with water from the spring"; whilst the other, who spoke like a lord said, "Here I shall have built my fort; here shall be stables made for my horses, and there a polo ground which will be better than that to be found even in Gilgit"

2z Gervis T-3 (no date) 1964 AV1 Kashmir
Dard Av3



539 And the Queen ordered that the youths be brought to her. She was at once smitten by the likeness of the now handsome Trakhan to the Ra she had poisoned. She asked the youth from whence he had come, who his parents might be, and he told her all he knew. Then she was certain that he must be her son. The years had softened her; she was sad and lonely at times, for her daughter had married and left her castle, and she told him the rest of his story, pronouncing him to the men of Gilgit as their rightful Ra and seating him on the "Nilo But"—the coronation stone of the Ras of Gilgit. He was later to become the most famous of all the Ras of Gilgit, his rule was wise and strong, he extended the frontiers of his country, "he increased them to beyond Hunza and Nagar, right to the confines of Cathay." His nephews Girkis and Mughlot—the sons of his sister—he made the first rulers of Hunza and Nagar, their descendants being the Mirs there today. His memory will ever remain with the people of Gilgit, for there are so many songs of his great deeds and his wisdom now held up before the youths of those hard mountain parts as an example of what they, who also are born of that land, can achieve.

538 The men will sit for hours telling such stories as this to the young men and boys, stories of blood, honour, swords and wars, whilst the women's stories, though not as bloodthirsty, are also those which rekindle a determination in the girls that the land, the gold and the women of Gilgit shall never be taken, whatever the sacrifice demanded or the price paid to hold them.

543 The people of Gilgit are Mohammedans of both the Shia and the Sunni sects; the people of Nagar are of the Shia sect only, those of Hunza of the Ali-Ilahi sect—that is, believing that Ali is God; the others are Mulahis.

172 Yet there are signs that the Buddhist faith at one time also reached as far as this, for Knight tells of walking to the entrance of the Kargha nullah, through which there is a track leading on to Yaghistan, and of a carving of the Lord Buddha to be seen on the face of a great rock.

721 The chiefs of Gilgit "living in their mountain fastness", were in the days gone by, "notorious for their raids into the countries of their neighbours, which they made with impunity".

[See category 539, pp. 225-227 -- Ashish]

D 105 Marriages are arranged for auspicious days and hours which are ascertained on each occasion from the village priest.

B 105 *Temporary unions* are allowed by Shias only.

Free access is not allowed before marriage generally.

No caste prohibits remarriages of widows. Moral laxity prevails to a certain extent.

8. *Death.*—The head of the dead points North but the face is turned to the West towards Mecca, the religious centre of Muslims. When a death occurs food is not cooked in that house for three days and cooked food is sent by relatives for that period. On the third, seventh and fortieth day alms are given to avert calamities, also on the first anniversary after the death.

Indigenous drugs are used for medicines and almost every one knows the medicinal properties of certain local plants and use them when required.

9. *Amusements.*—Swimming, polo playing, racing, wrestling, tug of war, archery, dancing, singing, etc., are some of the amusements indulged in; women do not participate in the sport undertaken by men. They hold their own separate congregation on occasions of rejoicings such as Id and indulge in singing and dancing away from the eyes of the men.

*Festival occasions.*—Id-ul-Fittar, Id Haj, Id Ghadir and Nauroz are the chief occasions on which rejoicings are made by dancing, singing, polo playing, running and wrestling etc. Dancing is held in a circle to the beat of drum.

D 585 539 10. Before a number of the village people after sunset on the night before the marriage the following song is sung at the bridegroom's house in the following manners:—

B 585 539 A large iron pan is placed in the middle of the assembly and a man of the Katchate or Babuse family rushes forth with some ghee, atta, and seeds of wild rue or leaves of chili, and, putting these things into the pan burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing a song of which the following is a translation:—

(1) The pan belongs to Bair Gul.

I will never let any one place this pan on the hearth.

I will place it there myself.

(2) The pan belongs to Malik, the Chief of Gilgit.

I will never let any other place this pan on the hearth.

I will place it there myself.

(3) The pan is worthy of belonging to kings, etc.

(4) The pan is worth being kept by a family, etc.

(5) The pan belongs to Shah Mir, the Chief of Kashmir, etc.

(6) The pan belongs to Maqpun, the Chief of Skardu, etc.

(7) The pan belongs to Mughlot, the Chief of Nagar, etc.

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(8) The pan belongs to Khana, the Raja of Yasin, etc.

(9) The pan belongs to righteous Girkis (the ruler of Hunza).

(10) The pan belongs to Maryo the son of Machat (a celebrated person of the Rono family).

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(11) The pan is placed on Neelo But etc. At the same time the women who are in an inner room recite the following song :—

*Translation.*

(1) A large coral grain belongs to Bair Gul.

I will never let another string this on a thread.

I will string it myself.

(2) A large coral grain belongs to Malik, the Chief of Gilgit.

I will never let another string this.

I will string it myself.

After the marriage cermony the following song is sung at the house of the bride :—

*Translation.*

(1) Come out, O beloved of your mother, why are you delaying?

(2) Come out, O water sprite, why are you delaying?

(3) Come, O possessers of golden locks, why are you delaying?

(4) Come out, O mistress of charming eyes, why are you delaying?

(5) Come out, O owner of pearly teeth, why are you delaying?

On this she is brought out. She weeps bitterly at the separation from her relatives, and the assembly sings the following song :—

*Translation.*

(1) Do not weep, O flower-like girl, thy complexion will turn pale.

(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.

(3) Thou wilt (by weeping) burn your heat, thy complexion will turn pale.

Typical birth song ... Nil

Typical death song ... Nil

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11. No written language possessed by the people.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



Mastuj we found a horrible place. The valley is much broader than usual, and at one time probably held much cultivation; there is but little now. The fort is close to the junction of the Laspur valley, down which we had come, and the main valley, and we camped a mile beyond it, at the far end of the polo ground. Mastuj is about the windiest place I know; being at the junction of three large valleys there is always a wind, generally a gale.

In Afzul's territory we first saw the Chitralis show off on the "janáli," the exercise ground, which belongs to every fair-sized village. We used to be taken to this before reaching our camp, and had to sit for some time, either on our horses or on the ground, watching various feats of arms. A high pole is set up, on the top of which are fixed gourds, sometimes silver globes full of dust, and man after man dashes by at full gallop and fires at these marks. They load their guns as a rule with a cylinder of wood instead of a bullet, though a handful of fine pebbles, or a charge of shot if they can get it, does not come amiss. The latter practice is not regarded as quite fair. The mark is occasionally hit, the prize going to the lucky marksman. Sometimes you are treated to an exhibition of archery, the riders flying by and shooting at a mark on a mound of earth. The bows are very strong, being made of markhor horn, but the shooting is, as a rule, of the poorest. This sort of thing, though interesting when you first see it, becomes very wearisome when you are constantly called on to sit in a hot sun for an hour or more after a long march to watch it. But the humours of the scene were various. Afzul fairly took my breath away one day during

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



huge red spots, finished off with bright red trousers, a costume at once startling and effective.

We rode in this way three miles to the bridge, which we dismounted to cross, then on past the fort, which Robertson was a few years later to know so well, and to assist in defending so splendidly, to the polo ground. There the usual performance was gone through, but on a greater scale than I had seen before, with many more riders and more brilliantly arrayed. Then we rode back to my camp, which was in an orchard a few hundred yards from the fort, I having had quite enough of riding hand-in-hand with my host, a custom which, however honourable, involves you in difficulties when you have to ride over small stone walls, narrow water-courses, and in and out of deep ravines. The Mehtar took his leave after a few minutes' conversation, and soon after sent us in a most excellent dinner cooked by the ladies of his household. In the couple of hours I had been with him he had made a deep impression on me. He was a fine old man, a striking figure as he rode along, sitting his horse upright and well; and had the history of his forty years of rule been unknown, there was that in him which attracted your attention at once. I felt instinctively that I was face to face with a ruler of men.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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camp, the outside being composed of Bokhara silk in broad bands of red and gold. Our first halt was at Shoghot, a point at which all the roads leading over the passes mentioned above converge. We passed over the Chitrali racecourse on the way, a stretch nearly four miles long of flat ground which, once cultivated, has been ruined by floods, and is one mass of sand and stones. At the far end of the plain is a raised mound, the Mehtar's grand stand, and the course was the full distance. How any horse could survive being raced four miles over the stones is difficult to understand, but they did. Afzul-ul-Mulk amused me by saying he had a horse which was undefeated over this course, and that he much regretted he had not taken him to Calcutta and entered him at the races there, as he certainly would have won the Viceroy's Cup, the Derby of India. After passing over this open ground, the road runs through a limestone gorge, with absolutely perpendicular sides.

As it was now autumn, and the rivers had shrunk, we marched as a rule up the bed of the stream, which was crystal clear and full of fish, fording a dozen times a day with the water to our saddle-flaps. The trees were just turning, and every valley you looked up was ablaze with "the flying gold of the ruined woodland." We passed many wild duck decoys, at constructing which the Chitralis seem very clever. They run off a portion of the stream on to a flat field, making a pool twenty yards or so square, at one corner of which the water runs in. Here they make a wicker cage with a wide mouth and tunnel gradually tapering up-stream.

[When leaving Chitral -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



anything which is told him will get into difficulties. 649
You must learn to disbelieve any story told you, however plausible, unless you have proof positive from other sources of its accuracy; your first thought when any statement is made must always be what is the speaker's motive, especially if he has told you the truth. No man ever approaches the object he aims at directly. By roundabout and devious paths he will lead up to his point, which is perhaps only brought out casually at the end of a long interview. You live in an atmosphere of falsehood and deceit, the men you do business with lying freely and unblushingly on every available occasion; but they bear you no ill-will when you expose their little lapses, and at once set to work to weave some new plot. The Mehtar was a past master in the art, and it was a never-failing source of excitement and interest to have dealings with him. We got to know each other fairly well by the end of the next four years.

In the afternoon of the last day we spent together 541 ●
we went off to look on at polo. The game was dull, 535
for the players were indifferent, and the ground, at each end of which cropped up huge rocks, was half under water. But the show was diversified by the Mehtar producing various rifles, and making some very fine shooting at a mark across the polo ground, firing over the heads of the players. Then followed the usual dances, one a sword dance to the music of the royal band, the drummer in which, who had only one tooth in his upper jaw, fascinated Robertson and me by his excitement and animation, throwing his arms about frantically, his whole face lighting up,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



541 and his eyebrows working furiously in time to the
535 dancing. After the Chitralis had danced, some Bajouri Pathans present gave us an exhibition, the most picturesque piece of dancing we had seen. Five men, dressed in the loose flowing blue Pathan shirt, formed a circle round a flower thrown on to the ground, and danced round it, alternately advancing and retiring, swaying their bodies forward till their heads nearly touched in the centre of the ring, then throwing up their arms and swinging back their bodies and dancing away, their clothes flying and giving a wonderful grace and go to the dance. They then gave us another dance, also in most perfect time, to a plaintive song which they sang, their faces indicative of the deepest grief. This was followed by a wild repetition of the first dance, much faster, and with more dashing action, the accompaniment on the part of their friends being the rapid discharge of their guns. The flower in the centre represented a lovely maiden, and the dance tells the tale of a love story ending in an elopement.

159 Next morning the Mehtar paid me what was really his final visit, presented me with a last horse, badly galled, and recapitulated all his wants and views. We parted after an exchange of many civil speeches, and promises of eternal friendship, with genuine regret on my side, for I had got to like the old man very much, and to admire his strength of
487 character and undoubted powers. We returned to
133 Mastuj by the right bank of the river, making a detour through some of the higher valleys. The road the first day was very bad in parts; one awful cliff, across which it seemed to run for miles,

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



## C. BIRTH CEREMONIES.

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* This is said to be no longer the case, except in those Dard republics, where foreigners have not yet interfered. In monarchical Yasin, and, above all, in Hunza, sexual laxity has ever been great. Where Sunni rulers have substituted dancing-boys for the dancing of men (formerly both men and women danced together), a worse evil has been introduced. A most sacred relationship is the one created by the foster-mother. The linguistic portion of "The Hunza-Nagyr Handbook," as also of Parts I. and II. of "Dardistan" solves the questions of whether and where polygamy, endogamy, etc., existed among the Dards, who, in appearance and sentiment as regards women, as also in legendary lore, are very "European," but whom invasion will convert into strict Muhammadans and haters of the "Firenghi."

~~125~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4
AV3 Dard AV3
Balti AV2



Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents. D 186 D 554

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it. B 564

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers. D 174

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mahommedanism, the feeling is still maintained in Nager, Gilgit, Astor, and the Indus Valley above Boonji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited by them not a single fowl is to be seen. D 262 783 [779] D [235]

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



## V.

### The Ceremony of Nagi Suchemi.

Nagi Suchemi is said to be a goddess who lived at Nangam in the Astore district, on a stone altar situated at the foot of the Nagishi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jungmi was specially appointed by the Rá to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present; in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

776 778 695 [782]

### "Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

695 556

## VI.

### Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local musicians. A bundle of green chili leaves is then brought, and some of these, with a little *ghi*, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until

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~~Dr~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV 7



D 454 before he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

D 234 251 556 In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some run-away slaves should be compelled to say where they had buried their master's butter, as they alone knew the secret.

D 273 B 273 Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Ponyal, where public jollifications are not uncommon. The Maulai sect make no secret of the practice, and on my visit to Hunza, in 1876, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

D 526 Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Dardistan play, however, lacks the neatness of the Munnipoori game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game as long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by taunting their beaten opponents. In Chitral the game, which is called "ghal," is played somewhat differently from the way described by Mr. Drew. Aman-ool-mulk, the present ruler of Chitral, was said to be the best player in the country when a young man.

000 The game is quite unknown in Badakhshan, where "buzkushi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw,[1] under the name of "Ooghlak:—"

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The press is tremen-

[1] Shaw's High Tartary, Yarkand and Kashgar.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



000 We tried to find our fairy-visiting friend in one of the Owir hamlets, but failed, I forget why.

556 Next day we crossed into another valley, and
567 halted for breakfast at a place called Barun, the residence of a headman whose ancestors had been kings of this collection of valleys. He was a rich man, the possessor of over three hundred slaves.

133 All the four valleys of the Owir district are of the same type, and are remarkable for the outcrop of saltpetre, which reduces the soil available for cultivation. The Owir stream is formed by the junction of the waters from the four valleys, and runs out finally into the Chitral river, through the narrow gorge described above, up which no man can force his way. The march beyond Barun was terribly severe, in and out of a succession of steep ravines hundreds of feet deep, the last ascent of a thousand feet, up which our horses barely carried us, landing us on the watershed between the Owir and the Mastuj valley. The view back was indescribably grand, we were told: unfortunately for us, Tirich Mir veiled his face. Still it was very fine, a grand circle of snow-clad mountains fencing the valley, which is broken by the four main streams into a series of long promontories, the upper and flatter part of the amphitheatre one mass of cultivation and autumn colouring. After descending a few hundred feet the road turned north, and the view was again lovely; at one's feet the great gently sloping circle of the Lun valley cultivation, and in the distance the Mastuj, Turikho, and Murikho valleys.

The Lun valley is a replica of the Owir; Turikho

1r Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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* This is said to be no longer the case, except in those Dard republics, where foreigners have not yet interfered. In monarchical Yasin, and, above all, in Hunza, sexual laxity has ever been great. Where Sunni rulers have substituted dancing-boys for the dancing of men (formerly both men and women danced together), a worse evil has been introduced. A most sacred relationship is the one created by the foster-mother. The linguistic portion of "The Hunza-Nagyr Handbook," as also of Parts I. and II. of "Dardistan" solves the questions of whether and where polygamy, endogamy, etc., existed among the Dards, who, in appearance and sentiment as regards women, as also in legendary lore, are very "European," but whom invasion will convert into strict Muhammadans and haters of the "Firenghi."

2i Lettmn 1-3 (1888-92) 1892 A73 Dard A73



for many years a slave in Chilis, as Ahmad Shah reports). The Gabrilis were converted to Muhammadanism by a saint named Abbûk, whose shrine is in Gabrilî, and is one of the most frequented places by pilgrims. The Gabrilis say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghan descent, but now lives in Gabrilî) says that the Gabrilis were converted to Islâm about 150 years ago. Lately, this religion has made great progress among the people of Kandia generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabrilî, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Hamîdullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Panjâb.

The most accomplished scholar in Kandia is the high priest and chief of Patan, named Hazrat Ali, who is a Shin.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (maliks), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "tulik." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Malik, but a Mulla-kamin also cannot be admitted to the Council.

The reigning Council of Gabrilî consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Patshé Khân is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughût" in Gabrilî, is played on holidays; and the place where they meet for the sport is called "lughût-kârin-jha."

Guns are called "nâli" in Gabrilî, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surdi" (pipe), rabâb (harp), and thapâ (drum).

The "purdâ" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Bak Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Bak Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, viz. "Mulbeen."

### "Rasts" or "Cists."

At Parkah, a village in the Sagwa valley, there are five small platforms of land situated at the foot of a mountain and called Chum Rasts, Shilo Rasts, Sangar Rasts, Chilko Rasts and Thoko Rasts. In these rasts there are five very large boulders and five small stones, called respectively "Dev-ai Maron" and "Bin Samaran Kon" (viz., stone for distributing fruit). Here the "Rasts" ceremony, also called "Chil," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Rasts," with a goat and some young branches of the chil or *Juniperus macrocarpa*. These branches were placed upon the "Dev-ai Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Bin Samaran Kon" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rasts." The shoulder blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dev-ai Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O iron-like Rasts, O thou Superiman, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small fat leaves. They threw the atta on the chil branches and prayed in the same manner for the fulfilling of their desires. The leaves were distributed among the men, who ate and rejoiced. At some places the women were strictly prohibited from going near the Rasts stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but in stones of different names, so that the stones at Darmiki and Bubin were called "Aja Bin," at Shushar "Shri Bin," at Gilgit and Danyor "Rasts-dandam," and at Nougam "Shri Bin." The

Rasts, p. 110.

9 Afg Dard Afg
Pakistan



languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 30 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Dosbeyr, which extends nearly due north for a distance of about 30 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Dosbeyr Valley are the neighbouring and rival communities of Kolí and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[*i.e. the Country of the Pathans—Ed. Analyst*]

Sir Biddulph G-3 (1873-1878) 1880 ~~AV3 Afghanistan AV1~~
4 AV3 Dard AV3
Burusho AV7



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teen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can claim to marry all his widows, and no widow can marry again without the consent of her husband's brothers. Frequently, if a man leaves several widows as well as several brothers, the latter apportion the former among themselves. So strictly is the rule observed that, should there be only one surviving brother and he an infant, the widow cannot remarry elsewhere till he is old enough to say whether he will marry her or not; On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

E 595 601 D 595 601

In none of the Dard languages are there terms distinctive of polygamous relationship. All wives are of equal rank, priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled "great father" or "little father," according to their age in comparison with that of the speaker's father; but there is a distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3



131 A few miles below Kolī is Batera; beyond that Dārdistān
101 ends and the Pathān country, where the Pashtū language prevails, begins. The Kolī people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



361 487 [161] etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangál, a few hundred yards from the first. In fact, Dareyl, although a small country, is thickly populated.

SAMANGÁL TO PÙGUTSH, a fort, with 500 houses, 2 katsha kôs—thence 1 katsha kôs to Gayál, a fort with 600 houses—all an easy road.

GAYÁL TO KÀMI, Fort Tangîr, over a high mountain called Kùbbe-kunn, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rîm, a small village of 20 houses, on the Tangîr side. The road for 8 kôs is difficult, being an ascent of 4 kôs on each side. From Rîm to Tangîr the road is good, water abundant, and habitations numerous. Kàmi fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Satùl—6 kôs, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayirév, to the plateau of Batrêt, 8 katsha kôs. (See second stage of this route.)

[563] [233]

FROM BATRÊT TO RÀUSHAN, over a small mountain. Ràushan is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. Gold is washed from the Indus, which is 3 katsha kôs from Kàmi. The Tangîris are braver than the Dareylis and equally religious, having many Mullas; but the country, although larger, is not so well populated as Dareyl, the people of which are also rather shepherds than hunters. The *Gabár* are the ruling people in Tangîr, about 1,000 families, of which 500 are in Kàmi. They are the old proprietors of the country, and are all Shins who *now* have given up their old aversion to the cow, its flesh and milk.

[316] [162]

KÀMI, over the mountain Tràk, called by the Pathans Chaudunno, which has no snow on the Tangîr side, but a snow-covered plateau 1½ kôs long on the Kandiá side. Then comes a green plain. To the foot of the mountain Tràk on the Tangîr side 11 kôs pakka (11 good kôs, or nearly 22 miles), over a tree-covered plain. Then over the Tràk pass and plateau, the road goes along a plain which extends for 17 kôs to GABRIÁL. There are a great many Gujars along the road. [The road to Yasin is through the Gujar-frequented district of Kuranjá, belonging to Tangîr. Multán is the Muqaddam of the Gujars, a brave man.]

[563]

361 563 GABRIÁL has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Habîbulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandiá are obedient to him. The Mullakheyl are Shins, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Dareylis were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mir Abdullah, and of Kandiá or Kiliá,

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



translated by Dr. G. W. Leitner.) The people of Kandiá are wealthy in flocks, ghi (=clarified butter, exported to Peshawur, 18 to 25 pakka seers for the rupee). It is subject to Yasin. They possess double or Indian rupees and mahmudshahis, some having 10 or 20 thousand rupees. The poorest have 10 to 12 cows, 100 sheep, etc. The greatest among the Gujars intermarry with Yasin chiefs. The Kohistanis are independent, but the Gujars pay a tribute to Yasin. The Samu or Samasi village is 2 kôs from Gabriál. From Gabriál, ½ kôs distant, is a mountain called by the same name, with an ascent of five to six pakka kôs, with excellent water; road only open in summer. A descent of 5 kôs brings one to *Uchu*, a big village of 600 houses inhabited by Bashkaris. (See special account by Dr. Leitner of Bashkar and its language.) The Swat river touches it. The Bashkaris pay a small tribute to Yasin, but are practically independent. They are generally on good terms with the Torwaliks, who were formerly their rulers. The languages of Torwal and Bashkar are different.

From Ushù to Torwál, 13 kôs, very bad, stony road, after Kalám (2 miles from Ushù). Torwál has 200 houses. They are not so rich as the people of Kandiá and Jalkôt.

From Torwál to Branihál, the frontier of Torwál, 12 to 13 kôs, a bad stony road, 600 houses and a Bazár in which there are 5 or 6 Hindu merchants. [The Hindu traders are not molested in Yaghistán ("the wild land" as Dardistán, the country between Kabul and Kashmir is often called), because no one is afraid of them; whereas if a Sahib (English man) came, people would be afraid.] There are many wealthy people in Branihál, which may be considered to be the capital of Torwál.

Branihál to Swat, a plain; at only 1½ kôs is Shagrám, composed of 3 villages, under the children of the Sayad (descendant of the prophet Muhammad), Pir Bâba. The three villages are inhabited by Sayads and contain 500 houses. Then to Tiráh (1 mile, a plain), where the Mina- or Akhunkheyls live (300 houses).

Tiráh to Landéy, 1 kôs pakka, a Patán village, in which rice grows, beginning from Branihál; Landéy to Lalkún (a small village away from the big road to Hoti Murdan) 5 kôs, a plain. Thence Fazil banda, 12 kôs, a plain; thence to a mountain, Barkànn, 12 kôs, a plain, leaving the Swat for the Dîr territory. Jarughey (hamlet of Gujars) is the halting-place. From Jarughey into the Dara of Ushuréy, in Yaghistan proper; it is the home of the Khan of Dîr, and is inhabited by the Panda Kheyl tribe. Halt at Jàbar, a village 14 kôs from Jarughey, a fairly inhabited road. From Jàbar to Maidán (16 kôs) by the mountain Káir Dara, and passing the fort Bibiól (100 houses) a fort of the Khan of Dîr. The mountain is high. Maidán fort and Bazar, and Bandey fort (500 houses), Kumbàr 1 kôs distant, 1,000 houses, of Mians, and Bazar with many Hindus. Thence to Bandey Mayár, a great Bazár, and a renowned Ziáret (shrine), and Langar (almshouse) of Saukanó Miân, a village of Peshawar, are 2,000 or 3,000 houses, belonging to Jandûl. It is 14 kôs distant from Maidán, over an inhabited plain. Umr Khan, the ruler, has 240 excellent horsemen, 3,000 infantry, fights with Dîr, who has 500 inferior horses

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



*hata-jó aina giní, Tshakéoje wazze. Nu kabbo*
hand-from mirror taking, Looking she came. This left
*hata-jó surmá giní. Palèoje wazze.*
hand-from antimony taking, Applying she came.

The above describes the dream of a lover whose sweetheart has married one older than herself; he says:

*Translation.*

"That dear delicate little woman has a frightful old husband.

"Thou hast married a bear! In the dead of night, resting on my arm,

"My sleep became like waking. Hastily I turned and with a quick glance saw

"That my darling's waistband shone with many colours,

"That she advanced towards me holding in her right a mirror into which she looked,

"That she came near me applying with her left the antimony to her eyes."

7. MODERN ASTORI SONG.

This Song was composed by Rajah Bahadur Khan, now at Astōr, who fell in love with the daughter of the Rajah of Hunza to whom he was affianced. When the war between Kashmir and Hunza broke out, the Astoris and Hunzas were in different camps; Rajah Bahadur Khan, son of Rajah Shakul Khan, of the Shiah persuasion,* thus laments his misfortunes:

*Lotshúko ,abäin kên nimâz thé duwá*
Early in morning's time [usual] prayers done supplication
*them Qabûl thé, Rahîma Garìbëy . duwa*
I make Accept, oh merciful [God] of the poor the prayer.
*Dòn mahî—yeen dim*
[her] teeth [are] of fish bone = like ivory, [her] body
*puru—ye n tshamûye tshîké hane me armán*
[like a] reed† [her] hair musk is. My longing
*tûte hane Bulbúl shakàr.*
to you is [Oh] nightingale sweet!

* The people of Astor are mostly Sunnis, and the Gilgitis mostly Shiahs; the Chilásis are all Sunnis.

† A reed which grows in the Gilgit country of white or red colour.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



providing everything from popular tales and domestic ritual upwards, and its effects on the outlook of any uncultured people must be immense.

Again a new period of foreign influence opened in the nineteenth century, first with the incursions of the Dogra rulers of Kashmir, resulting in partial occupation and administration, and later, in 1892, by the establishment of British general control in the rest of the country.

There are three principal languages in use in the Gilgit area: Burushaski, Ṣhiṇa and Khowar. Burushaski is the language of the people of Hunza Nagir, and a dialect of it is spoken by the inhabitants of Yasin. Ṣhiṇa is the language of the majority, current, in various dialects, over the greater part of the Gilgit Agency, as well as in Darel and Tangir to the south. It is an Aryan language. Khowar is also of that stock and is the language of Chitral. It is spoken in the western districts of Gilgit, Ghizer, and part of Kuh, and as a secondary language in Yasin.

How far there are to-day any definite ethnical distinctions in the population corresponding to these different languages is an open question. There has certainly been considerable mingling through intermarriage and individual migration, but there are at present insufficient data for solving the ethnological problems of the Gilgit region. When in Gilgit I secured anthropometric measurements of some 600 men from the various districts, and it is possible that if these are ever worked out by some competent anthropologist they may afford grounds for intelligent guessing.

The material of which I am going to make use reached me chiefly through the medium of Ṣhiṇa: that is, it represents the beliefs of the Ṣhiṇ and Yashkun speakers of Ṣhiṇa. To a lesser extent I shall be able to refer to corresponding beliefs existing among the Burushaski speakers of Hunza and Nagir. It is significant that the names of several of the principal Supernatural actors are different in the two languages, for this means that even if the two linguistic communities derive

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



from a common racial source these supernatural beings have been long enough in the possession of each to acquire independent existence in its language. This of course probably represents an inversion of the facts. It is safer on the whole to assume independent origins and gradual assimilation through contact and social fusion.

It appears to me not an impossible theory that of the two great sections into which the Ṣhiṇa-speaking population is divided, the socially inferior Yashkuns represent the earlier population who probably shared the language and culture of the surviving Burushaski-speaking peoples, while the Shins were an invading and conquering race who imposed on the Yashkuns their language and probably took over from them some of their beliefs.

The Khowar in the western districts is due probably to the extension of the Chitrali population beyond the political and natural borders of Chitral, reinforced by intermarriage which goes on at the present day, and in part to political domination in the past, which in quite recent times amounted to actual rule. Punial and Yasin are still governed by members of the Khushwakht family of Chitral whose mother tongue is Khowar.

In order to facilitate the arrangement and handling of the material with which we have to deal, it is necessary to adopt some system of classification of the Supernatural. I am not in a position to offer any scientific scheme, but a very rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural as represented :—

1. By ANIMATE BEINGS possessing certain supernatural powers or qualities, e.g. demons, witches, etc.

2. By QUALITIES or VIRTUES pertaining to, or affecting inanimate objects, exhibited in magical or irrational processes and properties.

With the latter category, comprising examples of sympathetic and contagious magic, the working of the evil

101 131 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

125 631 The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of [648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 205 206 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 795 619 101 [174] The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 619 563 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *viâ* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 [795] 619 The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *viâ* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration. 101 619

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India. [197]

Besides these, there is another family of the former Muhammadan rulers of the country called "Rá." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them. [563] [174]

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabóo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*. 511 291 286 463

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool. 526 224 411

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words. 197

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe. 171 796

## I.*

### The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen 776 252

*[See also p. 119 *footn.*—Ed.]

796 252 to germinate. It is then taken out, dried and ground in one of the Gilgit water-mills. The flour so made is called *diram*, and of it a sweetmeat is compounded on the first of the month by adding some water, oil of apricots and walnuts to the flour and cooking the whole without the addition of any sugar. This sweetmeat has been tasted by the writer and is called *mailai diram*. It has a sweet flavour in spite of the absence of sugar, the fact being regarded as in a way miraculous. The remaining flour is utilized in making small flat loaves called *diram phiti*. This bread is eaten with raisins and oil. The combination is called *dracha bhat*. The feast is not, however, wholly of a vegetarian nature. In the month of "Nos" (about November) each family kills several sheep, and the meat is dried for future use. A leg and a tail are, however, set apart to be cooked on "Shino Bazono," and are then eaten with the *dracha bhat*.

796 539 The feast, which has been partaken of by all the members of the family together, being over, dancing commences and the following song is sung:—

(1) Aju kal ootá la Drároo aju kal chirring ga ootá.
(2) Goom ái chhani tharega, aju kal chirring ga ootá.
(3) Ghi ái chhani tharega, aju kal chirring ga ootá.
(4) Mos ái chhani tharega, aju kal chirring ga ootá.
(5) Mon ái sarai tharega aju kal chirring ga ootá.
(6) Ash to sho dez ik alo aju kal chirring ga ootá.

Translation:—

(1) May this year come again, oh Brethren, may such a year come again!
(2) We will have our stores filled with wheat, may such a year come again!
(3) Much *ghi* will be produced, may the next year be such a one!
(4) Quantities of meat will be stored, may the next year be such a one!
(5) Our vessels will be filled with wine, may such a year appear again!
(6) A blessed day has come to-day, may such a year appear again!

796 526 [563] At noon all the fighting men assemble and make preparations for polo, while the women ascend to the roofs of the houses on each side of the road along which the procession to the polo-ground will pass. In their hands are long slender sticks, with which, as the procession passes, they belabour their heroes unmercifully. Koliwals are specially made the victims of this castigation. They are the trading community of the country, and the opportunity of paying off old scores is one not to be lost. An unpopular general dealer may consider himself fortunate if he escapes from the hands of these viragos with the payment of a forfeit of gold dust. Next comes the turn of the Rá or chief, who runs the gauntlet mounted. Galloping through, he salams with both hands to the women on either side, but even he is not allowed to pass without the bestowal of liberal largess on his fair subjects. It must be admitted that the ladies generally let him off lightly, for which no doubt they have their reasons. Possibly their position at court depends on it. On the arrival of the procession at the polo-ground, a goat is killed on one of the goal-stones. This sacrifice is called "Bazono-ai-Karai." The goat's head having been cut off, a rope is attached to it; the players then touch the head with their polo-sticks. After this a *doom* or drum-beater sets off at a run holding the end of the cord, to which the goat's head is attached behind. After him rides the raja or *trangfa* of the village, who strikes the head

~~12: Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
4 AV3 Dard AV3
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languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described.[1] Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[1] [i.e. the country of the Pathans = Analyst]

10: Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Pakistan



628 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[361] Koli proper consists of three villages—Honinkot or Barkali,
162 400 houses, Batangai, 200 houses, and Kirkot or Koozkali, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with
438 the people of Koli against Palus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlers between the Punjab and Gilgit, whence they occasionally find their way into Yassin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel *traders from* Peshawur. The Neemchas of the Alai, Nundiar, Pukli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

197 Within the Koli limits four dialects founded on Sanscrit
361 are spoken, in addition to Pushtoo. In the small village of
162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Pâto, Bhimkot, Mahrin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gawaré, or Gabaré: they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from Râshung in Swat.

563 Scattered through the different villages are about 200 families, who are called Chiliss by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Boneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

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4 AV3 Dard AV3
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separate community. Like the Gawaré, their language is founded on Sanscrit.[1] They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Palus on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of the people of Koli, who belong to the Shin race.

The people of Palus, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Palus is plentiful, and much remains uncultivated. As has been already observed, this abundance has for some time caused the envy of the more crowded populations of Alai and Koli. The population of Palus is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shorai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, 400 houses, which was formerly jointly tributary to Koli and Palus, and has now become a bone of contention between the two communities. Palus with its allies can muster about 5,000 fighting men.

Nearly opposite to Palus, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade has been abandoned by the Koli people.

A few miles above Puttun, on the right bank, is the little settlement of Seo. This, with its outlying villages, the principal of which is Mandraza, can muster 400 fighting men.

Above Seo, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bushkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and the valley very inaccessible, the road from the

[1] See Appendix C.

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
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361 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
101 right bank of the river—that is to say, those of Bunker, Doo-
197 beyr, Puttun, Seo, and Kandia—speak a separate language[1]
186 and call themselves Maiyon. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttun and Jijál, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Boonji, Shina[2] is the only language spoken.

361 Following up the course of the river, on the left bank, the
186 small communities of Sazin and Herbund are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

• 513 Immediately opposite Sazin, on the right bank, is the fertile valley of Tangir. The people, like those of Sazin and Herbund, are Shins intermixed with Yeshkuns and Krammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mundi Khel, Akhoond Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
361 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
487 this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

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Chitral



increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

*Chitral, which is the seat of the ruler of Kashkar,* comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

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41 AVJ Dard AVJ Chitral



This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toer*ikho (*Upper*), *Mosk*ho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 100.

[2] See Appendix B.

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First in rank comes the Sangallié, Rezaé, Mahomed Begé, and Khush Amadé, who are descended from the common ancestor and founder of the Katooré and Khushwakté families. They are generally spoken of as Shah Sangallié.[1] Next to them come the Zundré, or Ronos, of whom mention has already been made.[2] They are most numerous about Oyon. Below the Zundré comes a large class styled "Ashimadek." Their clans are—

| | |
|---|---|
| Kashé. | Shaooké. |
| Atambegé. | Baiyeké. |
| Dushmanné. | Shighnié. |
| Ludiné. | Borshintek. |
| Bairambegé. | Majé. |
| Koshialbegé. | Jikané. |

The term Ashimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

Among the Ashimadek, the Shighnié and Kashé claim respectively to come from Shighnan and Kash (Kishm?), a village close to Jirm, in Badakhshan. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshan, who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population.

In the upper part of the Ludkho Valley, above Drooshp, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled

[1] See Katooré Genealogy.

[2] See page 34.

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563 117 [173] [175] "fakir mushkin." They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variation in dialect. They claim to have migrated from Munjan seven generations ago, in consequence of an invasion of that district by the ruler of Badakhshan, in which the Meer of Munjan was slain. They number about a thousand families, and, like the Munjanis, all belong to the Maulai sect. In Ludkho they call themselves Yidghâh,[1] and give the name of Yidekh to the whole valley with all its branches from the Hindoo Koosh to the Chitral river.

By the people of Badakhshan and the Oxus Valley north of the Hindoo Koosh the valley is called Injigan. The principal place is Droonhp. At Ludkho in the Turich Valley there are a few families who speak a different language from their neighbours; but it appears doubtful whether it is a purely separate language, or only a mixture of the dialects spoken around them.

Below Chitral the mixture of tribes becomes still more puzzling. On the western side are the two small valleys of Kalashgoom and Bidir, inhabited by Kalash Kaffirs, who have long been subject to Chitral. The villages of Jinjuret, Loi, Sawair, Nager, and Shishi are also inhabited by Siah Posh, who have become Mahommedans, though in other respects they adhere to their ancient customs. They speak the Kalash language.[2]

Tradition relates that the whole Chitral Valley was once occupied by Kaffirs; but it is impossible to say whether by this term a tribe of the Siah Posh is indicated, or merely that the people in question were not Mahommedans. At Madaglusht is a small Badakhshi colony who speak Persian. Ashuret, Beorai, Poorgul, and Kalkotah[3] are inhabited by a tribe, said to speak a language cognate with Shina, who are still styled Dangariks by their neighbours, though they have long ago embraced Islam. The term Dangarik would seem to show that they were Hindoos before being converted. The villages of Pesingur, Birkote, Langorbat, Gud, Nariast, Maimena, Sukai, Nowshali, and Choondak are inhabited by a tribe who call themselves Gubber, but are called by their neighbours Nariasti.[4] Their name would seem to connect them with the Gabars of the

[1] See Appendix J.
[2] An account of the Kalash language is given in Dr. Leitner's work.
[3] This is evidently the Gal-otta of Vigne.
[4] See Appendix H.

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Indus Valley, but their language differs a good deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them turn bald any race less liberally endowed by nature than themselves. They are no doubt the Gokrek of Baber's Memoirs. Their language seems to link them with the Bashgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bashgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mashkin" class. In Badam, or, as they style it, Bargam, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shaghoor, Shougram, and Shogot, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dongarika, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Kho before they embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus Valleys. They are called *Curtáki*, "artizans," and are divided into *Darkáki*, "carpenters," *Dongard*, "wooden bowl makers," *Kumbár*, "potters," *Doms*, "musicians," and *Mochis*, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mashkins, who are all agriculturists. No Curtáki are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriage among themselves. The Shah Sangalik marry amongst themselves, and take daughters from the

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# CHAPTER VI.

## TORWAL AND BUSHKAR.

IN the Panjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 60 miles from Aranah to Chiraish, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branikal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chilas are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the traditions still extant among the Chilas evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.*

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Hunza, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiraish, has a mixed population of Afghans and Kohistanis, from which the latter

* See page 10.

* See Appendix D.

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563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.

241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The

233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

777 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained

535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

142 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they

341 have overflowed into the upper part of the Swat Valley,

101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah

511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.

571 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl

451 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better

563 known under its Pushtoo name of Patrak. There is also

187 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AUI
AV3 Dard AV3



from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurez is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and some other respects the place reminds me much of the valley of Pādar. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurez are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishangangā Valley, we had already come into the tract occupied by Dārds; in the village of Gurez itself there is a mixture of Dārds and Kashmīrīs, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dārd language, a language quite different from Kashmīrī, are spoken. Where the two large streams meet, just above Gurez, is the end of the wider part of the valley. The southern stream may be said to be a continuation of the Kishangangā, as its course is the longer, and it has, I believe, the greater volume; it flows from the district called Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassable except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Burzil, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. Our own way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 4000 or 5000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaus above the level of it, formed by the alluvium of side streams; over these the path leads us, past several small villages; on the mountain-slopes is a good deal of pine-forest; as the level of the valley rises the forest does not reach so high up the sides, and farther on the pine is replaced by spruce and silver firs.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2



D 167 795 B 563 795 D 174 101

At Drās the Dārds (who here are Sunīs) form more than half the community, the others being Baltīs, who are Shīas.

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

D 563 582

There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīrīs, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

D 174 B 174 142

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

There is one other peculiarity belonging to a class, which may

000.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7



# CHAPTER XX.

## DÀRDISTÀN: COUNTRIES AROUND GILGIT.

D.
121 FRAGMENTS of information got from hearsay of countries that are
642 inaccessible to one, when they can be verified by comparison, are
563 not without value. I will therefore put down a few notes, which,
564 as far as they go, are likely to be correct, on those parts of Dàrd-
567 istàn which cannot at present be reached by Europeans.
795 But first I will show, in a tabular form, the several divisions
B of Dàrdistàn which have in any way come within my notice, in-
642 cluding those which have already been treated of. These divi-
564 sions are in some cases separate valleys, in other cases parts of the
567 same valley. The Table includes a statement of their form of
795 government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÀRDISTÀN.

| | Government. | Prevailing Races or Castes. | Religion. | Condition as regards Slavery. |
|---|---|---|---|---|
| GILGIT .. | Governed directly by the Maharaja's officers. | A few Ronù; more Shìn; most Yashkun. | Half Sunì, half Shìa. | In these neither is there now, nor was there of old, either slavery or slave-trade. |
| SE .. .. | | Shìn and Yashkun | Mostly Sunì; a few Shìa. | |
| HARAMOSH | | Shìn and Yashkun | Shìa. | |
| HASORA .. | | Shìn and Yashkun | Sunì. | |
| PUNIÀL .. | Ruled by Raja 'Isà Bàgder, in dependence on the Maharaja. (Raja's caste or family is called Burshe.) | Yashkun .. .. | Molài; and a few Sunì. | |
| NAGAR .. | Ruled by Raja Zafar. (Raja's family, Mogulute.) | Yashkun .. .. | All Shìa. | |

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AVs
Burusho AV7



DARDISTĀN—*continued.*

| | Government. | Prevailing Races or Castes. | Religion. | Condition as regards Slavery. |
|---|---|---|---|---|
| HUNZA .. | Ruled by Raja Ghazan Khān, son of Ghazanfar. (Raja's family, Ayeshia.) | Yashkun .. .. | All Molāi. | |
| ISHKOMAN, or CHATARKUN | Belongs to Yāsin | Yashkun .. .. | Molāi. | |
| YĀSIN .. | Ruled by Raja Mīr Walī, son of Gaur Rahmān. (Raja's family, Bakhta.) | Yashkun .. .. | Molāi and Sunī, the former predominating; no Shīa. | Here slaves are both kept and dealt in. |
| CHITRĀL and MASTŪJ. | Ruled by Raja Imān-ul-Mulk. (Raja's family, Katorī.) | Yashkun .. .. | Sunī. | |
| GOLJĀL in BADAKHSHĀN | Dependent on the Mīr or Prince of Badakhshān (tributary to Kābul). | Wākhik * .. .. | Molāi. | |
| DĀREL .. | Republic .. .. | Shīn and Yashkun | Sunī. | In these, captives of war are kept as slaves; slave-dealing is not practised. |
| TANGĪR .. | Republic .. .. | Shīn and Yashkun | | |
| GOR .. .. | Republic .. .. | Shīn and Yashkun | Sunī. | |
| THALĪCHA .. | Republic. | | | |
| CHILĀS .. | Republic .. .. | Shīn and Yashkun | | |
| KOLĪ .. .. | Republic .. .. | Shīn and Yashkun | | |
| PĀLUS .. | Republic .. .. | Shīn and Yashkun | | |

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

*Nagar* lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of Nagar are called Khajanī.

*Hunza* is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Sirīnagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dārds. Goīje is another name by which they are called; that is the territorial name, while Wākhik is the caste name.

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3



539 And the Queen ordered that the youths be brought to her. She was at once smitten by the likeness of the now handsome Trakhan to the Ra she had poisoned. She asked the youth from whence he had come, who his parents might be, and he told her all he knew. Then she was certain that he must be her son. The years had softened her; she was sad and lonely at times, for her daughter had married and left her castle, and she told him the rest of his story, pronouncing him to the men of Gilgit as their rightful Ra and seating him on the "Nilo But"—the coronation stone of the Ras of Gilgit. He was later to become the most famous of all the Ras of Gilgit, his rule was wise and strong, he extended the frontiers of his country, "he increased them to beyond Hunza and Nagar, right to the confines of Cathay." His nephews Girkis and Mughlot—the sons of his sister—he made the first rulers of Hunza and Nagar, their descendants being the Mirs there today. His memory will ever remain with the people of Gilgit, for there are so many songs of his great deeds and his wisdom now held up before the youths of those hard mountain parts as an example of what they, who also are born of that land, can achieve.

538 The men will sit for hours telling such stories as this[1] to the young men and boys, stories of blood, honour, swords and wars, whilst the women's stories, though not as bloodthirsty, are also those which rekindle a determination in the girls that the land, the gold and the women of Gilgit shall never be taken, whatever the sacrifice demanded or the price paid to hold them.

563 The people of Gilgit are Mohammedans of both the Shia and the Sunni sects; the people of Nagar are of the Shia sect only, those of Hunza of the Ali-Ilahi sect—that is, believing that Ali is God; the others are Mulahis.

172 Yet there are signs that the Buddhist faith at one time also reached as far as this, for Knight tells of walking to the entrance of the Kargha nullah, through which there is a track leading on to Yaghistan, and of a carving of the Lord Buddha to be seen on the face of a great rock.

721 The chiefs of Gilgit "living in their mountain fastness", were in the days gone by, "notorious for their raids into the countries of their neighbours, which they made with impunity".

[1] [See category 539, pp. 225-228 -- Analyst]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3



175 1859 sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1865 a punitive expedition to Hunza failed: taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, though tributary to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprot.

There came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Vizir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the strings of our wives' pyjamas". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chilas.

144 The people of Gilgit, Astor and some of the countries beyond
142 are a race with features of the Aryan type, and they claim to be of that stock. The majority of them are medium of height, hardy and strongly built. Again the descendants of the chiefs differ from the others, no doubt because of marriage from time to time with the most beautiful women either captured or made wives in order to ensure peace with a neighbour. These men are tall, many are fair-complexioned, with pale hazel or blue eyes, and they are extremely handsome. The features of the men of Gilgit are usually long and oval, the nose strongly curved, the expression sinister if not fierce; generally they are not as fair as
291 the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to
181 unroll it to cover the ears. Of these men Neve says, "They are an independent and bold race, more straightforward than the
● 563 Kashmiris and less bloodthirsty than the Pathan"—the latter

2: Gervis T-3 (no date) 1954 AV1 Kashmir A~~2~~
Dard AV3



being Afghans who have migrated over the frontier—"All are Mohammedans except the tribes of Kafistan." 181 363

Those Aryan features, those blue eyes, that light complexion, where does it come from? Not a few of the sons, grandsons and great-grandsons of the chiefs who once ruled in those parts, surprisingly claim to be descended from one of the Generals of Alexander the Great, if not from the Emperor himself. There is no record in history of his having visited those parts, but the people of Gilgit maintain that he came as close as the Tashkurgan and the Killik Pass, and then sent an expedition down through Hunza to Gilgit. It is known that Alexander did visit Dir, and it is believed that the expedition to Gilgit was to move on to Chitral and then join the main army at Dir. 174

I have never seen it hinted at in any book, but I dare to suggest that these Aryan features, blue eyes and the occasional tinge of gold in the hair found among those men of Gilgit—and also those of Kashmir—might have come about by their owners having been descended from the prisoners, deserters, or even soldiers who had become lost from the forces of Alexander. It is known that until not long ago on the North-West Frontier of India, a captured European who was fortunate enough to be the possessor of red hair was treated with more respect than his fellows, who, if not ransomed, suffered a ghastly, unmanly death. Although not released, he like the others, was handed over to the women, but remained alive to "husband" the widows, so that they might breed red-haired sons. Natural red hair is considered among some of the tribes to be a sign that the owner is the descendant of their particular prophet, if not The Prophet. A beautiful red-haired camp follower—and most "redheads" have blue eyes—would make a fitting concubine for any King or Chieftain; a powerful, magnificent, red-headed soldier of the forces of Alexander, a fitting lover for his widow, or even husband—if he happened to be an officer—for a daughter he had been unable to marry off to one of his own rank. Can it be from such alliances as these that the red heads, pale faces and blue eyes have come to those parts? 174 826 832

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shīn village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.

162 Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded
[582] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



ing peace a greater and united empire?. Let us hope so. But who that knows her methods can dare to prophesy that Russian rule will necessarily prove better for the people than Mahomedan.

One last look out over the forbidden land through which our feet might not stray, and we turned away and set our faces for India, feeling happy that we had come so far and seen so much, sad to think that the limits of our wanderings had been reached, and that each day now brought us nearer the dull routine of civilisation, from which six hundred miles now separated us. There is a fascination which no description can convey to those who have not experienced it in the nomad's life.

We had passed a Kafir village on our way up the Dorah, the people outlaws from Kafiristan owing to some blood feud, and had been hospitably entreated to stay and dine. This, as we were doing a double march to the top of the pass and back, we were forced to decline, but our would-be hosts turned up in our camp in the evening, and brought us a huge cream cheese, weighing about a stone, excellent to eat when you ignored the dirt of their methods. One boy was very handsome, with an aquiline nose and finely cut mouth, and really beautifully-shaped head and face, but the majority were uninteresting looking. We parted on the best of terms, as I gave each man and boy a looking-glass, knife, scissors, needle and thread, a priceless collection for them. We passed some wonderful hot sulphur springs at Shah Salim, a few miles below the head of the pass, and one of the curious circles of stones before mentioned, which are attributed by the people of the country to the Kafirs.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



word Dard, and they apply it to the dwellers on the left bank. Throughout the rest of the country inhabited by the Dard races, a block roughly two hundred and fifty miles from east to west, and a hundred and fifty from north to south, the name is, to the best of my belief, entirely unknown. It is a name found in the ancient geographers, both Pliny and Ptolemy use it, but it is very difficult to define exactly the limits occupied by the tribes to whom the name was applied. It is perhaps safe to conclude that the whole of the mountainous portion of the Indus valley from the plains of India to the source of the great river, was held to be occupied by tribes so called.

Who the Dards were originally is a most puzzling question, and one for the trained ethnologist and philologist rather than for the plain soldier. However, following Leitner, Drew, and Biddulph,* who made a special study of the question, it is possible to arrive at certain broad principles, which is all that the general reader requires. The Dard races may be put down as largely Aryan, and the position now held by the different classes and languages points unerringly to waves of conquest. The mass of the population of Chitral are the Kho, speaking Khowar, and they probably represent the earliest wave of invasion which swept into Chitral from the north over the passes of the Hindu-Kush. So remote is their antiquity that they may fairly be considered aboriginal. They owned the whole of

* Leitner: "Dardistan."[1]
Drew: "Jammoo and Kashmir Territories."[2]
Biddulph: "Tribes of the Hindu-Kush."[3]

[1] [See 1: Leitner in AV3 Dard file--Analyst] [2] [See 1: Drew in AV1 Kashmir file--Analyst] [3] [See 4: Biddulph, AV3 Dard file:-Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



174 the country of Chitral, but were dispossessed by the
563 Ronus, the most honoured caste amongst the Dards, and by various other privileged classes, among whom are certainly the offshoots of families from Badakshan, who followed the fortunes of the founder of the present ruling dynasty. These upper classes have absorbed all the power, and treat the Kho with contempt, calling them "Fakir Múshkin," which
564 one might translate *les misérables*. The despised aborigines, however, have imposed their language on their superiors, and are interesting from the fact that they have no castes. This, I think, conclusively shows that they belong to the earliest Aryan race, and broke off from it before the acquisition of Hinduism; for in all other cases the Dard proper is emphatically a man with a caste. The principal caste is that of the Ronus, a small body held in the highest respect, always ranking next to royalty, and from whom the Wazirs are as a rule taken. Then come the Shins, below whom are the Yeshkuns, and lastly a collection of low castes, Krámins, Doms, etc., the millers, potters, and musicians of the com-
[582] munity. There is one plainly marked rule about the three leading castes: they give their daughters in marriage to the caste above, never to the caste below. The Ronus give their daughters in marriage to the ruling families, and in return receive the illegitimate daughters of princes, but not a daughter born in wedlock. The Shins give their daughters to Ronus, the Yeshkun to Shins, but a lawful daughter is never given to a man of the lower caste.

174 It would seem from a study of the map, and of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A43



themselves at the Chamarkand and Shandur passes.

As to the dates of the different invasions, or the last stage occupied semi-permanently in the tribe wandering before Yeshkun or Shin turned from the plains, and came surging up the Indus valley, who can give a definite answer? Biddulph inclines to take the Yeshkun, or Boorish, as they style themselves, to be the Yuechi who conquered Bactria about 120 B.C. Boorish, he says, may stand for Poorooaha, the ancient name of Peshawar, the seat of the Indo-Scythian kingdom founded by the son of Kitolo of the little Yuechi tribe who conquered Gandhara and Ariana in the fifth century of our era. The tribe must have swept up the Indus, and occupied it and the tributary valleys from Jalkot to the Shigar valley in Baltistan, subjugating the Aryan inhabitants as it passed. The beauty of the Aryan women—famous in all time—would soon tend to merge the races, and to stamp the Aryan type on the invader.

Buddhism must have flourished now, as the countless "mannis," or long stone altars, which abound throughout the Hindu-Kush show. The topes, chortens, and sculptured Buddhas scattered about in Chitral, Punyal, Gilgit, Nagar, and Baltistan, also testify to the spread of the gentle faith, and the voice of history in the writings of the Chinese pilgrims is not silent. With the Buddhist era came a proficiency in the arts never since equalled, as is shown by the masonry, sculpture, and clean-cut sockets to support the timbers of wooden irrigation channels taken across perpendicular cliffs near Gilgit. After an interval of some centuries, but how soon seems impossible

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



to decide, followed the Shins. That the Shin race was Hindu there can be no reasonable doubt; this is shown by their peculiar regard for the cow, their strict regard for caste, and the absence of the slightest feeling or reverence for the Buddhist remains abounding within their limits. Biddulph places their last home before the final move at Pukli, the modern Hazara district, a corner between Kashmir, the Indus, and the plains of the Punjab, and thinks that they swept up the Indus valley as far as Leh. Certain enclaves of Shin-speaking villages in Baltistan, the inhabitants of which are called Brokpas, or highlanders, by the Baltis, prove the latter proposition. The Baltis again are Tartars, who swept in from the east, swamped the Shin population, and drove it in its turn into inaccessible fastnesses.

The smaller broken Dard tribes, living for the most part in the southern portion of Dardistan, it is unnecessary to mention in detail. Biddulph considers that they fled from the increasing pressure of the Afghans in the sixteenth or seventeenth century. Like a shoal of small fish when attacked by a pike, they seem to have broken up and scattered in all directions, never to reunite. The Gawaré of the Indus valley, and the Gabars of the Chitral valley, near Narsat, are probably of the same stock, and may be identified with the Gabrak of the Emperor Baber's Memoirs, possibly with the Gouruí of the ancients. Similarly many other of the smaller scattered tribes may be traced to a single root located probably in the north of the Punjab, or in the Swat and Panjkora valleys. But the research is tedious,

Lr Lahore L-8 (1886-92) 1892? AV3 Dard AV3



mountains with their palaces and songs. Again, it is not Islam that tells them of the regeneration of their country by fairies—that places these lovely beings on the top of the Himalayas and makes them visit, and ally themselves to, mankind. The fairies too are not all good, as the Yatsh are not all bad. They destroy the man who seeks to surprise their secrets, although, perhaps, they condone the offence by making him live for ever after in fairy-land. Indeed, the more we look into the national life of the Dards the less do we find it tinctured by Muhammadan distaste of compromise. Outwardly their customs may conform to that ceremonial, but when they make death an opportunity for jokes and amusement we cannot refuse attention to the circumstance by merely explaining it away on the ground that they are savages. I have noticed the prevalence of caste among them, how proud they are of their Shin descent, how little (with the exception of the more devout Chiltais) they draw upon Scripture for their personal names, how they honour women and how they like the dog, an animal deemed unclean by other Muhammadans. The Dards had no hesitation in eating with me, but I should not be surprised to hear that they did not do so when Mr. Hayward visited them, for the Hindu-ised Mussulman servants that one takes on tours might have availed themselves of their supposed superior knowledge of the faith to inform the natives that they were making an improper concession to an infidel. A good many Dards, however, have the impression that the English are Mussulmans—a belief that would not deter them from killing or robbing a European traveller in some districts, if he had anything "worth taking." Gouhar-Amân [called "Gôrmân" by the people] of Yasin used to say that as the Koran, the word of God, was sold, there could be no objection to sell an expounder of the word of God, a Mulla, who unfortunately fell into his hands. I did not meet any real Shin who was a Mulla,* but I have no doubt that, especially in

* I have already related that a foreign Mulla had found his way to Gilgit, and that the people, desirous that so holy a man should not leave

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tribe that inhabits a different valley by a different name. This will be seen in subjoined Extract from my Ethnographical Vocabulary. The name "Dard" itself was not claimed by any of the race that I met. If asked whether they were "Dards" they said "certainly," thinking I mispronounced the word "dâde" of the Hill Panjabi which means "wild" "independent," and is a name given them by foreigners as well as "yaghi," = rebellious [the country is indifferently known as Yaghistan, Kohistan and, since my visit in 1866 as "Dardistan," a name which I see Mr. Hayward has adopted]. I hope the name of Dard will be retained, for, besides being the designation of, at least, *one* tribe, it connects the country with a range known in Hindu mythology and history. However, I must leave this and other disputed points for the present, and confine myself now to quoting a page of Part II. of my "Dardistán" for the service of those whom the philological portion of that work has deterred from looking at the descriptive part.

"ṢHIN are all the people of Chilâs, Astór, Dareyl or *Darèll*, Gór, Ghilghit* or *Gilit*. All these tribes do not acknowledge the 'Guraizis,' a people inhabiting the Guraiz valley between Chilâs and Kashmîr, as *Shîn*, although the Guraizis themselves think so. The Guraizi dialect, however, is undoubtedly Shiná, much mixed with Kashmiri.

"The Shins† call themselves 'Shîn, Shiná lôk, Shinâki,' and are very proud of the appellation, and in addition to the above-named races include in it the people of Tòrr, Hárben, Sazin, [districts of, or rather near, Chilâs]; Tanyîre [Tangîr] belonging to Darèll: also the people of Kholi-Palus whose origin is Shîn, but who are mixed with Afghans. Some do not consider the people of Kholi-Palus as Shîn.‡

* The word ought to be transliterated "Gilgit" گلگت and pronounced as it would be in German, but this might expose it to being pronounced as "Jiljit" by some English readers, so I have spelt it here as "Ghilghit."

† In a restricted sense "Shîn" is the name of the highest *caste* of the Shîn *race*. "Réno" is the highest official caste next to the ruling families.

‡ My Sazini says that they are really Shins, Yashkuns, Dôms and Kramins, but pretend to be Afghans. *Vide* List of Castes, page 62. Kholi-Palus are *two* Districts, Kholi and Palus, whose inhabitants are

142 Kaghanis and Astóris—the Astóris and Gilgitis with the
144 Tibetans, and the Gurézis with the Tibetans on the one hand and the Kashmiris on the other. The consequence is that their sharp and comparatively clear complexions (where it is not under a crust of dirt) approaches, in some Districts, a Tatar or Moghal appearance. Again, the Nagyris are shorter than the people of Hunza to whom I have already referred. Just before I reached the Gilgit fort, I met a Nagyri, whose yellow moustache and general appearance almost made me believe that I had come across a Russian in disguise. I have little hesitation in stating that the pure Shin looks more like a European than any high-caste Brahmin of India. Measurements were taken by Dr. Neil of the Lahore Medical College, but have, unfortunately, been lost, of the two Shins who accompanied me to the Panjab, where they stayed in my house for a few months, together with other representatives of the various
564 races whom I had brought down with me.* The prevalence of caste among the Shins also deserves attention. We have not the Muhammadan Sayad, Shaykh, Moghal, and Pathan (which, no doubt, will be substituted in future for the existing caste designations), nor the Kashmiri Muhammadan equivalents of what are generally more names for occupations. The following List of Dard Castes may be quoted appropriately from Part II. of my "Dardistan":—

K. CASTES.

"Raja (highest on account of position).

"SHIN the highest caste; the Shins people of pure origin, whether they be Astóris, Gilgitis, Chilisis, etc., etc.*

They say that it is the same race as the 'Mughals' of India. Probably this name only suggested itself to them when coming in contact with Mussulmans from Kashmir or

* Both my Gilgit follower, Ghulam Muhammad, and the Astór emissary, Mirza Khan, claimed to be pure Shins. The former returned to my service some years afterwards and was measured together with other Dards. (See Appendix V.)

the Punjab. The following castes are ranked in their order of rank (for exact details, see "Hunza Handbook"):

"*Yashkun* = a caste formed by the intermixture (?) between the great landowning race and a lower [aboriginal ?] race. A Shin may marry a Yashkun woman [called "Yashkini"] but no Yashkun can marry a Shin woman.

"*Talishin* = caste of carpenters.

"*Yakshi* = weavers. The Gilgitis call this caste "*Bajitshen*."

"*Khan* = ironmonger.

"*Kamin* = potter.

"*Dom*" = musician } (the lowest caste).

"*Koramin* = tanner ? }

"*N.B.*—The *Brokpi* are a mixed race of Dards-Tibetans, as indeed are the Aimoris [the latter of whom, however, consider themselves very pure Shins]; the Gandias are probably Dards-Kafiristan; but I presume that the above division of caste is known, if not upheld, by every section of the Shins people. The castes most prevalent in Gurais are evidently Kashmiri as:

"Shin, Lin, Dir, Wir, Khan, Thilki, Bagh."

* It is to be seen that the Dirs are below the Koramin and that here are only 4 original castes: Shin, Yashkun, Kamin [or "Kamins"] and Dom, who, in turn, [illegible] words, except the following relative ranks: "The Shin is the right hand, the Yashkuns the left; the Kamin the right foot, the Dom the left foot." "The other castes are mere names to occupations." "A Shin or Yashkun can trade, cultivate land or be a shepherd without loss of dignity — Kamins as masons, carpenters, etc., but not musicians — as for leather, it is not prepared in the country. Kamins any employment, but, if a Dom becomes a Mulla, he is [illegible]. Members of the several castes who misbehave are called Wir, Pathgan, Wazir and Wim respectively." "A man of good caste will rejoice either and fight on the last even against his own brother." Revenge is a duty, as among Afridis, but is not transmitted from generation to generation, if the first murderer is killed. A man who has killed another, by mistake, or a fight = otherwise, make a feast [illegible] to bringing a rope, shroud and a [illegible] to the relatives of the deceased. The upper castes can, if there are no Kamins in their villages, do [illegible] and carpenter's work, without disgrace; but must not let Kamins or Doms do weaver's work. The women spin. The "Doms" are the "Rdoms" of Gilgit too.

## LEGENDS RELATING TO ANIMALS.*

### 1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling their dens with grass and that they eat a plant, called "ajak," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which lay the covered. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den, where he set her upright against a stone and fastening a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "ajk-ajk-ajk" to encourage the woman to spin. He also brought her some nuts and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the playful habits of the bear.

### 2.—A BEAR MOURNS A GIRL.

Another curious story is related of a bear. Two women, a brother had her little daughter, were one night watching their field of Indian corn "maize," against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his route, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and gallingly, dwindled down to mere misshapen stumps. The girl eventually died in childbirth, and the poor bear who was allowed to remove her to his *retreat* disconsolately shows the fields.

### 3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills to refer to avoid his creditors.†

### 4.—THE BEAR AND THE OBLIGED MAN.

The following story was related by a man of the name of Gaelik [illegible] residing at a village near Lytic, called Pandong. He was one night

* These legends should be compared with the Chinese Fables published by Mikow Shamanti Shah in the *Asiatic Quarterly Review* of January, 1891, namely: "the mischievous bear," "the golden mouse," "the mouse and the frog," "the quail and the fox." See Appendix III. as also Legends in "The Hindu Magic Fraternity."

† The complainants of the Ogoni in challenging such obligations, when confronted with a number of his own race, used to be sometimes. The Ebira or Ebira of the Niger are the "Bassaris" of Europe and our "Ebiri" is a corruption of "Ebiras" or Ebiris, name as the tribe of the Ebira or Ebira the Ogoni tribe.

‡ Pandong, to be more accurate, must be ground two feet, that tailed in many about in the "abacus" (to dance) or "pandi" (night), a complete under-fourth, and has to be kept in the place for one night, after which it is fit for use after being roasted or put on a rack [see] like a Chapati [a thin cake of unleavened bread].

"Bambo" or silver bells—see bells [more bells—more lights].

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When Najmuddin left his country, it was governed by a servant of the court of Bukhara.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *gach*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by [illegible] reeds of "dawish" (reeds), which grow abundantly on the banks of the Amou.

The *dress* consists of long, flowing chughás (stuffed with cotton) and woollen turbans. The Khalsáis wear a kind of felt boot which they call *shemach*, but lately a kind of shoe is introduced from Russia, and is called *mojkai*.

The country is connected with Yarkand by two roads, one running through Kokand and the other through the Pamir.

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The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiá in 1866–70 were thus corroborated in 1881, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

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## IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRIEL.

*Position.*—A town in *Kandiá*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Mehrán-sind), which separates it from *Chilás*. The country of *Kandiá* extends along both sides of the *Khow Ghai*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

The town of *Gabriál* is situated three days' march from *Jalkót* in a north-east direction, and is one day's march from *Palas*, in a northerly direction. *Pattan* is the chief city of Southern Kandiá.

*Inhabitants.*—The whole tract of Kandiá can send out 10,000 fighting men. They are divided into the following castes:—

(1) Yúshi, the highest, who now pretend to be Quraishis, the tribe to which the Prophet Muhammad belonged. (Hazrat Ulla, the Gabriáli, and Ghulam Muhammad, of Gilgit, *are themselves Quraishis.*)

(2) Yashkun, who now call themselves Moghuls, are inferior to the Shin. A Yashkun man cannot marry a Shin woman. Ahmad Shah, the Jalkoti belonged to this caste.

(3) Dwángar, carpenters. } In reality these people constitute an
(4) Ashar, blacksmiths. } the Kamin, caste.
(5) Dúm, musicians.
(6) Kamin, lowest class.

The people of *Northern Kandiá* (Gabriál) are called *Dumshi*, and of the southern part (*i.e.*, Pattan) *Mani*, as the Chilasis are called *Shin*. A foreigner is called *Bardesi*, and fellow-countrymen, *Bhaidesi*.

*Religion.*—The Gabriális, as well as [illegible] the people of *Chilás*, *Pattan*, and *Palas*, are Sunnis, and are very intolerant to the *Shins*, who are hated, cursed, and beat in streets. Ghulam Muhammad, the Gilgit boy, has been [illegible]

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The most curious custom which seems to 853
perforate these countries is to foster relationship in nursing, where
a nurse and all her relations come not only within the prohibited 608
degrees, which is against the spirit of Muhammedanism, but also
create the only real bond of true attachment that I have seen in
Dardistan, where other relations seemed always engaged in
murdering one another.

Nearly all the chiefs in Dardistan give their children to
persons of low degree to nurse, and these and the children of
the nurse become attached to them throughout life and are their
only friends. But this foster-relationship is also taken in order 609
to get rid of the consequences, say, of crime; for instance, in the
case of adultery, or supposed adultery, the suspected person who
declares that he enters into the relationship of a son to the
woman with whom he is suspected, after a certain penalty, is
really accepted in that position, and the trust is in no case
betrayed. It is the only kind of forgiveness which is given in [514]
Dardistan generally to that sort of transgression; but, further
than that, drinking milk with some one, or appointing some one
as foster-father, which is done by crossing two vases of milk,
creates the same relationship, except amongst the noble caste of
Shins, who were expelled by the Brahmins from India or Kash-
mir, and who hold the cow in abhorrence as one of their religious
dogmas, whereas, in other ways, they are really Brahmins, among
whom we find Hinduism peeping out through the thin crust of
Muhammedanism.

The subject of caste, by the way, is also one which is generally 000
misunderstood, and which, if developed on Christian lines, would
give us the perfection of human society, and solve many of the
problems with which we are dealing in Europe in more advanced
civilizations. I have just read with concern some remarks
against caste by Sir John Petheram, who has been in India some
three or four years. I think that before people speak on subjects
of this interest they should [illegible] the classical and one of the
vernacular languages of India, and then alone assume the role of
teachers whilst continuing to be learners; even in regard to such
subjects of infant-marriage and the prohibition of widow re-
marriage, there is a side of the question which has not yet been
put sufficiently before the British public. Infant-marriage, when

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be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tsungling. (The Onion Mountains.)

The principal difficulty in communication is caused by the rivers, which in winter are shrunk to small dimensions, but in summer, fed by snow-fields and glaciers of enormous extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

Nearly half way between Gilgit and the Indus is the Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of refuge when hard pressed by external enemies. The Bagrot people belong almost entirely to the Shin caste.

A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bring-

[illegible] mountains it drains." Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

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# CHAPTER III.

## CASTES—ADMINISTRATION.

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DR. LEITNER and Mr. Drew have already shown that the people of Gilgit and some of the adjacent valleys are divided into castes, which are governed by strict laws as to intermarriage. The distribution of the different castes, as shown roughly in the following table, may help to give some clue to their different origins:—

*Table showing Distribution of Castes.*

| | Doms, Zumbil or Harijan. | Shin. | Dardish or Yeshkun. | Kramein, Dum, Shoin, and Unad. | Remarks. |
|---|---|---|---|---|---|
| Koli | None | 2nd per cent. | 4 per cent. | 15 per cent. | Exclusive of Nomenclass, but including under the head of Shins, Chilas, Gohars, Mahoons, and Saiewalks. |
| Palus | 5% | 98 " | 96 " | 10 " | |
| Pattus and Soo | 5% | 98 " | None | 10 " | |
| Dadeyes and Kandia | 5% | 70 " | 10 per cent. | 30 " | |
| Bisharad, Sasin | 5% | 70 " | 10 " | 33 " | Exclusive of Pakhans and Goojurs. |
| Tangir | 5% | 70 " | 10 " | 15 " | |
| Gurais | 5% | 70 " | 10 " | 16 " | |
| Chilas | 5% | 70 " | 10 " | 24 " | |
| Gohar | 5% | 70 " | 10 " | 5 " | |
| Kohistani | 5% | 70 " | 10 " | 10 " | |
| Kohistani | 5% | 70 " | 10 " | 5 " | |
| Gilgit | 6 per cent. | 70 " | 10 " | 4 " | Exclusive of Cashmeris and recent immigrants. |
| Hunza | 5 " | 70 " | 10 " | 15 " | |
| Nagyr | 5 " | 70 " | 10 " | 15 " | |
| Wakhi | A few families. | None | Greater part of the population. | A few families. | Exclusive of the ruling class. |
| Main valley above Punyal to Chanik | None | 33 per cent. | 30 per cent. | 13 per cent. | |
| Chitral Valley | 300 families | None | None | 200 families | Exclusive of the regular population of Chitral. |

At the risk of going over some ground that has already been traversed, a few remarks concerning them may not be out of place.

The most honoured caste is that of the Ronos, who rank next to the ruling family in every country in which they

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are found. The Wuzeers are generally, though not always, chosen from among the Rono families. They exist in small numbers in Nager, Gilgit, and Ponyal, gradually increasing in numbers as one travels westward through Yassin, Mastooch, and Chitral, in which places there are said to be altogether over 300 families. In Nager and Yassin they call themselves Hara and Haraiyo,[1] and in Chitral Zundra, but they claim to be all of the same stock. Some exist in Wakhan and Sirikol, where they are called Khaibar-khatar; and in Shighnan, where they are called Gaibalik-khatar. Wherever they exist they are held in great respect. They have two principal traditions concerning their origin, both of which may contain a germ of truth. One is that they are descended from three brothers, Zoon, Rono, and Harai, the sons of a certain Soomalik who ruled in Mastooch before the establishment of the Shahreis line. The other is that they are of Arab blood, and descended from Mahommed Hanifa, the son of Ali, the Prophet's son-in-law. Their small numbers, general distribution, and the universal estimation in which they are held, are evidence in favour of the first assertion, and it is possible that they may be descended from Arabs who settled in the upper part of the Chitral Valley at the time of the Arab conquest of Badakhshan, at the end of the seventh century. A claim to Arab descent is, however, very common among many sections of the inhabitants of these valleys, but it seems to rest on no real foundation. According to another version they came originally from Rajauri, near Poonch, and are descended from three brothers, Sirung, Sooroong, and Kunger Pùtool.

In appearance they are generally taller than the other inhabitants of the country, with rather high cheek bones, oval faces not thickly bearded, and fairly developed features. Some of them resemble in feature high-class Rajpoots. The esteem in which they are held is proved by the fact that they are alone to give their daughters in marriage to the ruling families, and children born of such marriages are qualified to succeed to all the honours of the father's family, and intermarry with other ruling families. They also give daughters in marriage to Syuds, of whom there are a few scattered about the country, but not to the inferior castes. They, however, take daughters in marriage from both Shins and Yeshkuns. Children born of these unions rank as Ronos, and, if daughters, can, as above stated, intermarry with ruling families. The Zundré of Chitral do not refuse their daughters to the Afghans of Dir. Excep-

[1] This name recalls the Hasoya of the Zendavesta.

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582 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the Shins, who do not form the majority of the population anywhere except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

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582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yeshkuns in return. In the lower part of the Indus Valley they give daughters to the Neemchas. Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

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[142] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

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by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shin caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager, and Ponyal, and nearly all the population of Yassin, besides being numerically superior in Gilgit, Sai, Darel, and Astor. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorshik and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorishaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpon ruler of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their

strictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race. Considerable rivalry exists between the Shins and Yeshkuns,

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Butasho AV7



Considerable rivalry exists between Shins and YeshKuns even in villages where they have lived side by side for generations. D 578 B 578

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village. D 564 B 564

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derved from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they accompanied the Dards in their migration from the south, and that they were induced to settle in Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley. D 142 174 B 142 174

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the D 162

~~32~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4: AV3 Dard AV3
Balti AV2



D 162 character of the ordinary Cashmeri, has suffered little by transplanting. Some are said to have penetrated into Chitral, where they have since become merged in the regular population. Those in Gilgit are weavers and carpenters, D [196] and are regarded with some contempt both by Shins and Yeshkuns.

D Their distinctive castes are Meer, Sheikh, Paiyr, Lon, 564 Suniyar (goldsmiths), Dar, Rawut, But, and Tatchon (carpenters); all of which castes are also found in Cashmere. They are all tillers of the soil, and the trades at which they work occasionally, such as weaving, are irrespective of caste, with the exception of the goldsmiths and carpenters. They intermarry without restriction among themselves, except the Tatchon, who give daughters to the other castes, but do not receive from them in return. They occasionally give daughters to Shins and Yeshkuns without reciprocity. With the Krammins and Doms they do not marry at all. In spite of the small estimation in which they are held, they form the most thriving and energetic part of the population, while at the same time they have lost some of the worst characteristics of true Cashmeris.

D In the valleys south of Gilgit, the Goojurs pasture their 564 cattle on the high lands, not mixing with the people of the 233 country in any way. In Tangir and Darel they are found in great numbers, and they count their herds by thousands. They attach themselves to no locality, though perhaps for a generation the same men frequent one pasture-ground, building rude hovels and making a poor pretence at cultivating small patches of ground; but a very small excuse seems to be sufficient to drive them, with their herds, in search of fresh pastures. A great number inhabit the upper part of the Dir and Swat Valleys, and a few have found their D [illegible] way into the Gilgit Valley. They all speak the dialect of [illegible] pectual to their caste. Like the Syuds, they [illegible] rank as a class rather than as a caste.

B Vigne, speaking of the existence of caste in Baltistan, 174 remarks that it may perhaps be considered as a proof of the D Hindoo origin of the natives of that country. Though the 174 Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as a Mongolian race; but the existence of a caste system among them, which will be mentioned further on, must be ascribed to Dard, or more particularly to Shin, influence; for it is to be noted that the caste distinctions above mentioned are only found in

4 [the Cashmeris -- Analysis]

Biddulph G-3 (1873-1878) 1880 AUL Afghanistan AUT
4: AV3 Dard AV3
Balti AV2

# CHAPTER IV.

## BALTISTAN—THE BROKPAS.

D 564 197 A SURVEY of the Dard tribes of the Indus Valley would not be complete without a brief excursion into Baltistan.

Returning to the Indus Valley, the small district of Haramosh above Boonji calls for little remark. The inhabitants are principally Yeshkuns, and speak the Gilgiti dialect of Shina.

B 564 197 Above Haramosh a complete change takes place in the population, which thence upwards is almost entirely Balti,—that is, of Tartar blood,—and the language spoken is a dialect of Thibetan. Dwelling among the Baltis, in small numbers in the Rondu and Iskardo districts, and in a larger proportion in Khurmang and Himbaps,[1] are, as is shown in the accompanying table, Shins, Yeshkuns, and Doms who speak Shina.

| | Rondu. | Shin (Rom). | Yeshkun. | Dom. | Balti. |
|---|---|---|---|---|---|
| Haramosh | None | 8 per cent. | 84 per cent. | 8 per cent. | None. |
| Rondu | None | 1 ,, | 12 ,, | 1·3 ,, | 85·3 per cent. |
| Iskardo | None | 6·3 ,, | 1·3 ,, | A few houses | 90 ,, |
| Khurmang | None | 23 ,, | 12 ,, | 3 per cent. | 60 ,, |
| Himbaps | None | 52 ,, | 13 ,, | 1 ,, | 34 ,, |

But it must be noted that the dialect of Shina spoken in Rondu[2] and Iskardo is the Astori, while in the Khurmang [illegible]

B 174 563 people hold a position in the community inferior to that of the Baltis, who call them Brokpas, "highlanders," from the circumstance of their cultivating the higher and less fertile ground in the lateral valleys and on the mountain sides, while the lower—that is, the best—ground is in the hands of Baltis.

B 174 Mr. Drew, who overlooked this fact, accounts for the name

[1] The district drained by the Shingo River is included in the Khurmang district, and is chiefly inhabited by Brokpas. Himbaps is the name given by the Baltis to the Dras district, which by the Brokpas is called Hoomwat.

[2] The village of Dero is the only one in the Rondu district in which the Gilgit dialect of Shina is spoken.

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4: AV3 Dard AV3
Chitral



This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toori*kho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have suc-

who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 110.

[2] See Appendix H.

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4
Av3 Dard Av3
Chitral



Indus Valley, but their language differs a good deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them term bald any race less liberally endowed by nature than themselves. They are no doubt the Gebrek of Baber's Memoirs. Their language seems to link them with the Bushgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bushgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mushkin" class. In Bailam, or, as they style it, Bargam, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shoghoor, Shoogram, and Shogot, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dangariks, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Kho before they embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, are found, as in the Gilgit and [illegible] valleys, [illegible] called *Ustâds*, "artificers," and are divided into *Dertoché*, "carpenters," *Dergeré*, "wooden bowl makers," *Koolalé*, "potters," *Doms*, "musicians," and *Mochis*, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mushkins, who are all agriculturists. No Ustâds are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriages among themselves. The Shah Sangalié marry amongst themselves, and take daughters from the

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4 AV3 Dard AV3 Chitral



564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 The administration of justice is practically the will of the [671] ruler, though nominally the precepts of the Shar'yat are observed. In some cases the intervention of the Moollahs is 692 useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihter, by pointing out that the Mihter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

642 A somewhat elaborate administrative machinery exists 177 which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions show that a new system has been grafted on to Shin ideas.

634 The country is divided into eight districts. At the head 651 of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

1: Drew G-2 (1862-1872) 1871 AV1 Kashmir
Dard AV3



291 The dress of the Dárds is woollen, except among the higher people, who wear cotton clothes for the summer if they can get them; the dress consists of pyjamas, chogu (or gown-coat), a waistband to confine this, and lastly, a cap and chaussure, both of peculiar construction. The cap is a bag of woollen cloth half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun nearly as good as a turban. For their feet they have strips and scraps of leather put under and over and round the foot, and a long thin strip wound round and round to keep all these in place. The head-dress is thoroughly characteristic of the Dárds; wherever they are scattered, and with whomsoever they are mixed up—with the one exception of the Buddhist Dárds to be mentioned below—they keep that kind of ---

## CASTES.*

564 There are certain subdivisions of the Dárd race which may be called castes, since they are kept up by rules more or less stringent against the intermarriage of those who belong to different divisions. To trace these out is a matter of much importance, for they probably give indications, if one knew how to interpret them, of the sources from which the present community has been compounded, and of the order of successive occupations of the country, and of the supremacy of different nations.

According to my inquiries, the following are the important caste divisions in the order of their recognised rank:†

(1) Ronú. | (2) Yáshkun. | (3) Yeshkun.

As to the first, Ronú, I am not clear whether any importance may be attached to the division. In no other account have I seen the name mentioned, but in the Gilgit country it is certain that a

* The substance of this and the next division of the chapter was communicated in a paper which I read to the Oriental Congress that met in London in Sept., 1874.

† Besides these, I have in one village, Tashgám near Dáha, heard of a caste called Zon. I was unable to find out the extent or relative importance of this caste, or to enlarge it with the others.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
David AV3



564 small number of families are of a caste called Ront, and that they are held higher even than the Shin. It is possible that this rank is derived from their having in former generations held some offices of power, hence the caste could not be wide-spread; as, however, it may be a clue worth following out, I record the fact.

The remaining four castes are of undoubted importance in an ethnographical view. These are the same divisions as are given in an account of the Chilâsis by Captain Ommaney, in the Punjâb Government Gazette, of Feb. 28, 1868, quoted in the Appendix to Dr. Leitner's work; and they are also spoken of as the four primary divisions by Dr. Leitner's informant, a Saiad; Dr. Leitner himself, by adding the names of many other castes (which I incline to think are subdivisions), makes less of this fourfold separation, and he inverts the positions of Kremin and Dôm.*

[513] Beginning with the lowest of the four; we find the *Dôms* acting as musicians, like the low-caste Mirâsis of the Punjâb and the Domes of other parts of India, and like also the Beros of Ladâkh and the Bâtals of Kashmir. It will be remembered, too, that the lowest caste at Jummoo—the entrants to whom was relegated the lowest kinds of work—is called Dôm, though there the musicians and dancers are not taken from among them. Thus all through these hills, in all the different nations, we find a lowest caste, one everywhere treated as unfit for ordinary social intercourse, corresponding in all the cases either in name or in occupation, or sometimes in both. It is true that in each nation that lowest caste has something of the general characteristics of the nation as a whole. In every case their language is the same as that of those they live with, and has no connection with that of the similar caste in the neighbouring nation. In form and features they are somewhat like and somewhat different from those who are in some measure their masters; we see that the Dôms of the Outer Hills differ in form and complexion from the men of the higher castes, and that the Bâtals of Kashmir by no means equal the ordinary type of Kashmiri. Of the Beros of Ladâkh and the Dôms of Dârdistân I hardly saw enough (for in truth they are few in number) to be able to

* 'Dardistân,' part i., p. 10, and part iii., p. 46.

La Drew G-3 (1862-1878) 1875 AVI Kashmir
Dard AV3



generalize about them in respect of this. But even a resemblance more or less complete would not, in my opinion, outweigh the probability derived from the other facts, that in all these cases we have remnants of the early, pre-Aryan, race that inhabited India. If this be so it is a new, and I think unexpected, fact, the existence of this race among the high mountains and in the snowy country. 544

The *Kremins* seem to correspond in function with the *Kahárs* of India (the *Dewars* of the Panjáb), for they act as potters, millers, curriers, &c. Thus they are analogous in position to the *Shúdras* of India, and it seems likely that they had an analogous origin, that they are descendants (with some intermixture of blood) of those of the aborigines who earliest and most easily coalesced with the nation that overcame them. I do not find the Kremins very numerous; certainly there are not many in Gilgit. [543]

The *Yashkun* is the most numerous of all the castes. In Gilgit and Astor they are the body of the people, whose chief occupation is, of course, agriculture. Dr. Leitner speaks of the Yashkun as "a caste formed by the intermixture between the Shin and a low (? aboriginal) race"; this view does not recommend itself to me; it is more likely that the Kremin had some such origin, but that the Yashkun, who follow all the same occupations as the Shin, and in physique and physiognomy are their equals, should have so originated is far less probable. I am inclined to think that they and the Shin together made up the race (which we may call Dard) that invaded this country and took it from the earlier inhabitants. What may have been the origin

point both curious and important,—a question which at present I see no way of solving. Dr. Leitner's information that a Shin may marry a Yashkun woman, while no Yashkun may marry a Shin woman, is highly interesting; this custom is just like that described in Chapter III. as followed by the Bájgiás in connection with the cultivating classes; here I would again point out the natural corollary to be drawn from it—that the higher race thus remains less pure (that is less separate) than the lower. [532]

[Dard castes — Kremins]

2: Drew G-8 (1862-1872) 1875 AVI Kashmir
Dard AVI



564 We now come to the Shin, the highest of the four generally-distributed castes. In some isolated places they make the majority, or even constitute the whole, of the community, but in Gilgit itself they are not so numerous as the Yashkun, nor are they so in Astor.

There is a peculiarity of manners most strange and curious attaching to some of the Dards. It belongs especially, perhaps even solely, to the Shin caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. [231] The thing is this: they hold the cow in abhorrence; they look on [262] it in much the same way that the ordinary Muhammadan regards a pig. They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they burn cowdung, the fuel that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

A greater, more astonishing, contrast between their way of looking at a cow and the consideration which the Hindús give to the animal it would be impossible to conceive.

In some places I have found other customs accompanying this. For instance, at Dushkin, 13 miles below Astor, where [232] the people are Shin, they will not eat fowls nor touch them; [241] in this they approach the Hindús. Here, too, I was told that they have an objection to cultivating tobacco and red pepper; whether these last peculiarities attach to the Shin generally I cannot say.

I think that these restricting customs are already dying out, and that they exist mostly where there is a geographically isolated community of Shin without the other castes.

The table at the beginning of Chapter XX. shows in what countries the Shin caste is found and in what the Yashkun prevails. The Shin occur, mixed with Yashkun, along the Indus Valley and in those side valleys that immediately lead up from it.

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Dard AV3



The Yashkun without any Shia are found in more distant places, 564
in the upper parts of the valleys of the Indus tributaries, namely
in Nagar, Hunza, Ishkoman, Yasin, and Chitral.

## MUHAMMADANISM AMONG THE DARDS.

The Dards are now (with the exception that will be noted 779
farther on) Muhammadan.* Formerly they had some kind of
idolatry of which we know not much, nor do we know at what period
they were converted to Islam. At the time the Sikhs annexed
Gilgit and Astor the people of those places were in some respects
but very weak Muhammadans; it so happened that the Sikh
commander, Nathu Shah by name, was a Muhammadan and a
Syed; he acquired over these Dards a great influence, and he
exerted it to make "good Muhammadans" of them, to get them
to attend more carefully to the forms of their religion. It is a 764
fact that before Nathu Shah came (say in 1842) the Astor people
used to burn their dead, and not bury them as Muhammadans
should. A curious remnant of the custom still remains there—
when they bury they light a fire by the grave; it is true they
will now tell you that they light the fire to keep off jackals; this
may be in some sense true, that is to say they could hardly recon-
cile themselves to leaving the body in its grave undestroyed, so
they lit the fire as they had been used to, and this satisfied them
in giving some security as against the beasts of prey and at the
same time making a link with the past.

But it is not enough to say that these Dards are Muham- 795
madan; they are divided into three separate Muhammadan sects
—Sunni, Shia, and Molai.

Sunni and Shia require no description, as the division exists in
almost every part of the Muhammadan world. The Molai sect
corresponds very nearly, or it may be exactly, with that sect
called Nur Bakhsh which we found in Baltistan (see Chapter XVI.),
which was a modification of the Shia. The name must have its

* This must be taken without prejudice to the question of the relationship of the Kafirs to the Dards. It is true at all events of those who have as yet been definitely classed as Dards.

1: Drew G-8 (1862-1872) 1871 AVI Kashmir
David AVI



795 origin from the Arabic *Mumin*, God, they thus calling themselves "the Godly." In matters of prayer and fasting they follow the Sunî ways, but in creed (as regards the proper succession of Muhammad's successors to the Khalifat) they are Shîas.

• 564 The Molâis and Shîas will drink wine, the Sunîs will not. Of the different castes it would seem that the people of each may belong to any of the three religious sects; the religious differences do not depend on the caste, but are more geographical; this is illustrated by the table given in Chapter XX.

## BUDDHIST DARDS.

774 I have now to record some facts as to an outlying portion of
174 the Dârd race, which are of peculiar interest. In that narrow part of the Indus Valley which was described under the heading of "Central Ladâkh" (Chapter XIII.), are some villages inhabited by Dârds who follow the Buddhist faith; who, though remnants left by a wave of immigration from the direction of Gilgit, have so far amalgamated with the Bhots that they obey the Lâmas as spiritual leaders.

Muhammadan Dârds, whose locality is denoted on the map either as outlying or outstretching portions of the main area occupied by the Dârd race, reach up close to these Buddhist Dârds, but the villages of each are distinct. The following places —villages and hamlets—are inhabited by the Buddhist Dârds: Grugurdo, Sanâcha, Urdus, Darchik, Garkon, Dah, Phiaktir, Baldas, Hanû, Lower and Upper.[1]

That they did come from the direction of Gilgit they have a tradition, and many circumstances of language and manners show that in spite of their being Buddhists in religion they are one in origin with those Dârds we have been describing. But I think they belong to an earlier immigration; probably a small number reached their present seat and settled there, separated from the main mass of their tribe-brethren, at a time before the Dârds were converted to Muhammadanism, so that the transition from their ancient faith to Buddhism was not difficult. At that time the neighbouring Baltis also may still have been Buddhists. Later,

[1] [illegible]

when the Dárds had become Mohammedan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants.

The Race Map shows the area of these Buddhist Dárds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhis who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dárd language is spoken, in the Hanú side-valley the people have lost their original language, and speak only the Tibetan Ladákhi; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dárd-speaking.†

These Buddhist Dárds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhi, but they are not such fine men as the Dárds of Drás, Astor, or Gilgit. They wear the pigtail as the Ladákhis do, and their dress is the same as theirs, including the drooping cap figured at p. 280.

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects.

I could not hear that there was any distinction of castes among them; indeed what I heard made me think there was not. One

* Among the Mohammedan Dárds also, as in the upper part of the Shigar Valley at Khalti, I have found this narrow-chinned, low-bridged, form of face. It may also all be due to an admixture of blood, in this case with the Baltis.

might infer that they have, or have been, of the Shin caste, from the fact that all these customs concerning the sun, which we are to be characteristic of that caste, are held by these Buddhist Dards to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hunza Valley) are elected for three years only, and even within that time are sometimes changed; this is usually a trace of the republican system, of which something will be said in Chapter xx. On the other hand, we see them following the Buddhist Ladákhis in the practice of polyandry, to which they are completely given; among these Buddhist Dards a woman has sometimes as many as five husbands.

Their religion, I think, lies very upon them; they are not so attentive to its ordinances as the Ladákhis are; and I do not think that any of their young men are trained up to be Lámas. Their dead they bury, and the bones of those they store away in holes in the cliff, closing up them with stones.

## Several Notes.

Leaving now the Buddhist Dards, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dards have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with these other races—as with the Kashmiris and the Balti—sometimes in villages separate, sometimes occupying part of the same village.

At Drás the Dards nearly equal the Baltis; the two do not intermarry. At Skárdo also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dard and at Sargin they are of those who do not drink cow's milk; these must be of the Shin caste.

# CHAPTER XIX.

## GARDIZES: GILGIT HISTORY.

CONTENTS: THE ORIGIN OF THE RAJAS IN 1842 — THE KING MASHKURRA; 1842 TO 1867 — THE SUCCESSION OF THE SHAHS; 1867 — THE USURPATION OF THE KHANS; 1892 — THE CONQUEST OF THE KHANS; 1892 — SHAH KHUSHWAKT; 1892 TO 1895 — REIGN OF KHAN; 1872 TO 1876.

### BEFORE THE ORIGIN OF THE RAJAS IN 1842.*

So far back as the time of any tradition that has reached us, Gilgit has been governed by Rajas; it has not been of those states ruled a democracy, such as, in connection with some neighbouring countries, we shall later describe. 175

The early Rajas of Gilgit were called Trakans; that was the name of their caste or family; this caste is now extinct, except that the present titular Raja has a slight strain of that blood from the female side. Tradition mentions as the founder of this royal family of Trakans one Trakan, a personage described as of miraculous powers. I was told the names of half-a-dozen rulers after him whom we still must count as outside the bounds of history; these are Amr, Jamdan, Khiman, Pardan, and Hakikan his son. It is worthy of note that most of these names are old Persian ones. The succeeding names I think we may depend upon, namely:

Girtiham.
Muhammad Khin, son of Girtiham.
Alan, brother to Muhammad Khin.

Of the name Girtiham the last syllable must be the same word "khan" which in the Khan language means "king" as

* I am not sure of this date to a year. J. D. Cunningham ("History of the Sikhs") says, "Towards the end of 1842 the secluded principality of Gilgit was overrun and annexed to Cashmere by the Sikhs." But my other information points to the year 1842.

# CHAPTER XX.

## DÁRDISTÁN: COUNTRIES AROUND GILGIT.

FRAGMENTS of information got from journey of countries that are inaccessible to me, when they can be verified by comparison, are not without value. I will therefore put down a few notes, which, so far as they go, are likely to be correct, on those parts of Dárdistán which cannot at present be reached by Europeans.

But first I will show, in a tabular form, the several divisions of Dárdistán which have in any way come within my notice, including those which have already been treated of. These divisions are in some cases separate valleys, in other cases parts of the same valley. The Table includes a statement of their form of government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÁRDISTÁN.

| | Government. | Prevailing Caste or Tribe. | Religion. | Condition as regards Slavery. |
|---|---|---|---|---|
| Gilgit | Governed directly by the Maharaja's officers. | A few Shins; some Dúrg; most Yashkúns. | Half Sunni, half Shia. | To these subjects a Dúrg may sell, and may thence of old, either the party or their wife. |
| Ha | | Shins and Yashkúns | Mostly Sunni, a few Shia. | |
| Punyúmán | | Shins and Yashkúns | Shia. | |
| Kuniya | | Shins and Yashkúns | Sunni. | |
| Phanda | Ruled by Raja Yashkún, in the predecessor on the Shinaraja. (Raja's family is called Rámbu.) | Yashkúns | Shiás, and a few Sunni. | |
| Punial | Ruled by Raja Yashkún (Raja's family, Mughulbeg.) | Yashkúns | All Shia. | |

Dialects—continued.

| | | | | |
|---|---|---|---|---|
| Shinju | Called by Hajis (the men Khajis, men of Chaprote, Hajis, Kashtis) | Yashkun | All Shinju. | |
| Inhabitants of Chaprote | Belongs to Yasin | Yashkun | Shinju. | |
| Yasin | Called by Hajis (Kh'o, men of Yasin, Yasinis, Hajis, Kashtis) | Yashkun | Shinju and Yasin, the former gen. Yasinis being as Shinju. | Shinju change s into h, and Yasin to. |
| Chitrals and Mastuj | Called by Hajis (Kh'o, Kashtis, Kalash.) | Yashkun | Yasin. | |
| Gilgitis in Kohistan | Called by Hajis (Kh'o or Khajis of Punyal, Kashtis, Kalash.) | Wakhi* | Shinju. | |
| Chilas | Kashtis | Shin and Yashkun | Yasin. | In Chilas one dialect of Yasin is kept as above, Shinju being used generally. |
| Tangir | Kashtis | Shin and Yashkun | | |
| Dar | Kashtis | Shin and Yashkun | Yasin. | |
| Thorkhu | Kashtis | | | |
| Darel | Kashtis | Shin and Yashkun | | |
| Sazin | Kashtis | Shin and Yashkun | | |
| Palas | Kashtis | Shin and Yashkun | | |

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

Hajar lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Mehtarjis, receiving in return a present of larger value; this cannot be considered more than a complement, and a mark of desire for friendly relations.

The people of Hajar are called Khajars.

Hunza is a more warlike country than Hajar. As shown in the last chapter, it has often been actively at enmity with the Mehtarjis, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Srinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Wakhi. Gilgit is another name by which they are called; that is the territorial name, while Wakhi is the name used

The people of Astor and Gilgit would be surprised if they were told that they were Dards living in Dardistán, and their neighbours of Hunza-Nagar and Yásin would be equally astonished. If consulted, they would probably describe their country as Shináka, or the land of the Shins, where Shiná is the spoken language. They are an Aryan people, stoutly built, cheery, honest, frugal, and sober. They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure Shin village no one will eat fowls or touch them. They practise inoculation for small-pox, their one epidemic. The people of Astor are Mussalmán, two-thirds being of the Sunní persuasion, and the rest being either Shiáhs or Maulais. There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Rons, Shins, Yashkun, Kromin, and Dums. As regards the Rons caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the RSR caste of Dardistán. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 1,133. The Shins are regarded with great respect by the Yashkuns and the other castes. The Yashkuns claim the Shins as their forefathers. The Shins give their daughters to Rons and to Saiyids, but take wives from the Yashkuns. For away in Central Ladákh, in the Shayok valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they came and its Shiná dialect, but they wear the pigtail and the Ladákhi cap. It is said that, though Buddhist by name, they really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like the Shins in Dardistán, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for

4s Durand G-3 (1888-92) 1900 AVI Kashmir
Dard AVJ



the country of Chitral, but were dispossessed by the Ronus, the most honoured caste amongst the Dards, and by various other privileged classes, among whom are certainly the offshoots of families from Badakshan, who followed the fortunes of the present ruling dynasty. These upper classes have absorbed all the power, and treat the Kho with contempt, calling them "Fakir Mishkin," which one might translate *les misérables*. The despised aborigines, however, have imposed their language on their superiors, and are interesting from the fact that they have no castes. This, I think, conclusively shows that they belong to the earliest Aryan race, and broke off from it before the acquisition of Hinduism; for in all other cases the Dard proper is emphatically a man with a caste. The principal caste is that of the Ronus, a small body held in the highest respect, always ranking next to royalty, and from whom the Wazirs are as a rule taken. Then come the Shins, below whom are the Yeshkuns, and lastly a collection of low castes, Kamins, Doms, etc., the millers, potters, and musicians of the community. There is one plainly marked rule about the three leading castes; they give their daughters in marriage to the caste above, never to the caste below. The Ronus give their daughters in marriage to the ruling families, and in return receive the illegitimate daughters of princes, but not a daughter born in wedlock. The Shins give their daughters to Ronus, the Yeshkun to Shins, but a lawful daughter is never given to a man of the lower caste.

It would seem from a study of the map, and of

district. The Doms are found in all districts of the Jammu Province, the highest number being in the Jammu district. The Gaddi predominates in the Jammu district. The Jolahas are confined to Reasi district. The Megha are most numerous in the Jammu and Udhampur districts. The Retals are generally found in Udhampur and Reasi districts. The Watal which is only another name for Chohra are found in Srinagar district only where also they represent immigrants.

K 564

**333. Variation in the Strength of Certain Castes.**—Subsidiary Table I contains figures of population of certain depressed castes for the last four Censuses and though the populations includes non-Hindu members of the castes as well, they are so few that the main results are not affected. The Barwalas show a decline of 32·4 per cent. during 1921-1931. They decreased in the previous decade 1911-1921 also by 23·6 per cent. Their community is thus loosing in numbers. The Chamars show an increase of 3·4 per cent. which is far below the general increase in the entire population of the State during the decade 1921-1931. The Doms reveal an increase of 12·1 which shows that the community is progressing satisfactorily. The Meghs who form the important caste have gone down in strength by 11·2 per cent. Compared to their population in 1901 the Barwalas register an increase of 138·1, the Chamars a negligible one of 1·4 per cent, the Doms show an unhappy decrease of 37 per cent. and the Meghs an increase of 17·6 per cent.; the decrease in some of these castes is due to the reclamation of some of their members by Arya Samaj and their consequent return under the new name 'Arya'.

K 161 564

**334. Criminal Tribes.**—Pernas and Sansis are the only tribes treated as criminal in the State and the last has recently been removed from the Habituals as a temporary measure subject to their good behaviour in future. The number of Pernas and Sansis in the State is only insignificant as the former number 42 and the latter 134 only. Pernas constitute a floating community who generally live by dancing and singing and have inter-marriage, while Sansis are adepts in horse-breeding.

K 162* 563

**335. Primitive Tribes.**—Shins and Tukhirias are the only two castes considered to be primitive though the Political Agent, Gilgit is inclined to class all the castes inhabiting the Agency under this head. The Shins are said to have descended from Hindus and do not drink cow's milk to the present day. These castes are mainly devoted to agriculture and have begun to come in contact with the outside world which is bringing about a change in their mode of living. Some aspects of their life as depicted by the Political Agent, Gilgit (in response to the questionnaire issued), where the tribes live a life more of their own than in the Gilgit district administered by the State, are given below and will be found of interest :—

D 564 ●

Part "A".

1. The tribes are not divided into different exogamous groups.

2. The people in the Agency are divided into various groups, details of which are given below :—

B [564]

(a) *Rooms.*—The most honoured caste next in small numbers to Shins, Gilgit and Punial, and become more numerous as one travels Westwards towards Yasin and Chitral.

They have two theories as to their origin :—one that they are descended from Sawaidh, a former ruler in Shatraj ; the other that they are of Arab blood and descendants of Mohammad Hanifa, son of Ali who was son-in-law of the Prophet.

(b) *Shins.*—The next most senior division are of Hindu origin and established themselves by conquest from the South. They consider themselves the aristocracy of the country, although they can show nothing to substantiate their claims. They are still Hindus(without the perverted views of Hinduism are still shown by their aversion from anything which is connected with cows or beefs.

6:India G-3 (1931)1933 AVI Kashmir
Dard AV3
Burusho AV7



B [564]
D 564

(c) *Yashkuns*—The most numerous of the lot—come next in importance and form almost the entire population of Hunza, Nagar and Punial; they also outnumber all other classes in the rest of the Agency. They are of Turanian origin but intermarriage with people of Tartar and Aryan descent has obliterated most of their original characteristics.

(d) *Sayids*—Who are thinly scattered through the Agency, declare that they first settled in the country when Tamerlane was king. They are greatly respected by all classes and receive the daughters of the ruling families in marriage. The daughter of a Sayid usually can marry only in the same class. Occasionally, however, they are married by kings and ruling chiefs, and also, in this district, by Akhoons and Mullahs.

B [564]

(e) *Kamins, Doms and Shins*—They are of an inferior caste. The Kamins who do not exist in Hunza and Nagar are millers and potters and are most numerous in Darel and Chilas. The Doms who are musicians, blacksmiths and cobblers, are found mostly in Yasin, Nagar and Chilas. The Shins are leather workers and exist only in Nagar.

(f) *Kashmiris*—Form the largest section of the population in Gilgit proper. They settled in the time of Ahmad Shah (about 1760) and are mostly weavers, goldsmiths and carpenters.

(g) *Gujjars*—Nomadic cattle owners form a floating population chiefly in the highlands separating Gilgit from the undemarcated territory of Tangir and Darel.

D 105

3. A chief comes from the aristocrat class and usually marries only one wife from that class the children of the union being recognized as heirs, to the exclusion of children by a wife of an inferior class.

B 105

4. The organization is autocratic in theory, in practice any important point is settled by a Jirga of headmen.

5. The origin of the tribes in the Gilgit Agency is conjectural. There would appear to have been three main movements—an invasion from the North as the inhabitants of Badakshan gradually expanded over the Hindu Kush; an invasion of the Shins from the South and the conquest by the Tartars from the East. There is also evidence that Tibet ruled in the past of the country for many generations.

Owing to the inaccessibility of the country, Hunza and Nagar seem to have been less affected by these movements than the rest of the Agency, and among the people living in the more isolated parts of these provinces, traces of Turanian descent can still be seen.

6. Most of the inhabitants are cultivators and all three types of cultivation are to be observed, depending entirely on the conformation of the ground. In hilly country terraced fields, often manured with stones, are the rule: where the country is open and flat ordinary plots are made.

Irrigation is carried out almost universally by water kuhls, some of which exceed along the precipitous faces of the mountains for many miles. Where possible small tunnels are hewn out of the rock; where the hill is too steep the water is conducted through hollowed tree trunks which are propped by wooden supports.

7. There are no sanguinive customs in the Agency.

Two Buddhist Stupas exist; one on the hillside about three miles east of Gilgit; the other on the road to Nagar, between Chalt and Minapin. There

Biddulph G-3 (1873-1878) 1880 Afgh-Afghanistan-Afgh
AVJ Dard AVJ Chitral



This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Tourikho* (*Upper*), *Mastkho* (*Middle*), and *Ludkho* (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnya, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mashkin." They are divided into classes of which a few are Toryal, Shiel, Darkhand, and Shekand. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—Shahnameh's Ancient Monarchs, Vol. III, p. xxii.

[2] See Appendix M.

24a Biddulph G-8 (1875-1878) 1880 AUS-Afghanistan-AUS
4: AVJ Dard AVJ Chitral



First in rank comes the Sangallié, Rezaé, Mahomed Begé, and Khush Amadé, who are descended from the common ancestor and founder of the Katooré and Khushwakté families. They are generally spoken of as Shah Sangallié.[1] Next to them come the Zundré, or Ronos, of whom mention has already been made.[2] They are most numerous about Oyon. Below the Zundré comes a large class styled "Ashimadek." Their clans are— 565 644

| | |
|---|---|
| Kashé. | Shawké. |
| Atambegé. | Baiyaké. |
| Dushmanné. | Shighaié. |
| Ludiné. | Berchimark. |
| Bairambegé. | Mojé. |
| Kushialbegé. | Jikaré. |

The term Ashimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers. 651

Among the Ashimadek, the Shighaié and Kashé claim respectively to come from Shighnan and Kash (Kishm?), a village close to Jirm, in Badakhshan. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshan, who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population. 173 [563] [197]

In the upper part of the Ludkho Valley, above Drosnip, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled 513 197

[1] See Khowar Genealogy. [2] See page 50.

1: Lettner L-S (1932-33) 1933? AV3 Dard AV3



ulterior plans of conquest of the Maharaja, our feudatory. Whilst the name of Wazir is now common for a "minister," we find the names of the subordinate offices of Tranggá, Yarfá, Zeytú, Gopá, etc., etc., which point to the reminiscences of Tibetan Government and a reference to the "Official Designations" in Part II. of my "Dardistan" will direct speculation on other matters connected with the subject.

I need scarcely add that under a Government, like that of Chitrál, which used to derive a large portion of its revenue from kidnapping, the position of the official slave-dealer (Diwánbigi)* was a high one. Shortly before I visited Gilgit, a man used to sell for a good hunting dog (of which animal the Dards are very fond), two men for a pony and three men for a large piece of pattú (a kind of woollen stuff). Women and weak men received the preference, it being difficult for them to escape once they have reached their destination. Practically, all the hillmen are republicans. The name for servant is identical with that of "companion;" it is only the prisoner of another tribe who is a "slave." The progress of Kashmir will certainly have the effect of stopping, at any rate nominally, the trade in male slaves, but it will reduce all subjects to the same dead level of slavery and extinguish that spirit of freedom, and with it many of the traditions, that have preserved the Dard races from the degeneracy which has been the fate of the Aryans who reached Kashmir and India. The indigenous Government is one whose occasional tyranny is often relieved by rebellion. I think the Dard Legends and Songs show that the Dards are a superior people to the Dogras, who wish to take their country in defiance of treaty obligations,* and I, for one, would almost prefer the continuance of present anarchy which may end in a national solution or in a *direct alliance* with the British, to the *sphinx* policy of Kashmir which, without shedding blood,‡ has drained the

* This designation is really that of the Minister of Finances.

* This was written in 1886.

‡ I refer only to the present rule of Kashmir itself and not to the conquests by Kashmir troops in Dardistan, of which details are given elsewhere.

L: Leitner L-3 (1866-68) 1867 A93 Dard A93



NOTE.—The Kirghiz are described by the Chilâsis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilâsis call the people between Hunza and the Pamîr [our Pamir] on the Yarkand road = Gôjâl.

There are also other Gojâls under a Raja of Gojâl on the Badakhshân road.

The Chilâsis call the Siah Pôsh Kâfirs = Bashgali (Bashgul is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilâsis were originally four tribes; viz.:

The Bugoté of Buner.
The Kané of Takh.
The Boté of the Chilâs fort.
The Matshuké of the Matshukâi fort.

The Boté and the Matshuké fought. The latter were defeated, and are said to have fled into Asmar and Little Tibet territory.

A Foreigner is called "ôalo."

Fellow-countrymen are called "maiîki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilâsis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXX., page CCCLXIII. "The ruler of Chitral is in the habit of enslaving all persons from the tribes of Kafirs, Dangris and Bashgulis, (Infidels living in the Chitral territory."

St Lothian L-9 (1868-69) 1897 A93 Dard A93



173 Nasr-ud-din, Shin of Sazin; Mazun Khan, Shin of Sazin; Lala Khan, Yashkuns of Darayl; Jalâlu, Yashkuns of Darayl; Isnat, Shin of Phugrut (Darayl); Sultan, Shin of Sarsagil in Darayl; Mandar Khan (a great Sardar) Shin, Sarsagil; Lasto, Shin of Darsin; Mirza Khan, Shin, Darsin; Shah Mardan, Shin of Shalat; Kashish, Yashkuns of Shalat.

After a year had passed, the Chilasis and the Yaghistanis* assembled at Chilas with the intention of plundering Astor, whose Governor then was Jalal Khan and Wazir Gasband, a relative of Kashmir and of the Shah both, and therefore to object for the attack of orthodox Mussulmans (Sunnis). We were in all about 3,08,000 Yaghistanis (the ideas of number are very vague in these countries though not so vague as in Laghmani where there is not a separate name for a number above 400, and the foreign appellation of Asmir = 1,000 is the equivalent for 400. *Vide* Laghmani and Kunda Vocabularies in which numeration is by vigesimal). The Astoris were only 6,000, but we must in large numbers as we assumed on having to marry the Degree of Kashmir.

[902]

The following is the List of the confederate Yaghistanis: From Kuh, 1,000; Pulas, 4,000; Jalkot, 3,000; Sazin, 500; Shatial, 500; Harban, 1,000; Tokh, 1,000; Chilas, 3,000; Tor, 1,000; Tangir, 4,000; Darayl, 10,000; Gordjas, 3,000 (probably Gilgit); Gisa, 100; Punial, 100; Gurmin, 1,000 (probably auxiliaries from Gasbar-Amin, ruler of Yasin, popularly called Gurmin); Gilgit, 3,000; Sai, 3,000.

(This only brings the allied Host forces up to 48,000, perhaps only 15,000, as already explained. Since then the Chiefs have been more than decimated, and the destruction of Gilgit with all its traditions, etc., is one of the saddest results of the Kashmir frontier war. There are, however, Gilgit emigrants to be found in Yasin and other places.) We marched on to the mountain of Astor and Gasbar-Amin with 1,000 men stopped at Jalkot (1 as in French) in the Sir territory, I have by. He told us that when the Degree came up to assist Astor, he would at once advance with more troops to that place. When we came near Astor, the Governor was informed of our approach. Most of the Astoris fled, many having their property behind. The 6,000 fighting men remained; they had, however, sent most of their property away. The people of the Astor village, Hathkin, had just heard of our arrival; as we surprised it about midnight, killed 1 man and wounded 3—two men captured (men and women). We took for ransom, 300 goats, cloths to the value of 400 Rupees, 40 hatchets, 100 swords, and 100 muskets. Out of the house of the Wazir Gasband we got 8 rifles. There are many Yashkuns at Astor, three-fourths being of that race and the remainder being half Shins and the other half Kashmiris.† Our arrival at Astor was announced by a man whom with his companion we surprised seated at the bridge of Sagarkih. A man of Shatial killed the companion by throwing a stone at him; the other effected his escape and enabled the Astoris to get away with their property. The reason why we [illegible] as for was because we wanted to make the people our slaves, either

* "Yaghistanis" = [illegible] "wild" as "independent" country.

† For Kashmiris [illegible] Lawrence, see pages 60, 63.

[illegible]

In Lecture L-O (1889-90) 1892 A 93 Dard A 93



to keep or sell; being Kafirs their lives are forfeited to the Musalmans, but it is harder on them to be slaves than die and therefore we prefer to enslave them. Besides it is more profitable. In the morning a rumour of the approach of the Maharajah's troops reached us. We were greatly surprised at this and retired on to Shadu Ghar (probably the Sindu pir, a very high mountain which overlooks Darji, on the Kashmir side of the Indus) by the Bunderkhit road—a very difficult one—on the way to Chilás, which we reached only the 9th day after our retreat. We then divided the spoil. Some sold their slaves in Chilás. Myat took them to their homes. We did not lose any one in killed or wounded on this excursion. Jahar Khan of Astor then went to the Maharaja as a supplicant—saying he and his people were children and subjects of Kashmir and implored help against the marauders, who he urged, should themselves be attacked and punished. The Maharaja advised him to be quiet for a year, as he would then bring a large army. This was satisfactory for Jahar Khan, who was intent on revenge. In fact, 14 months later, when he and his minister with his then again presented themselves at Srinagar, in order to urge the fulfilment of the promise, 50,000 men (!!!) were sent to Chilás. I was then at Misor in the Gilgit territory, but my father and brother were into the war and it is from them that I have heard the following particulars. When the Sikh General (whose name I forget) reached the Kashmir river [the Kishenganga (?)] he divided the Army into two parts—one to go by way of Gurais, the other by the Dawar valley which goes straight to Chilás and actually reached Tilail. [From Tilail there are 2 valleys—the one of Tulbuwar; the other of Warangal.] The reason of the division of the forces was that the Kashmir troops feared to trust their whole body into mountainous country where they might all be cut up. Two days before the enemy came, we were at Sibil, below Tilail, 1,000 strong. The Tulbuwars were collecting at Chilás, but most were still on the roads or starting from their homes. The news of the approach of the Maharajah's troops had also frightened away most of the villas. Indeed there were only 300 besides the force at Sibil. The following came:—100 from Sazin, 100 from Harban, 40 from Chitral, 60 from Dawar, 40 from Jalkot, 100 from Tangir, 100 from Tôr, 40 from Shadu, 100 from Tilail, 100 from Shilar. Six had collected in Gilgit, but never came up, but were at Tulbuwar on the other side of the Indus, 3 kos from Chilás. The following Chiefs came:—Nasir Khan, Kasim and Wazir Khan of Sazin. The 2 former were Shins, the other a Yashkum. Kasim, a Yashkum of Harlal; Dar Khan, Kasim, of Harlal; Sangin, Kasim, of Harban; Taja Khan, Kasim, of Harban; Akbar Shams and Shatting of Dawar, Shins; Ameli, Yashkum, Jalkot; Kasim, Shin, Khanda, Yashkum, Tangir; Wazir Shah Shams, Adam Shah, Great Sirdars of Tôr Shins; Shahmard Kaka and his brother of Shadu, Shins; Akbar and Amil, Kasims, of Tilail; Kashish of Shilar, Yashkum; Sadar Khan, Yashkum, Gilgit; Wali Khan, Yashkum, Gilgit; Sarwan, Yashkum, Gilgit; Sultan ala Khan, Nasir Ali, and Shahzan Shah, Yashkums, Chilás.

When the Sikh troops came to the bridge of Sibil, 6 men [illegible] down). We were in ambush and rushed upon them sword in hand. There

Sr Lachman Lib (1809-60) 1860 AVS Dard AVS



000 they call a man "dishek" and for "go there" say "gaz yut" and "kaishmala gitra" (there is a mistake here) and for "hurry" say "simdish" and for "does he go or not" "yidd nith." "Son" they call "Mulman."

547 [Some of the [illegible] are Kashmiri.] I remember these words, having once known the language. [illegible] a woman of Khapal, called Miriam, had fallen to the lot of my brother in the division of the booty. A neighbour of mine also had a slave of the same place called Kalish, who used to come to see us. I was very young then and could converse with both. A year after, my brother, in consequence of his greed for money, took her to Kami, a village of Tangir and sold her to Nawab Shah, Sirdar, the son of Bahar Shah, for 8 tolas of gold (each tolah of the value of 9 Rupees 5 annas). This was a good price as she was very good-looking, but she should not have been sold.

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173 When the Kashmir troops attacked Chilas, Lassu joined us secretly and although himself old and feeble told us what to do—but his two brothers and two nephews openly fought on our side in the battle of the valley of Chilas. Indeed at Sibil, Lassu fought himself and used to send the Sirdars forward with his instructions. In short, as far as he was able, he tried to injure the Sikhs. When the Sikhs had cut the water off the fort, he had arranged about putting only one man in charge of it and fixed the rate at which it should be distributed. He was ever ready with advice. He used to allow the Sikhs to beat up supplies in villages and then would cut them up while encamped with them. This is how we managed to be fed (the plundered supplies reaching us by a mountain road) for three months. A relative of Lassu was in the Sikh Camp and told the General about Lassu's doings. The attention of the besiegers was then directed towards capturing him, but in vain, and in both wars he escaped being taken prisoner or receiving a wound. His younger brother was shot in the palm of the hand. In short, after the conquest of Chilas, Lassu again resided with his brothers at Nayat and kept up his visits to Chilas. When the Sirdars arranged to offer their submission to the Maharaja at Jammu, they sent for Lassu and asked him to help them to recover their friends and relatives who had been taken prisoners to Kashmir. Lassu refused on the ground that he had left the Maharajah's service and had been his bitter enemy ever since and that therefore his life was not safe if he ventured into his presence. Finally, Lassu was prevailed upon to go. The following Sirdars went to Jammu to ask for forgiveness: Hashim Shah, Sattari, Baland Khan, and Daria Khan, of Chilas with 50 Boats (your people); Bayashal, Dost Khan, and His Highness Shir, son of Tikka; Tatari, Kamin, and Baghdar Shir, son of Tikka.

When the Maharaja saw the supplicants, and also noticed Lassu, it was as if an arrow had pierced him. He was greatly indignant, having heard everything from his General about Lassu often defeating his troops and being the origin of the wars and of the numerous plots by which his soldiers had been destroyed by thousands—for instance at the ambush at Sibil. Finally after a long talk, the Maharaja made the forgiveness of the Chilasis conditional on the execution of Lassu. The Chilasis said "By all means,

[illegible]

amongst the Afghans, and after a time the parties are brought together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Jushteros to arrange.

The communities in the lower part of Shinkari, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine; the old women of the family being specially charged with the responsibility of seeing that the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures; but in winter the duty of caring for the herds is relegated to the women.

Slavery is a recognised institution in all the Shinkari republics—a matter in which they contrast unfavourably with the Afghans and Neemchas of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

Ella Biddulph G-3 (1873-1878) 1880 AVJ-Afghanistan AVJ
4 AVJ Dard AVJ



produce of any mines. His land is exempt from taxes, 634
and ten families are assigned to him as labourers. He also 651
receives a fee of one tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Charwêlo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Charwêlo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His "ishpin" is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

Below the Charwêlo is the Baramoosh, or head of the 622
village. He is particularly charged with the maintenance of 651
roads, forts, and bridges, for which he receives a yearly "ishpin" of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service.

To assist him he has an attendant "Charboo," whose duties are the same as those of the Zeytoo in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.

In Yassin territory, both on the Chitral and Woorshigoom sides, the system and titles of officials are the same as in Chitral, showing, perhaps more strongly, the mixture of two systems.

About the person of the Mihter are five Wuzeers, who, with 645
the exception of the Chief Wuzeer, have no fixed functions. The Chief Wuzeer is also styled Diwanbegi, and is the Mihter's slave agent. The practice of selling their own subjects has 567 ●
gained the rulers of Chitral and Yassin an unenviable noto- 651
riety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitral (Kho) women has long been proverbial in Peshawur, Cabul, and Badakhshan, and female slaves still form not the least acceptable portion of the presents given by Chitral rulers to neighbouring princes. Chitral, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Kashkar came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mihter, were consigned to the Diwanbegi, and his agents were always on the look-out for victims whose conduct

[illegible] G-3 (1873-1878) 1880 [illegible]
4 Av3 Bard Av3 Chitral



651 might have furnished a pretext for their being sold. Failing
567 an excuse of this sort, the requisite number was made up by forcible seizure. Of late years the market for the disposal of slaves has become circumscribed, and in Chitral the system is now limited to little more than the selling or giving away of female children to supply the harems of Cabul, Badakhshan, and Yaghestan. In Chitral the Ashimadek class can hold slaves without special permission, but none of the "Fakir Muskin" are allowed to do so.

804 The weights and measures in use are—

*Dry measure.*

4 cheirahs = 1 hattí.
8 hattis = 1 mun.
5 muns = 1 bel.

A cheirah equals about 1¼ lb. English.

*Long measure.*

A span = 1 gidz.
8 gidzis = 1 hast.
9 hasts = 1 gaz.

*Land measure.*

8 chooruns = 1 chakwurun.
4 chakwuruns = 1 tukt.

A chooruns is the extent of land which it takes three hattis, or about 15 lbs., of wheat to sow. The money in use is the Cabul coinage

by the Governor of Cashmere. They were at first repulsed, but advancing a second time they defeated Gohr Aman and installed Karim Khan as Ra of Gilgit under their protection in September 1842. Six years later Karim Khan was slain, together with the Sikh Governor, while invading Hunza. Eleven years later again his son Mahommed Khan dying childless, the nominal, as well as the actual, ownership of Gilgit devolved on the Dogras, who had succeeded the Sikhs in Cashmere. Not wishing to leave Gilgit without a nominal Ra, the Cashmere Government summoned from Nagar the present Ra, Alidad Khan, the infant son of the Nagar ruler, who, through his mother, was still held to represent the Trakhand line, and installed him when only one year old. A son of Asghar Ali is still living in Cashmere, but, being born of a slave mother, he was held incapable of succeeding.

Mr. Drew has given a succinct account of the events which led to the consolidation of the Hindoo power on the right bank of the Indus. Whatever the faults and shortcomings of Cashmere rule may be when judged by a European standard, it has undoubtedly conferred on this part of the country an amount of prosperity and security which could not have been attained under the Khushwakté family, in whose grasp it would otherwise have remained. Freedom from the liability to be sold as slaves alone outweighs the disadvantage of being ruled by men of a different faith. It is scarcely an exaggeration to say that, of the inhabitants of Gilgit over 40 years of age, nearly half have passed some portion of their lives in slavery. There is not a family of which one or more of their members have not been lost in this way. The stories of their wanderings told by many are full of interest, and many curious scenes occur on occasions of their return. On one occasion a young man arrived, who had been carried off when a child in arms. From his companions in slavery he had learned his name and that of his father, who received him with open arms; but, having been all the time at Seo, where the Shina language is not spoken, he could not converse with his father for several weeks except through an interpreter. On another occasion a "claimant" appeared from Badakhshan, avowing himself to be the brother of the Wuzeer, whose mother and brother had been sold into slavery thirty years before. His coming being notified beforehand, the fatted calf was killed, and great preparations made to receive him by his aged mother, who had herself been redeemed from slavery only two years before

• 567 Throwing herself on his neck she welcomed back the wanderer; but then being struck with suspicion, she looked steadily at him for a moment, pushed the hair off his temples to look for a scar remembered only by herself, and declared that he was not her son. The man protested vehemently that he was, till at last, overcome with confusion by the woman's positive manner, he confessed that he was not the man he pretended to represent, but his foster-brother. The two had lived as slaves under the same master till the death of the Wuzeer's son had suggested the possibility of the imposture as his regaining his freedom.

The following story, given me by one who was better able than most to give a connected account of his adventures, is a fair sample of the history of hundreds :—

THE STORY OF MIRA KHAN.

157 567 "I was born at Mizawar, near Gilgit. My father died when I was a boy, and Suleiman Shah killed my grandfather in Chor. When I was about sixteen years old, Suleiman Shah sent me with a hundred others of my family and village to Yassin as slaves. At the end of three years I escaped back to Gilgit. Azad Khan was then ruling there. After a time Azad Khan was killed by Tahir Shah of Nagar, who ruled in Gilgit about three years and then died. He was succeeded by his son Sekunder, who ruled for about six years. When Gohr Aman invaded the country, Sekunder came from Bagrot to meet him, and a fight took place at Gilgit, on the left bank of the river, in which Sekunder was killed. At the end of a year Gohr Aman returned to Yassin, taking with him 300 Gilgitis, among whom were my brothers and myself, and gave us both to Ibrahim Khan, the son of his cousin Kawar Khan, who took us to Yarkhoon. At the end of four months we two and another Gilgiti escaped by night. We reached the top of the mountain of Lot, on which was much snow, by morning. We descended into the valley of Tu-rikho, near three small villages. The people of Tooriko cultivate the hillside in the same manner as is done in the Sai Valley (i.e., in terraces rising above the road on both sides). Between Mastooch and Tooriko is a pass; the distance is three ordinary days' journey. To the west of Mastooch are Sonoghor, Awi, and Booni. Beyond Booni is Reshun. I once went as far as this before I escaped, but on this occasion I did not get beyond Shogram, where I was seized by the people of Aman-ool-Mulk who happened to be there at the time. By his order I was taken to Wakhan and given to Meer Futteh Ali Shah. In three days we arrived at Sorkhab-e-Wakhan. Between Tooriko and Sorkhab is a pass which has snow on it in summer, and part of it is difficult to travel over. At Punja I was sold by Futteh Ali Shah, in exchange for merchandise, to a merchant of Zebak, named Erbabah, who took me to Yarkund by way of Sirikol. We went in six days from Wakhan to Sirikol with a caravan of merchants. From Sirikol we went to Yarkund by the Kosherab road. As far as Kosherab the people are

Shigār (i.e., Gilgit). From Kondoosh we arrived at Yarkund in six easy marches. In Yarkund Gholaub sold me to a widow for one pashm and ten tangas in copper (about £1/1). This woman, who kept a shop, employed me for a year to carrying wood and water, and then sold me for the same money to Mir Rahim Bai, an Andijani merchant. This Mir Rahim Bai was the owner of much land, on which he employed fifteen slaves. Five other slaves were employed in his house. My business was to ride in attendance on him when he went out. At that time the Chinese ruled the country. Though they were not Mussulmans, except a few who were called Tungan (Tunganis), the call to prayers was not forbidden, and the precepts of the Shurzat were observed. We dates were bread, and if a man went on pilgrimage, assistance was given him. A youth at that time, in Yarkund, would fetch as a slave two pashmes, and a young man about the price I was sold for. A handsome young woman would sell for three pashmes (about £7/10). At the end of two years, with nine other slaves, I escaped from Yarkund, trying to reach Gilgit by way of Cogiar. We had a supply of baked bread with us, and only travelled by night, avoiding all habitations. We reached Cogiar after fifteen days, and had nearly arrived at the top of the range, when a fall of snow obliged us to halt in a valley. Five Moors saw us foreshalt overtook us, and as we had only one sword among us, we could not beat them off. I killed one man with the sword, and taking his gun shot another; one of our number also was killed, and the rest of us taken back to Yarkund. The journey back only took five days, and had we known the road as first, we should not have been taken. On our return we were taken before the Chinese Governor, who, however, did not punish us, but gave us back to our former masters. Mir Rahim Bai imprisoned me for one month, with a plank of wood fitted over my neck, and then made me work with chains on for a year, when he sold me to another Andijani merchant named Mahomed Yunus Bai, for the same price he had given for me. My employment with Mahommed Yunus Bai was to carry his loads of merchandise. At the end of two years I again escaped with four men and two women. In twelve days' travelling by night we reached Cogiar, and in six days more Urdukunlik, where we found some Kirghis. From this we travelled by night for two days towards Mastagh and Hunza with a kafila of Baltis, when we were attacked in a narrow place by a band of Kanjootis, who took us and also ten Baltis, and plundered the caravan; the rest of the Baltis escaped back to Yarkund. In four days we were taken to Shimshal, which is in the Hunza country. The road was difficult and mountainous. Horses cannot travel by it. There are two mountains covered with snow to be crossed, and it is uninhabited. The distance is about the same as from Gilgit to Astor. Shimshal is a small place with about forty houses; the village is on a plateau one foot above the river. From Shimshal to Mourkoon is two marches; the road is only fit for men on foot, but there is no snow in summer, and only a little in winter. There are ten houses and a small fort at Mourkoon. Between Mourkoon and Girtchah two small but steep mountains have to be crossed. The road is closed by snow for two months. At Girtchah is a small fort with twelve houses. Beyond Girtchah is Sooster. At Sooster I was imprisoned for a year, and then was sold for two horses to Mahommed Alim Khan, brother of the Meer Futteh Ali Shah of Wakhan. At

9 Acc. No. 4 Acc.



that time Ghazanfar Khan was ruler of Hunza. From Sumayar people go to Pisawar, from Pisawar to Gwalior, and thence to Hunza on the third day. I did not see the road, but was told it was mountainous and covered with snow. From Sumayar I was taken to Chaprawar, which contains twelve houses; the distance is about 12 miles. From Chaprawar I was taken to Sahagarandi, where there is a street, but no habitations. The road is difficult, and there is much snow in winter. Horses travel the road with difficulty. From Sahagarandi, crossing the mountain, we reached Sachial in Wakhan; the distance is so that from Gilgit to Sachial. When I arrived at Pargu, Faizab Ali Shah did not recognise me. Many merchants came, but none bought me. At last Faizab Ali Shah recognised me. I said to him, 'Oh Ameer, once do but kill a sheep more; you kill me twice.' I related to him the history of my being sold by him to Erbabak, and what had happened since. He said, 'This time I have nothing to do with you, you are in the hands of my brother Mahammad Alim Khan.' After some time Mahammad Alim Khan sold me to Sikander Shah, the Wazeer of the Rajahs of Jiru. At that time Mir Shah was ruler of Badakhshan. I remained in Jiru one winter, then I was sold to Nasrullah Bai of Sabdak, about 20 miles from Jiru. There are about thirty houses in Sabdak, and the people are Sunnees, as at Jiru. At New Jiru, close to Jiru, they are Shiahs Ismaili. After two years I escaped from Sabdak, and wandered in the mountains for three days, but could find no road, so returned to near Jiru, where I lay hid for three days in the house of a man who was friendly to me. On the fourth day he showed me the way to escape, and I arrived at Zebak in four stages, travelling only by night. On the way I crossed a high mountain, and avoiding Zebak in three stages more I reached Ishpan, where there is a small fort. There two men seized me and wanted to send me back to Badakhshan, but they could not agree among themselves. I told them that I was a servant of Adam Khan, who had lately visited Badakhshan, and that when he had left I was ill and could not travel with him. They believed me and showed me the road over the bridge opposite the fort. From there I travelled eastward up a valley, but found much snow and no way out, so turning back I followed a valley to the right, and at midday reached a great lake. From the lake I reached the top of a steep mountain. In winter nobody travels this road, but in summer very rarely and no organised caravans ever travel by it. Horses cannot use it. From the top of the mountain two roads go—one on the right, very narrow and bad, goes into the country of the Bashgali Kaffirs, the other, by the Laspur Valley, leads to Chitral. I travelled by this road to Shoghor. From Laspur to Shoghor is one long day's journey. Here I found a small fort belonging to Adam Khan, and no one lived here except his family. From Shoghor I arrived at Chitral in two days. I stayed there three months, and when Adam Khan, having made war against his father Shah Afzal, was defeated and fled to Dir, I accompanied him. At that time Ghazan Khan was the ruler of Dir. I remained there two months and then went to Swat, by the country of the Sultan Khel. I reached Sedan, where the Akhoond lives, and stayed there three days, after which I went by Mardan to Peshawar. There I travelled through Hazara and Muzaffarabad to Cashmere, where I lived for a year, and then at last was able to return to Gilgit."

The story of Rim Khan is a fair example of the history of scores of men and women in the Gilgit district. I have not chosen it for any special points, but Rim Khan, being a man of intelligence, is able to give a more connected narrative than most of the others I have spoken to. I have written down his tale exactly as he related it. In spite of some mistakes, his recollection of the places he visited in his wanderings is excellent.

In Store G-4 (1962-63) 1978 Kashmir
Box 6



and the pine-forest is less extensive, while spruce-fir has become rare. Birch is found nearly up to 12,000 feet, and *Picea smithiana* at 11,500. Some of the hill-sides have great stretches of bamboo, which, as I saw them in autumn, make a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages here, with no trees round them. Then, at Sarsit, are some apricot trees; at the next place are some small walnuts; while at Chogtan, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

But in that upper part it is chiefly traces of former cultivation that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilas. The Chilasis are a Dard race inhabiting a long valley on the west of Diyâmir or Nanga Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazeno Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round by the Burzil Pass and Dâtpân. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilas; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazeno Pass. The Dogrâs were in great straits for provisions, as the communications were

[i.e. Astor valley = Astôr]

# CHAPTER XX.

## DARDISTAN: CONDITIONS AFFECTING SLAVERY.

Fragments of information got from hearsay of countries that are inaccessible to one, when they can be verified by comparison, are not without value. I will therefore put down a few notes, which, so far as they go, are likely to be correct, on those parts of Dardistán which cannot at present be reached by Europeans.

But first I will show, in a tabular form, the several divisions of Dardistán which have in any way come within my notice, including those which have already been treated of. These divisions are in some cases separate valleys, in other cases parts of the same valley. The Table includes a statement of their form of government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DARDISTAN.

| | Government. | Prevailing Form of Faith. | Religion. | Conditions as regards Slavery. |
|---|---|---|---|---|
| Gilgit | Governed directly by the Maharaja's officers. | A few Sunni; some Shia; most Yadikhni. | Half Sunni, half Shia. | In these districts there is slavery both of men and women, but the latter is rare. |
| Ha | | Shia and Yadikhni | Mostly Sunni, a few Shia. | |
| Kuhistan, Kiarmu | | Shia and Yadikhni | Shia Sunni. | |
| Punial | Ruled by Raja Tak Nagbis, in the predominance of the Maharaja. (Tax's duty or fealty to ruled Russia.) | Yadikhni | Shiah, and a few Sunni. | |
| Ruksh | Ruled by Raja Sahib (Tax's fealty, Mogulais.) | Yadikhni | All Shia. | |

Diamirite—continued.

| | Government. | Prevailing Name of Tribe. | Religion. | Traditions as regards Migration. |
|---|---|---|---|---|
| Diamir | Ruled by Raja (Gha-zan Khan), son of Ghazanfar, Raja's family, Ayeshas. | Yashkun | All Shiah. | |
| Darkhut, or Chaprot-side | Belongs to Nagar | Yashkun | Shiah. | |
| Yasin | Ruled by Raja Mir Wali, son of Mir Sultan, Raja's family, Shahrai. | Yashkun | Shiah and Sunni, the former pre-dominating on Gilgit. | Have always been friendly with and built in. |
| Chanjut and Bushi | Ruled by Raja Jahan-ud-Din, Raja's family, Khatli. | Yashkun | Sunni. | |
| Gilgit in Extension | Chieftainship of the Mir or Prince of Nagar-Hunza (his tenure is doubtful). | Wakhi* | Shiah. | |
| Gilgit | Republic | Shin and Yashkun | Sunni. | In Gilgit are those of the men found as above, there being even parishes. |
| Punial | Republic | Shin and Yashkun | | |
| Gah | Republic | Shin and Yashkun | Sunni. | |
| Pingal | Republic | | | |
| Ganjut | Republic | Shin and Yashkun | | |
| Sai | Republic | Shin and Yashkun | | |
| Phuri | Republic | Shin and Yashkun | | |

The first five divisions I have already touched of as fully as I was able. We now come to the countries that surround Gilgit.

*Nagar* lies along the left bank of the Hunza-Nagar River, having *Hunza* opposite on the right bank. *Hunza* about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of *Nagar* are called Khajuri.

*Hunza* is a more warlike country than *Nagar*. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Srinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dards. Gilgit is another name by which they are called; that is the territorial name, while Wakhi is the racial name.

each is free to pursue its own without severing the federal bond. Thus I have heard that some villages have joined with one power—have agreed to pay tribute—while others of the same valley have done the same to the rival power. But there must be some limit to this. They could not, of course, actively join an opposite side.

My knowledge of the working of these institutions is very incomplete; on the whole I incline to think that with the republics there is less of wars of ambition than with those valleys that are governed by an hereditary ruler, less of bloodshed on a large scale, such as is brought about by or for the dispossession of dynasties. But I do not think that the internal state is as secure and quiet as under a Raja; in the republics personal independence and liberty of action are so much the rule, that no one interferes to prevent even violence.

In the Table given at p. 656, the last column shows the custom of the various states with respect to slavery. There are three categories. The first includes Gilgit, Astor, Nagar, &c.; in these places not only is slavery unknown, now that some of them are under the rule of the Maharaja of Kashmir, but, according to my information, it was not the custom before.

Another category includes the Republics; in these, slaves when captured in a foray are kept as servants, as we saw was the case in Chilas with those they brought away from Astor; but they are not used as a commodity to be bought and sold.

Thirdly, in the Rajaships of Hunza, Yasin, and Chitral, slaves are openly bought and sold; the Rajas themselves are the chief dealers—that is to say, they are sellers—while merchants, generally from Badakhshán, are the buyers. The greater expense of sustaining these governments, as compared with the republics, has probably been the cause of the Rajas entering on this trade, in which they will sell, in default of others, their own subjects even. Many are the people, and of races various—Dárd and Dográ, Panjábí and Pathán—whom the fortune of war has allowed to fall into the hands of one or other of these rulers, and who, having been bartered by their avaricious captor, are passing their lives as exiles and slaves in Badakhshán or in Turkistán.

Dard A43
Chitral



159 ...the entertainment to by asking, after a pause in the conversation, during which he had been fixedly staring at Robertson, whether the latter was a really good doctor. You had to be prepared to receive any question or statement with an impassive face, a fact at first a little difficult, for Chitrali views of life were quaint.

517 691 652 Noor mentioned casually that he had sold forty of his people into slavery this year, and explained that he had selected them from houses in which there were several men, so that it would make no difference in cultivating the land, an arrangement which he seemed to think showed a good deal of consideration. Afzul, when discussing the slavery question later with me, pointed out that in India we could afford to keep up jails, but that in a poor country like Chitral this was impossible, and that selling into slavery answered to our penal servitude; it was the only way of punishing a man whom was too much of a scoundrel to be allowed at large. If selling into slavery had been ruled by these conditions, there might not have been so much to say against it in a country in the condition of Chitral, but this was not the case. The Mehtar and his sons looked upon selling men into slavery as a natural source of revenue, and they took every opportunity they could of making money in this way. The market value of an able-bodied man 517 652 was about a hundred rupees, a good-looking young woman ran up to two hundred or two hundred and fifty; a boy or a girl was usually worth a horse, and could be got for from forty to eighty-five rupees, an old man was worth a good sporting dog or a

G. Duncan G-2 (1000-02) 1000 AVI Gadsup
Dard A+3
Chitral



donkey, but I never heard the value of an old woman quoted. I lived in perpetual terror of being presented with a slave, and was prevented by this and other obvious considerations—one being that I did not want spies in my household—from attempting to start Chitrali servants, which was a loss when later I wanted to learn something of the language.

Throughout Chitral on this occasion I was not allowed to pay for any supplies. As my camp was very small this was no great tax, and I tried to make up for it by giving presents. I found that the ruler and his guests were always supplied with food and firewood, and that this levy really took the place of part of the land tax, and that in some places it was the sole one on land. In theory, it is a perfectly natural and harmless tax in a wild country like Chitral, but in practice it is bad, as the strong man in a village does not produce his own milk or sheep when the king's camp comes along and has to be fed, but takes those of his poorer neighbour, and presents them, with protestations of joy and loyalty. When I visited Chitral again, or officers under my orders did so in after years, it was always the rule that all supplies and carriage should be paid for by a British officer in person. In the case of coolies this ensured the right man getting the money, but with supplies one was never certain of paying the rightful owner, and, in any case, the strong man armed took his share. That we could not help, you cannot alter the immemorial East; all that we could do was to make it evident to the people that we wanted to pay honestly for whatever we took, and that we were not on the

and soon dared gainsay his commands. But his rule was not popular—far from it. His oppression extended in all directions: he sold large quantities of timber yearly to Peshawari merchants, and the whole of it was cut and conveyed to the streams by forced labour—of course unpaid for; he interfered in trade, and levied prohibitive taxes on merchandise passing through his country; he bought the goods of passing merchants, if he wanted them, at his own valuation; he sold his subjects into slavery, and sent presents of slave boys and girls to the Amir and to neighbouring chiefs. At the same time he had many good points. He was deeply religious according to his lights, yet he was no bigot. His view was that so long as a man was a good subject the ruler had no call to interfere with his religious opinions, and while I was in Chitral he soundly rated his son Murid for trying to enforce orthodoxy among his people. He was a kind and indulgent father, and devoted to his small sons, who used to form a pretty group round him when he came to see me, clustering about him with the fearlessness of affection. In a country where unnatural vices were rampant he was unstained. He had a religious horror of them, and attributed his success over the Kashkár chiefs to their depravity, against which God's wrath had kindled. He was much married, not "cursedly confined" to one wife, or for the matter of that, to some dozens of wives and concubines. Like David, he "scattered his Maker's image through the land," and at every village you found a small son or heard of a daughter. He had eighty children.

4a Dismat G-8 (1888-92) 1990 AVI Rashmir
Do-4 A05
CL.0-01



We tried to find our fairy-visiting friend in one of the Owir hamlets, but failed, I forget why.

Next day we crossed into another valley, and halted for breakfast at a place called Baren, the residence of a headman whose ancestors had been kings of this collection of valleys. He was a rich man, the possessor of over three hundred slaves.

All the four valleys of the Owir district are of the same type, and are remarkable for the outcrop of saltpetre, which reduces the soil available for cultivation. The Owir stream is formed by the junction of the waters from the four valleys, and runs out finally into the Chitral river, through the narrow gorge described above, up which no man can force his way. The march beyond Baren was terribly severe, in and out of a succession of steep ravines hundreds of feet deep, the last ascent of a thousand feet, up which our horses barely carried us, landing us on the watershed between the Owir and the Mastuj valley. The view back was indescribably grand, we were told: unfortunately for us, Tirich Mir veiled his face. Still it was very fine, a grand circle of snow-clad mountains fencing the valley, which is broken by the four main streams into a series of long promontories, the upper and flatter part of the amphitheatre one mass of cultivation and autumn colouring. After descending a few hundred feet the road turned north, and the view was again lovely; at one's feet the great gently sloping circle of the Lun valley cultivation, and in the distance the Mastuj, Turikho, and Murikho valleys.

The Lun valley is a replica of the Owir; Turikho

Durand G-6 (1888-91) 1890 AVL Kashmir
Gilgit A-1
Chitral



baggage, guard, etc., by single marches to Gilgit, and prepared to move myself in either direction, as the force might decide. I paid the usual ceremonious visits to the Mehtar at the fort, took my guard with me, had them put through their drill for the Mehtar's amusement, and made them fire volleys at a mark. Their firing impressed the local people very much; they were not accustomed to the Martini. The Mehtar offered to present me with a little Kafir girl "habited proper," but I declined the embarrassing offering.

All the time I was in Chitral I was waiting for the promised instructions as to my dealings with Umra Khan. They never came, my brother's illness having caused the question to be hung up, but I expected them every post, and awaited their arrival eagerly. I spent my time seeing all the leading men, amongst others whom I interviewed with much interest being Humayun, the refugee Wazir from Hunza. He gave me a good deal of information about Hunza, mostly erroneous, and calculated to show that he, and not his brother Dadu, was the man to make friends with. But much that he said was of value, and I knew enough of the effect of exile to sift the false from the true. He had a very strong party on his side, that I knew, but I could not fall in with his suggestion that he should compass the murder of the Thum. This man was, I think, after the Mehtar, by far the cleverest native gentleman I met in the Hindu-Kush. In some ways I think he was superior to the Mehtar; he seemed to take a more extended view of questions affecting the welfare of the frontier states. He belonged to a younger generation, and

[ie. of Chitral -- Analyst]

D.C. 663
C.S.P. 01



000 the latter was on his best behaviour, and was making all necessary preparations to speed him through his territory. This was so far satisfactory that it showed that the Thum for the present meant to abide by his engagements.

And so we passed out of Chitral territory, and left "the land of mirth and murder," as we named it in opposition to "the land of gold and apricots." I was not to see its capital again until my old friends had all gone. The Mehtar was the only one to die in peace and the fulness of years; six of his sons lie in bloody shrouds.

• 567 At Gakuch, Syud Shah, the Scripture reader from Peshawar Mission, met me, too late to accompany Robertson into Kafiristan. As it turned out this was probably for the best. He gave a harrowing description of the slave trade in Chitral, and told how women were torn from their husbands and children to be given to other men, families broken up, the boys and girls sent as presents to Kabul, and the rest sold to go to Yarkhand, small children exchanged for sporting dogs, and boys for horses. The slave trade was one of the things I most wished to see put an end to in this beautiful country, but it was not a question to be approached easily. In the end I am glad to think we had our way, but if we left the country to itself to-morrow the trade would flourish again.

000 Four days' halt at Gakuch rested the camp, and, knowing that accumulations of work were piling up for me at Gilgit, I pushed on, and regained the shelter of my house by the middle of November, well pleased with the result of my long tour. We

In Imperial Gazetteer G-8 (1909-10) 1908 A91 Custody
Drawer A19



the people are forced to depend on themselves for most wants of life. The language spoken is Shinā, though only a small percentage of the population is Shin. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are amenable. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder. Agriculture.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth. Minerals.

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article. Commerce and trade.

The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Diāngan passes has been Roads.

1: Lettner L-3 (1866-93) 1893? AV3 Dard AV3



*Translation of "A Woman's Song."*

*The deserted wife sings*:—My Pathan! oh kukúri, far away from me has he made a home; but, aunt, what am I to do, since he has left his own! The silk that I have been weaving during his absence would be sufficient to bind all the animals of the field. Oh, how my darling is delaying his return!

*The faithless husband sings*:—[My new love] Azari is like a royal Deodar; is it not so, my love? for Azari I am sick with desire. She is a Wazeer's princess; is it not so, my love? Let me put you in my waist. The sun on yonder mountain, and the tree on this nigh mountain, ye both I love dearly. I will recline when this white h... and her black fragrant tresses become mine; encircli..., with them my head I will recline [in happiness.]

## 6. THE JILTED LOVER'S DREAM.

[IN THE ASTORI DIALECT.]

*Tikuuni - nazdik - wulayi.**
(Oh) Little delicate [maid] woman.

*Hardyo hárv, ma.**
The husband old is, [is he not?]

*Hapátak thyayé gé.*
With a bear done it going. [you have "been and gone and done it."] —

*Sómmi rátijo Sómmi thakejo Mey nish*
In the sleep of night The sleep from the arm. My sleep

*kardyé gé. Mashóq phiri phát*
awake has gone. Turning round again opening hastily

*talisto Mey laktty piribaun tshitsko kaun. Datshino*
I saw. My darling waistband variegated was. Right

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ooo wingpits of the hawk; "djinji" is, to me, an unknown tree, but I conjecture it to be the birch tree. "Gas" is a princess and "mai" is added for euphony.

[578] * ["Mulayi" for woman is not very respectful; women are generally addressed as "kaki" sister, or "dhi" daughter.]

*Ma?* is it? is it not so? so seems generally to be a mere exclamation.

Lt Leitner L-3 (1866-92) 1893? AV3 Dard AV3



brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the fields at their work or at festive gatherings. Love declarations often take place on these occasions, but if any evil intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love." "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objection to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and become an adopted son. A "Shin" of true race at Astor may live in concubinage, with a girl of lower caste, but the

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(the grain, ghee and sheep that may accompany the betrothal-present is called in the Astóris "sakáro.")

| | | | | |
|---|---|---|---|---|
| Husband, | = burúa, | Gil. | barêya, | Astóri. |
| Wife, | = Gwya, | Gil. | gwêya, | Astóri. |

Wedding *dinner* "gwêy tîki" in Gilgiti "Kaljêya bai kyas," in Aqmi (?) ["tîkki" is bread, "bai" is a chippati, kyas = food.

4: Biddulph G-3 (1873-1878) 1890 AV3 Durd AV3
Burusho AV7



the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3



They must have been quite a brave people at one time and they still love to recount the deeds done by their forbears; in fact Dr. Francke says there are certain times when they like to forget that they are Ladakis, only remembering their Dardish descent. At such times they tell how siege was laid to one of their castles, food ran out, and it became a question of surrendering to the enemy or dying. Like brave men they decided on the latter. They all gathered in the large hall, and the oldest man was given the privilege of pushing away the stone on which stood the main pillar which supported the roof. Thus these courageous men passed into the Walhalla of the Dards. Or they tell how a Ladaki king wished to make his Dardish subjects do their share of forced labour, to which they objected. They therefore chose one of their old men to inform the king, that they never would be slaves, not even of a king. The old man received the reply that he himself would be the first who would be forced to work, but as he absolutely refused, they immured him. However his fellow countrymen were equally obstinate; so no forced labour could be extracted from any of them.

Now we meet our first representative of this race, who has come to welcome us from the village of Hanu. How quaint his greeting is! He takes off his hat and twirls it round one of his fingers, reminding us rather of an English hip-hip-hurrah. Of course his hat differs from any hat worn by anybody else in Ladak, where the hat is of great diagnostic value. It is not unlike the hat of the Ladaki, but the part which is turned up is not lined with lambskin, and is continuous all the way round. Those worn by the ladies are different again, the upper half being turned over somewhat like a billycock hat; the side turned over and uppermost is usually a veritable needle-case with rows of needles stuck into it. We asked them why they carried all these in their hats, to which they replied that each needle had been given by and represented a friend. The popular Brogpa woman should therefore not

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



here the Puniál Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gákúj; one is on the left bank of the Ishkoman River (which falls in from the north above Gákúj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is pushed nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yásins have a guard at a place called Shedodas, on the left bank, opposite to Húpar.

It was in November, 1870, that I went through Puniál. The ruler is Raja Isá Bágdur (a name sometimes corrupted by strangers to Bahádur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yásin family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilás, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharaja's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dárdistán, or at all events in that part of it where the government is monarchical.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A V3



The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV 1
Dard AV3



D 643 frontier. It was a motley crowd and picturesque, but I was glad when, after passing the fort, we were conducted to the house built in Major Biddulph's day, and left there in peace.

D 643 K 704 The next few days were spent in making acquaintance with the Governor and the members of the Committee, which consisted of the General commanding at Gilgit, the General commanding the regular reinforcements, the Sunadés or officer commanding the irregular troops, and of a couple of high civil officials, the most important of all being Mehta Sher Singh, an old gentleman of high family and position in Kashmir. The ablest among these gentlemen was, perhaps, the Governor, who had held his post for eight years, was heartily sick of it, and was most anxious to settle matters with Hunza and Nagar somehow, and to be permitted to return to Kashmir. He was an adept at intrigue, the threads of all the frontier affairs were in his hand, and the puppets on both sides of the border generally danced at his bidding.

K 648 My position was difficult; I had distinct orders not to give advice, but I could see very well that, if the negotiations going on failed, the Committee would come to me for it, and that whatever decision they came to, the onus would be thrown on me. Every endeavour was of course made to throw dust in my eyes, and to prevent my getting information as to what had really happened, why the tribes had broken out, what was going on at the moment and as to the condition of the troops. I was told, however, and I knew the information was true, that between Astor and Nomal, the fort eighteen miles

K 712 704

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



159 His bearing was royal, his courtesy simple and perfect, he had naturally the "courtly Spanish grace" of a great hereditary noble, the dignity and ease of manner which is the birthright of every gentleman in the East, but which were none the less striking from the fact that the Mehtar had never left his mountain fastnesses. I had read several descriptions of the Mehtar; my lamented friend, Ney Elias, had put him down as in his second childhood, still full of cunning and intrigue, but unable to follow an idea or to keep the thread of a conversation, and had warned me that I should find him hopeless to do business with. I believe that the cause of this judgment was that Ney Elias had seen the Mehtar during the fast month, which was naturally very trying for an old man. Moreover, when passing through Chitral, Ney Elias had no official position, and the Mehtar may have thought there was nothing to gain by being attentive to his conversation. Any one more thoroughly competent to conduct affairs I never met.

[574] I saw a great deal of him; he used to drop into my camp after his morning's hawking expedition, or come in before his afternoon's ride, always waiting at the entrance of my camp to be invited in, for, by the etiquette of the country, the ground I occupied was my own. I used to have to keep a sharp look-out not to be caught *en déshabillé*, for I always met him at the entrance of the camp, and conducted him to my tent. He used to sit for hours discussing everything under the sun, drinking tea, and eating gingerbread nuts soaked in it, distributing pieces to his small sons, and occasionally to a favourite courtier. He would

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard - AV3
Chitral



643 organised hospital and dispensary at Chitral, under a
648 good native doctor; that this was to be at our expense
743 went without saying. I am glad to say I was able to arrange this, a hospital was established next year, and it has flourished and done much good in the country.

431 Before leaving Chitral I sent the Mehtar the pre-
[576] sents I had brought up for him. The local etiquette forbade the gifts being offered in public, as everything so received had at once to be given away. My presents, therefore, were taken to the Mehtar by my head orderly. They consisted of a double-barrel express rifle, a pair of shot guns, and a miscellaneous assortment comprising silver goblets, cutlery, gold cloth from Benares, silks and broadcloths; and as the ladies were to be propitiated, carefully-graduated collections of rich brocades, silks, embroidered muslins, looking-glasses, jewelled trinkets, and last, but not least, boxes of scented soap and cases of perfumery. I was careful to ascertain the proper proportion to be observed in graduating the presents for the Mehtar's leading wives, and had a solemn interview with his minister on the subject. The result was excellent, and to my surprise and satisfaction I found that the Mehtar was delighted with the presents, and valued them at considerably more than treble what they had cost in India, and that the ladies were extremely
[159] pleased with theirs. The Mehtar's appreciation of some of my gifts was amusing. He was much taken with a nest of silver cups in a case, the innermost of which was shaped like a champagne glass. He was delighted with this, and pointed out that it would be most useful as a spittoon when he chewed snuff. The

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3


Hunza, they are using the services of Mullas in order to give a religious sanction to their predatory excursions. I have said that the Dards were generally Shiahs—perhaps I ought not to include the Shiah Hunzas among Dards as they speak a non-Aryan language unlike any other that I know*—and as a rule the Shiahs are preyed upon by Sunnis. Shiah children are kidnapped by Sunnis as an act both religious and profitable. Shiahs have to go through the markets of Bokhara denying their religion, for which deception, by the way, they have the sanction of their own priests.† Can we, therefore, wonder that the Mulái Hunzas make the best of both worlds by preferring to kidnap Sunnis to their own co-religionists? A very curious fact is the attachment of Shiahs to their distant priesthood. We know how the Indian Shiahs look to Persia; how all expect the advent of their Messiah, the Imám Mahdi; how the appointment of Kazis (civil functionaries) is made through the Mujtehid [a kind of high priest] and is ratified by the ruling power, rather than emanate direct from the secular authorities, as is the case with Sunnis. The well-known Sayad residing at Bombay, Agha Khan, has adherents even in Dardistan, and any command that may reach them from him [generally a demand for money] is obeyed implicitly. Indeed, throughout India and Central Asia there are men, some of whom lead an apparently obscure life, whose importance for good or evil should not be underrated by the authorities. [See my "Hunza and Nagyr Handbook, 1893."]

What we know about the religion of the Siah-Posh

them and solicitous about the reputation that their country had no shrine, killed him in order to have some place for pilgrimage. Similar stories are, however, also told about shrines in Afghanistan. My Sazini speaks of shrines in Nagyr, Chilâs and Yasin, and says that in Sunni Chilâs there are many Mullahs belonging to all the castes—two of the most eminent being Kramins of Shatiál, about 8 miles from Sazin. About Castes, *vide* page 62.

* I refer to the Khajuná, or Burishki, a language also spoken in Nagyr and a part of Yasin, whose inhabitants are Dards.

† I refer to the practice of "Taqqiah." In the interior of Kabul Hazara, on the contrary, I have been told that Pathan Sunni merchants have to pretend to be Shiahs, in order to escape being murdered.

539 776 173 soul. They agreed to lend a helping hand to Shamsher and to raise the subjects secretly against their merciless chief. On finding that the majority of the people had joined him, Shamsher fixed a date for accomplishing the deed by burning a large fire late at night round the fort of Shri Badat. A few days before the appointed day, he sent down Sakina to her father with instructions to keep the secret, while he himself went down to Danyore village to make his preparations. At about 3 A.M. on the night appointed for the purpose, all the people turned out of their homes with torches in their hands and a quantity of wood. Shri Badat's fort was situated about 200 yards east of the present Gilgit polo-ground on the site of the houses of the Bairai family. The people were still some way from the fort when Shri Badat's spirit began to feel uneasy. He therefore asked his daughter to go out and see what was the cause of his restlessness. This undutiful and faithless woman, who had a perfect knowledge of the conspiracy, went out and returned after some delay, in order to let the people come closer, and said that there was nothing to be feared outside the fort. But Shri Badat's increasing uneasiness brought him out of his room. He found himself in a very awkward position, having by this time been surrounded by the enemy, who had succeeded in planting large fires round the fort. In this predicament he had no time to consider the necessity of punishing his wicked daughter, but at once jumped up in the air and took wing towards Chotur Khan, a snowy tract in the Ishkoman Valley. He is said to have rested at Yashpur (a deserted village near about 12 miles west of Gilgit) Hinzil, where he requested somebody to bring him a cup of cold water. The village had a plentiful produce of grapes, and the inhabitants used to make wine from them. The man therefore brought out a cup of wine to Shri Badat, who refused, saying angrily that, seeing that he had come there after having escaped from a fire which had done great injury to his soul, it was improper for he man to give him wine instead of cold water, which was what he had asked for. But none would bring him water, and, being thus dissatisfied with the treatment of the villagers, he cursed the place, saying that it would be totally ruined and laid waste, so as to produce no grapes again. It happened in the following year that the glacier which afforded a supply of water for the village melted away, thus effectually destroying the village cultivation forever. From Yashpur Shri Badat went to Chotur Khan and hid himself there under a big glacier, where he is still said to have his abode. The people have a firm belief that he[1] 796 will re-appear at Gilgit to renew his rule over them with redoubled fury. Being afraid of his regaining the kingdom, the people are in the habit of burning big fires in their homes throughout the night of the anniversary in November on which Shri Badat was driven from Gilgit, in order to keep away his ghost if it return. On this night no one ventures to sleep, but to while away the time they are in the habit of dancing and singing round the big fires. This ceremony is called "Talino." There 578 is, however, a family of Kulchins (the kitchen servants of Shri Badat) who do not take part in the performance of the ceremony; for they are still loyal and faithful to their master, and are still desirous of his returning to his own. This is the only family now residing at Gilgit who are well-wishers of Shri Badat. It is curious that they should have escaped injury at the hands of the opposite party.

1 [i.e, Shri Badat. See CAT. 116 pp. 114-113---ANALYST]

121 Biddulph G-3 (1873-1878) 1880 ~~AV1 Afghanistan AV1~~
4
AV3 Dard AV3
Burusho AV7



Considerable rivalry exists between Shins and Yeshkuns even in villages where they have lived side by side for generations. D 578 B 578

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village. D 564 B 564

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley. D 142 174 B 142 174

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the D 162

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3



563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.
241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The
233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained
535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which
361 inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley,
101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah
511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.
● 577 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl
651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better
563 known under its Pushtoo name of Patrak. There is also
197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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4 AV3 Dard AV3
Burushe AV7



This festival is celebrated in Yassin, Ponyal, Gilgit, Hunza, Nager, Astor, and Gor. In Hunza and Nager the bonfire portion is called *Tùm shelling*, "tree-scattering," and in Astor, *Lomi*. It is said to commemorate the death of a ruler who once tyrannised over Gilgit; but there seems good reason for supposing that it is a relic of fire-worship. In Chitral the festival is celebrated under the name of *Dushti*, without the bonfires, as also in Chilas and Darel, where it is called *Daiko*. In the villages of the tract of valley between Ponyal and Ghizr, where the population is almost entirely Shin, no language but Shina is allowed to be spoken on the day of the Nôs festival, and a sort of demonstration is made against the neighbouring Kho and Woorshik communities. Each family makes a bonfire of cedar wood on its own land, and a cry is raised, "To-day let all our enemes in the upper country remain above, and those in the lower country remain below. Let those who wear the 'kori' (the leather boots worn by the Kho people) perish, and let all who wear the 'towti' (the leather leg-wrappings worn by the Shins) increase and prosper." Any man who speaks Khowar or Woorshiki in the village on that day is beaten and ill-treated.

D 241 B 241 D 241 578

The next festival is the *Bazono*, which celebrates the beginning of spring and the appearance of the first green shoots of corn. On the occasion of this festival the people assemble on the Shawaran, and a lean miserable sheep is brought. It must not be a good one. The Tarangfah sacrifices it, and the blood is sprinkled on everybody's polo stick. The Tarangfah on horseback trundles the head along the ground for a short distance with his stick. Doms then tie a rope to the horns and drag the head along the whole length of the ground, taking the carcase as their perquisite. Polo and dancing conclude the day. In Hunza and Nager the ceremony of the sheep sacrifice is performed at the same time as the *Thumer Bopow* mentioned further on.

D 241 B [241]

*Bazono* literally means "leanness," referring to the miserable state of the cattle at the end of the winter. This festival is peculiar to Gilgit.

After the Bazono was a festival called Aiboi, which took place during the first week in March, but which is now no longer observed. This appears also to have been confined to Gilgit.

The evening before the festival a peculiar kind of plum-cake, called Jutchbut, was baked and eaten in every house. The gates of the fort were closed, and all probable absentees,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



here the Puniāl Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gākūj; one is on the left bank of the Ishkoman River (which falls in from the north above Gākūj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is pushed nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yāsīnīs have a guard at a place called Shedodas, on the left bank, opposite to Hūpar.

It was in November, 1870, that I went through Puniāl. The ruler is Raja Isā Bāgdur (a name sometimes corrupted by strangers to Bahādur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yāsīn family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilās, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharajā's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dārdistān, or at all events in that part of it where the government is monarchical.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



the girl reaches puberty, or perhaps rather the age when she is considered fit to be married. It may be mentioned here in general terms that those features in the ceremony which remind one of Indian customs are undoubtedly of Indian origin introduced into the country since the occupation of Astór by the Maharaja's troops. Gilgit which is further off is less subject to such influences, and whatever it may have of civilization is indigenous or more so than is the case at Astór, the roughness of whose manners is truly Chilâsi, whilst its apparent refinement in some things is a foreign importation.

When the marriage ceremony commences the young man, accompanied by twelve of his friends and by musicians, sits in front of the girl's house. The mother of the girl brings out bread and Ghi-cakes on plates, which she places before the bridegroom, round whom she goes three times, caressing him and finally kissing his hand. The bridegroom then sends her back with a present of a few rupees or tolas in the emptied plates. Then, after some time, as the evening draws on, the agent of the father of the boy sends to say that it is time that the ceremony should commence. The mother of the bride then stands in the doorway of her house with a few other platefuls of cakes and bread, and the young man accompanied by his bridesman ["Shunèrr" in Astóri and "Shamaderr" in Gilgiti,] enters the house. At his approach, the girl, who also has her particular friend, the "Shaneróy" in Astóri, and "Shamaderoy" in Gilgiti, rises. The boy is seated at her right, but both in Astór and in Gilgit it is considered indecent for the boy to turn round and look at her. Then a particular friend, the "Dharm-bhai"* of the girl's

* The "brother in the faith" with whom raw milk has been drunk, *Vide* page 41.

| | | | |
|---|---|---|---|
| Betrothal, | = balli = pumpkin in Gilgiti, | Soél—Astóri. | |
| Bridegroom, | = hileléo, Gil. | hiláleo. Astóri. | |
| Bride, | = hilal | | |
| Bridegroom's MEN, | = garóni, Gil. | hilalée, Astóri. | |
| Marriage شادی | = garr, Gil. | Kâsh. Astóri | |
| Dowry, | = "dab," Gil. and Astóri | | |

2: Lettner L-3 (1866-93) 1893? AV3 Dard AV3



585 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

584 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the

831 fields at their work or at festive gatherings. Love declara-

[584] tions often take place on these occasions, but if any evil

[831] intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objec-

582 tion to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and

582 become an adopted son. A "Shin" of true race at Astor

628 may live in concubinage with a girl of lower caste, but the

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[608] (the grain, ghee and sheep that may accompany the betrothal-present is called in the Astóris "sakáro")

| | | | | |
|---|---|---|---|---|
| Husband, | = baráo, | Gil. | baréyo, | Astóri. |
| Wife, | = Gneyn, | Gil. | gréyn, | Astóri. |

Wedding dinner "garéy tíki" in Gilgiti. "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread, "bai" is a chippati, kyas = food].

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



relatives of the girl if they discover the intrigue revenge the insult by murdering the paramour, who, however, does not lose caste by the alliance.

The bridegroom dances as well as his twelve companions. The girl ought not to be older than 15 years; but at 12 girls are generally engaged.*

The Balti custom of having merely a *claim to dowry* on the part of the woman—the prosecution of which claim so often depends on her satisfaction with her husband or the rapacity of her relatives—is in spite of the intercourse of the Baltis with the Shin people never observed by the latter; not even by the Shin colonists of little Tibet who are called "Brokhpá."

When the bridegroom has to go for his bride to a distant village he is furnished with a bow. On arriving at his native place he crosses the breast of his bride with an arrow and then shoots it off. He generally shoots three arrows off in the direction of his home.

At Astór the custom is sometimes to fire guns as a sign of rejoicing. This is not done at Gilgit.

When the bridegroom fetches his bride on the second day to his own home, the girl is crying with the women of her household and the young man catches hold of her dress in front (at Gilgit by the hand) and leads her to the door. If the girl cannot get over embracing her people and crying with them quickly, the twelve men who have come along with the bridegroom (who in Astóri are called "hilalée" = bridegrooms and "garóni" in Gilgiti) sing the following song :—

INVITATION TO THE BRIDE.

| | | |
|---|---|---|
| *Nikàstali* | *qudray kusiki* | ("*astali*" *is added to* |
| Come out | hawk's daughter. | *the fem. Imp*). |
| *Nikastali* | *ke karantlè* | ("*balanile*," in Gilgiti). |
| Come out | why delayest thou! | |
| *Nikastali* | *màleyn* | *guttjo.* |
| Come out | (from) thy father's | tent. |

* The Turks say "a girl of 15 years of age should be either married or buried.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



121 197 771 171 from a common racial source these supernatural beings have been long enough in the possession of each to acquire independent existence in its language. This of course probably represents an inversion of the facts. It is safer on the whole to assume independent origins and gradual assimilation through contact and social fusion.

197 563 174 It appears to me not an impossible theory that of the two great sections into which the Shina-speaking population is divided, the socially inferior Yashkuns represent the earlier population who probably shared the language and culture of the surviving Burushaski-speaking peoples, while the Shins were an invading and conquering race who imposed on the Yashkuns their language and probably took over from them some of their beliefs.

● [582] The Khowar in the western districts is due probably to the extension of the Chitrali population beyond the political and natural borders of Chitral, reinforced by intermarriage which goes on at the present day, and in part to political domination in the past, which in quite recent times amounted to actual rule. Punial and Yasin are still governed by members of the Khushwakht family of Chitral whose mother tongue is Khowar.

128 In order to facilitate the arrangement and handling of the material with which we have to deal, it is necessary to adopt some system of classification of the Supernatural. I am not in a position to offer any scientific scheme, but a very rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural as represented :—

1. By ANIMATE BEINGS possessing certain supernatural powers or qualities, e.g. demons, witches, etc.

2. By QUALITIES or VIRTUES pertaining to, or affecting inanimate objects, exhibited in magical or irrational processes and properties.

With the latter category, comprising examples of sympathetic and contagious magic, the working of the evil

4: AV3 Dard AV3
Burushe AV7



are found. The Wuzeers are generally, though not always, chosen from among the Rono families. They exist in small numbers in Nager, Gilgit, and Ponyal, gradually increasing in numbers as one travels westward through Yassin, Mastooch, and Chitral, in which places there are said to be altogether over 300 families. In Nager and Yassin they call themselves Hara and Haraiyo,[1] and in Chitral Zundra, but they claim to be all of the same stock. Some exist in Wakhan and Sirikol, where they are called Khaibar-khatar; and in Shighnan, where they are called Gaibalik-khatar. Wherever they exist they are held in great respect. They have two principal traditions concerning their origin, both of which may contain a germ of truth. One is that they are descended from three brothers, Zoon, Rono, and Harai, the sons of a certain Soomalik who ruled in Mastooch before the establishment of the Shahreis line. The other is that they are of Arab blood, and descended from Mahommed Hanifa, the son of Ali, the Prophet's son-in-law. Their small numbers, general distribution, and the universal estimation in which they are held, are evidence in favour of the first assertion, and it is possible that they may be descended from Arabs who settled in the upper part of the Chitral Valley at the time of the Arab conquest of Badakhshan, at the end of the seventh century. A claim to Arab descent is, however, very common among many sections of the inhabitants of these valleys, but it seems to rest on no real foundation. According to another version they came originally from Rajauri, near Poonch, and are descended from three brothers, Sirung, Soroong, and Kunger Pitool.

In appearance they are generally taller than the other inhabitants of the country, with rather high cheek bones, oval faces not thickly bearded, and fairly developed features. Some of them resemble in feature high-class Rajpoots. The esteem in which they are held is proved by the fact that they are able to give their daughters in marriage to the ruling families, and children born of such marriages are qualified to succeed to all the honours of the father's family, and intermarry with other ruling families. They also give daughters in marriage to Syuds, of whom there are a few scattered about the country, but not to the inferior castes. They, however, take daughters in marriage from both Shins and Yeshkuns. Children born of these unions rank as Ronos, and, if daughters, can, as above stated, intermarry with ruling families. The Zundré of Chitral do not refuse their daughters to the Afghans of Dir. Excep-

[1] This same results the Horeye of the Zundrawata.

Jm Biddulph C-9 (1873-1876) 1880 AVJ Dard AVJ



382 tional cases exist of Rono women being given to Shins and Yeshkuns when through immoral behaviour they cannot procure husbands of their own class. Rulers of Dard states give their daughters born of slaves or concubines to Ronos, but not those born of lawful wives.

564 Next to the Ronos, in order of consideration, come the
168 Shins, who do not form the majority of the population any-
174 where except in Gor, Chilas, Tangir, the Indus Valley below Sazin, and the upper part of the Gilgit Valley above Ponyal, and are not found at all in the higher and less fertile parts, till one gets further up the Indus Valley beyond Haramosh. Although numerically inferior, they have established their language to the exclusion of others wherever they have penetrated, and there can be little doubt that they represent an alien race who at some time established themselves in the [197] country by conquest. Amongst the many dialects of Shina now spoken, that of Gilgit, which was the seat of Shin rule, is still considered the most refined, but it is much mixed with Boorishki, and of late with Cashmeri owing to an immigration of Cashmeris which took place about a hundred years ago, at the same time as the formation of the Cashmeri colony in the Hodar Valley.

582 Shins give their daughters to Ronos and Syuds, but cannot marry the daughters of Ronos or Syuds in return. In the same way they marry Yeshkun women, but do not give their daughters to Yesh[illegible]s in return. In the lower part of the Indus Valley they [illegible]e daughters to the Neemchas.
142 Owing to this system of mixed marriages they are, as Mr. Drew has pointed out, very far from being a pure race, and it is difficult to fix on any typical personal characteristics. The Shins of the Indus Valley below Sazin are small clean-limbed men, with dark complexion and eyes, and sharp features, of a type not uncommon in North-Western India. Above Sazin and about Gilgit they are of somewhat lighter complexion, but they do not show any marked type of feature.

[142] There is a rare type, which I have only noticed among Shins, which may be characteristic of the race. These are small slight men, with thin sharp features, prominent noses and narrow chins. Mr. Drew also notices this type as prevailing in the side valleys of the Indus near Rondu and Iskardo. I am inclined to think, however, that the true Shin type is only to be found in the Indus Valley below Sazin, and that this small narrow-chinned race are merely a deteriorated type produced by long intermarriage within narrow limits.

4 Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7



D 302 the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

D 576 The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

D 644 B 644 On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

B 575 582 587 Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

D 575 582 587 B D [367]

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

Lt. Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4 AV3 Dard AV3
Burusho AV7



B D [562] B 595 582 587 D 595 582 587

teen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can claim to marry all his widows, and no widow can marry again without the consent of her husband's brothers. Frequently, if a man leaves several widows as well as several brothers, the latter apportion the former among themselves. So strictly is the rule observed that, should there be only one surviving brother and he an infant, the widow cannot remarry elsewhere till he is old enough to say whether he will marry her or not; On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

B 595 601 D 595 601

In none of the Dard languages are there terms distinctive of polygamous relationship. All wives are of equal rank, priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled "great father" or "little father," according to their age in comparison with that of the speaker's father; but there is a distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7



In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nager, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yassin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



generalise about them in respect of this. But even a resemblance more or less complete would not, in my opinion, outweigh the probability derived from the other facts, that in all these cases we have remnants of the early, pre-Āryan, race that inhabited India. If this be so it is a new, and I think unexpected, fact, the existence of this race among the high mountains and in the snowy country. 564

The *Kremins* seem to correspond in function with the *Kahārs* of India (the Jīwars of the Panjāb), for they act as potters, millers, carriers, &c. Thus they are analogous in position to the Sūdras of India, and it seems likely that they had an analogous origin, that they are descendants (with some intermixture of blood) of those of the aborigines who earliest and most easily coalesced with the nation that overcame them. I do not find the Kremins very numerous; certainly there are not many in Gilgit. [463]

The *Yashkun* is the most numerous of all the castes. In Gilgit and Astor they are the body of the people, whose chief occupation is, of course, agriculture. Dr. Leitner speaks of the Yashkun as "a caste formed by the intermixture between the Shīn and a low (? aboriginal) race"; this view does not recommend itself to me; it is more likely that the Kremin had some such origin, but that the Yashkun, who follow all the same occupations as the Shīn, and in physique and physiognomy are their equals, should have so originated is far less probable. I am inclined to think that they and the Shīn together made up the race (which we may call Dārd) that invaded this country and took it from the earlier inhabitants. What may have been the origin of that (probably previous) division into Shīn and Yashkun is a point both curious and important,—a question which at present I see no way of solving. Dr. Leitner's information that a Shīn may marry a Yashkun woman, while no Yashkun may marry a Shīn woman, is highly interesting; this custom is just like that described in Chapter III. as followed by the Rājpūts in connection with the cultivating classes; here I would again point out the natural corollary to be drawn from it—that the higher race thus remains less pure (that is less separate) than the lower. [582]

[A Dard caste -- Analyst]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2



D 167 795 B 563 795 D 174 101

At Drās the Dārds (who here are Sunīs) form more than half the community, the others being Baltīs, who are Shīas.

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

D 563 582

There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīris, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

D 174 B 174 142

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

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There is one other peculiarity belonging to a class, which may

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shīn village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.

162 Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded
● [582] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



174 the country of Chitral, but were dispossessed by the
563 Ronus, the most honoured caste amongst the Dards, and by various other privileged classes, among whom are certainly the offshoots of families from Badakshan, who followed the fortunes of the founder of the present ruling dynasty. These upper classes have absorbed all the power, and treat the Kho with contempt, calling them "Fakir Múshkin," which
564 one might translate *les misérables*. The despised aborigines, however, have imposed their language on their superiors, and are interesting from the fact that they have no castes. This, I think, conclusively shows that they belong to the earliest Aryan race, and broke off from it before the acquisition of Hinduism; for in all other cases the Dard proper is emphatically a man with a caste. The principal caste is that of the Ronus, a small body held in the highest respect, always ranking next to royalty, and from whom the Wazirs are as a rule taken. Then come the Shins, below whom are the Yeshkuns, and lastly a collection of low castes, Krámins, Doms, etc., the millers, potters, and musicians of the com-
[582] munity. There is one plainly marked rule about the three leading castes; they give their daughters in marriage to the caste above, never to the caste below. The Ronus give their daughters in marriage to the ruling families, and in return receive the illegitimate daughters of princes, but not a daughter born in wedlock. The Shins give their daughters to Ronus, the Yeshkun to Shins, but a lawful daughter is never given to a man of the lower caste.

174 It would seem from a study of the map, and of

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



## D. MARRIAGE.

584 In Gilgit it appears to be a more simple ceremony than in Chilâs and Astór. The father of the boy goes to the father of the girl and presents him with a knife about 1½ feet long, 4 yards of cloth and a pumpkin filled with wine. If
585 the father accepts the present the betrothal is arranged. It is generally the fashion that after the betrothal, which is named: "*Shéir qatar wíye, ballí píye*, = 4 yards of cloth and a knife he has given, the pumpkin he has drunk," the marriage takes place. A betrothal is inviolable, and is only dissolved by death so far as the woman is concerned. The young man is at liberty to dissolve the contract. When the marriage day arrives the men and women who are acquainted with the parties range themselves in rows at the house of the bride, the bridegroom with her at his left sitting together at the end of the row. The Mulla then reads the prayers, the ceremony is completed and the playing, dancing and drinking begin. [583] It is considered the proper thing for the bridegroom's father, if he belongs to the true Shín race, to pay 12 tolas of gold of the value [at Gilgit] of 15 Rupees Nanakshahi (10 annas each) to the bride's father, who, however, generally, returns it with the bride, in kind—dresses, ornaments, &c., &c. The 12 tolas are not always, or even generally, taken in gold, but oftener in kind—clothes, provisions and ornaments. At Astór the ceremony seems to be a little more complicated. There the arrangements are managed by third parties; an agent being appointed on either side. The father of the young man sends a present of a needle and three real (red) "múngs" called "lújum" in Chilâsi, which, if accepted, establishes the betrothal of the parties. Then the father of the bride demands *pro formâ* 12 tolas [which in Astór and Chilâs are worth 24 Rupees of the value of ten annas each.]

All real "Shín" people must pay this dowry for their wives in money, provisions or in the clothes which the bride's father may require. The marriage takes place when

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



relatives of the girl if they discover the intrigue revenge the insult by murdering the paramour, who, however, does not lose caste by the alliance.

The bridegroom dances as well as his twelve companions. The girl ought not to be older than 15 years; but at 12 girls are generally engaged.*

The Balti custom of having merely a *claim to dowry* on the part of the woman—the prosecution of which claim so often depends on her satisfaction with her husband or the rapacity of her relatives—is in spite of the intercourse of the Baltis with the Shin people never observed by the latter; not even by the Shin colonists of little Tibet who are called "Brokhpá."

When the bridegroom has to go for his bride to a distant village he is furnished with a bow. On arriving at his native place he crosses the breast of his bride with an arrow and then shoots it off. He generally shoots three arrows off in the direction of his home.

At Astór the custom is sometimes to fire guns as a sign of rejoicing. This is not done at Gilgit.

When the bridegroom fetches his bride on the second day to his own home, the girl is crying with the women of her household and the young man catches hold of her dress in front (at Gilgit by the hand) and leads her to the door. If the girl cannot get over embracing her people and crying with them quickly, the twelve men who have come along with the bridegroom (who in Astóri are called "hilalée" = bridegrooms and "garóni" in Gilgiti) sing the following song :—

INVITATION TO THE BRIDE.

| | | |
|---|---|---|
| *Nikàstalì* | *quáray kusúni* | ("*astali*" *is added to* |
| Come out | hawk's daughter. | *the fem. Imp*). |
| *Nikastali* | *ke karantlìè* | ("*balantle*," in Gilgiti). |
| Come out | why delayest thou! | |
| *Nikastali* | *máleyn* | *gutljo.* |
| Come out | (from) thy father's | tent. |

* The Turks say "a girl of 15 years of age should be either married or buried.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3


251 their houses, and of which they alone have any knowledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Astor it is the custom to lay up [584] provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the [262] young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

186 The chalk used for cementing the stones is called "San Bàtt." Grapes are called "Djatsh," and are said, together with wine, to have been the principal food of Ghazanfar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first European in Astor (porbably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the European was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that stretched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

273 The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mughullí—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Máto."

* These are the strange sect of the Muláis about whom more in my "Handbook of Hunza, Nagyr and a part of Yasín."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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All real "Shín" people must pay this dowry for their wives in money, provisions or in the clothes which the bride's father may require. The marriage takes place when

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



585 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

584 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the 831 fields at their work or at festive gatherings. Love declara- [584] tions often take place on these occasions, but if any evil [8:6] intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love." "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objec- 582 tion to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and 582 become an adopted son. A "Shin" of true race at Astor 628 may live in concubinage with a girl of lower caste, but the

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[608] (the grain, ghee and sheep that may accompany the betrothal-present is called by the Astóris "sakáro.")

| | | | | |
|---|---|---|---|---|
| Husband, | = baráo, | Gil. | baréyo, | Astóri. |
| Wife, | = Greyn, | Gil. | gréyo, | Astóri. |

Wedding dinner "garéy tíki" in Gilgiti. "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread, "bai" is a chippati, kyas = food].

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



443 There are no regular Bazárs even
286 in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

584 *Marriage.*—Very lately there was a custom amongst them that the young
177 man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

[291]
[41]

(1) The use of leathern shoes,
(2) The use of long swords and guns,
(3) The system of betrothal.

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## III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES.*

By MAULVI NAJMUDDIN, a Theologian and Poet from Koláb.

NAMES OF MANZILS (STATIONS) FROM KOLAB TO THE PUNJAB.

کولاب (1) Kolab.

صیاد (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan.

ین قلع (3) Yan-Qalá.

چاهیاب (4) Chahyáb. Governed then (18 years ago) by Sultan Azdahar, son of Yusuf Ali Khán.

دشت سبز (5) Dashti-sabz. A halting-place.

رستاق (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán.

قزل دره (7) Kizil Dara.

ال کاشان (8) Elkáshán. The Himalaya begins.

اتین جلب (9) Átin Jalab. Here the river *Kokcha* † is crossed.

دشت سفید (10) Dasht-e-sufed.

فیض اباد (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river Kokchá.

رباط (11) Rubát.

دشت فراخ (12) Dashti Farákh.

وردوج (13) Wardúj. Contains a mine of sulphur.

(14) } Names are forgotten.
(15) }

زیباق (16) Zibáq. Peopled by *Shi'as* (or rather Muláis).

ده گول (17) Deh Gôl. The frontier village of Badakhshán; only a kind of inn.

* Burns, in his travels to Bukhárá, points out the locality of the province of Koláb in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlan; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-vara-un-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardúj (sulphur mines); (3) یمغان Yamghan (iron mine). It flows through the territory of Badakhshan, and joins the Amu.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kand



851 When a son is born, a musket is fired off, and the father of the new-born son gives an ox as a present to the people, to be slaughtered for a general festival.

847 Infanticide is wholly unknown.

584 MARRIAGE.—The father of the boy does not go himself, as in Gilgit, to the father of the girl, but sends a man with 5 or 6 rupees, which he offers as a present. If the present is accepted, the betrothal (lóli) is arranged. As far as the woman is concerned the "lóli" is inviolable. The usual sum of dowry paid in cash is 80 rupees.

A bride is called "zhiyán," and the bridegroom "zhiyán lo."

197 LANGUAGE.—On account of the want of intercourse between the tribes the language of Kohistan is broken into numerous dialects; thus the structure of the dialects spoken in Kandiá, *i.e.*, in Gabriál and Patan, differs from that of the language spoken in Chilás and Palus, *i.e.*, in the countries situated on this side of the Indus. Harifullah, a Gabriáli, did not understand any language except his own; but Ahmad Shah, an inhabitant of Jalkót (situated in the southern part of Chilás), understood Gabriáli, as he had been there for a time. Ghulam Mohammad, our Gilgiti man, who had been captured in an excursion, and had lived as a slave in Chilás, also thoroughly understood Jalkóti.

The language of Kohistan (as Chilás, Kandiá, etc., are also called) is divided into two dialects, called *Shénd* and *Shúthun* respectively. In the countries situated on that side of the Indus, that is in Kandiá, Shúthun is spoken.

539 The following pages are devoted to *Ballads*, *Proverbs*, *Riddles*, and *Dialogues* in the Shúthun dialect.

*Songs*=Gíla. Meshón gíla=men's songs; Gharón gíla=female songs.

1. AN ELEGY.

Fifteen years ago a battle was fought between *Arslán Khan* of *Kali*, and *Qamar Ali Khan* of *Pálus*, in which 300 men were killed on both sides. *Phaju*, on whose death the elegy is written by his sister, was one of the killed. The inhabitants of Palus are called "Sikhs," in reproach.

i.

*Rugé níle, jimátyán-kachh-dúkánt,*
In a green place, next a mosque, in a sitting (resting) place,
*Chá chápár gála mazé, shahzada marégil*
In a surrounded fort within, the prince was killed
*Rugé níle, jimátyán kachh, dúkánt*
In a green place, next a mosque, in a resting place
*Sheú wále, bathri, sóh viráti walégil.*
Bring the bier, lay it down, (so that) that heirless one may be brought to his home.

ii.

*Rúge níle, wo Shérkot shar hogaí,*
In the green place, that Sherkot, where the halting-places of guests
*Diri Sikáno qatle karégil.*
Are deserted, the Sikhs (infidels, that is the Pálusis) slaughter committed (did).

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(4) Katawâl, Batawâl ai Barakat deh.
(5) Gilit Malik ai Barakat deh.
(6) Sharo ai Rat ai lo bu sing Barakat deh.
(7) Owal ai sur ai Barakat deh.
(8) Jakun ai shing nikheh sang Barakat deh.
(9) Gogo ai dayin o sang Barakat deh.

Translation :—

(1) In thy name, O merciful Lord, give us abundance!
(2) Give us abundance like Oosum and Doosum (remarkable men of ancient times)!
(3) Give us abundance like the brave Kharki (Kharki, the people say, was 4½ yards tall)!
(4) Give us abundance like Katawall and Batawall (also ancient heroes)!
(5) Give us prosperity like Malik, the Raja of Gilgit!
(6) Give us abundance, so that we may carry our grain home throughout the long night of autumn till it is dawn!
(7) Give us abundance like the long day of summer!
(8) Give us abundance till horns grow out of the ass!
(9) Give us abundance till a beard grows from the rocks!

[526] After gathering their crops the inhabitants celebrate a festival called "Duma Nikha," an expression of their feeling of freedom from all agricultural labour, and indulge in recreations and games, the chief of which is polo. A goat is killed and roasted and the meat eaten at the place where they perform their dances, which continue late into the night. They also add to their enjoyment by shooting at a mark, after which the assembly breaks up.

## III.

### Marriage.

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When a boy reaches 16 or 17 years of age, his parents begin to search for a wife for him, and as soon as they hear of a likely girl, they summon the headmen of their own village, to whom they give food, and request them to ask such and such a person to give his daughter in marriage. The headmen carry this message to the father of the girl, who entertains them for one or two days. During this time he summons his relatives and the headmen of his own village, in order to consult them in the matter. In the case of consent being given, a prayer is read by both the parties as sealing the promise. The boy's father now presents the following things to the girl's father in token of their new relationship :—

| | | |
|---|---|---|
| Cloth | ... | 5 yards. |
| Needle | ... | 1 |
| Knife | ... | 1 |
| Rope | ... | 1 |

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



A period is also fixed for celebrating the marriage, and the party returns. About a fortnight before the appointed time the father or guardian of the boy starts for the girl's village, with three tuloos of gold (1 tuloo = 8 mashas), which is given to her father, and fixes the number of individuals to join the procession, as well as the exact date of arrival. Returning home he makes all necessary arrangements and sends four seers of *ghi* called "tão ai ghi" (*ghi* of the pan). The "Tão" (pan) ceremony cannot be performed until this *ghi* reaches the party, so that should there be any delay in sending it, the side in fault pays one tuloo of gold as a fine for being late. The "Tão" ceremony is performed before a number of the village people at 8. P.M., the night before marriage. A large iron pan is placed in the middle of the assembly, and a man of the Katchati or Babusi family rushes forth with some *ghi*, *atta*, and seeds of wild rue or leaves of *chili*; and, putting these things into the pan, burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and, lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing this song :—

(1) Tung tao Bair Gul yao
Tung tao Jet Tanya na diayam
Tung tao aki Tananam.
(2) Tung tao Gilit Malika
Tung tao Jet Tanya na diayam
Tung tao aki Tananam.
(3) Tung tao Rajat ai yashki, etc.
(4) Tung tao Romot ai yashki, etc.
(5) Tung tao Kashir Shah Mira, etc.
(6) Tung tao polo Maqpuna, etc.
(7) Tung tao beero Moghlota, etc.
(8) Tung tao uzir Khana Ra, etc.
(9) Tung tao Suchyo Girkina, etc.
(10) Tung tao Maryo Machotya, etc.
(11) Tung tao Neelo But ajih, etc.

Translation—

(1) The pan belongs to Bair Gul.
I will never let anyone place this pan on the hearth,
I will place it there myself.
(2) The pan belongs to Malik, the chief of Gilgit.
I will never let any other place this pan on the hearth,
I will place it there myself.
(3) The pan is worthy of belonging to kings, etc.
(4) The pan is worth being kept by a family, etc.
(5) The pan belongs to Shah Mir, the chief of Kashmir, etc.
(6) The pan belongs to Maqpun, the chief of Skardu, etc.
(7) The pan belongs to Mughlot, the chief of Nagir, etc.

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(8) The pan belongs to Khana, the Raja of Yasin, etc.
(9) The pan belongs to righteous Girkis (the ruler of Hunza).
(10) The pan belongs to Maryo, the son of Machat (a celebrated person of the Rose family), etc.
(11) The pan is placed on Nushe But, etc.

At the same time the women recite the following song :—

(1) Thoki loocham Bair Gul yao
Thoki loocham Jot Mirjoiki na diyan
Thoki loocham aki Mooman.
(2) Thoki loocham Gilit Malika
Thoki loocham Jot Mirjoiki na diyan
Thoki loocham aki Mooman.
(3—11) Etc. etc. etc.

Translation :—

(1) A large coral grain belongs to Bair Gul.
I will never let another string this on a thread.
I will string it myself.
(2) A large coral grain belongs to Malika, the chief of Gilgit.
I will never let another string this.
I will string it myself.
(3—11) Continues on the lines of above song till its end.

The Kanhata then places the pan on the hearth for a moment, and then, lifting it up again, commences to dance and sing in the above manner. Once more he repeats his performance (the one which closes this "Dehan" ceremony), and then bringing out a maiden from the crowd, employs her to cook, without assistance, some small cakes on the pan. When four or five cakes are ready she hands over her task to other women, who readily take it up. Leaving the women to cook a dinner for them, the men go to another room, where they make merry by dancing and singing throughout the night, which is called after this ceremony "Tho ai Rat" (the night of the pan). If the procession has to go to a village at some distance, the bridegroom is bathed at dawn. Then, wearing as neat and clean clothes as they can afford, the retinue starts with the following song, which is recited by the bridegroom :—

"Anno rake ar go wonsai dadai ajuk ar salam ik thoom."

Translation :—

I will go into my house and salute my dearest mother, whose milk I have sucked.

Herewith he proceeds to his home to salute his mother, and, on his return, the party recites the following poem :—

(1) Agnaroo bai la agnaroo but
(2) Ash to she dar ik sis agnaroo bai la agnaroo but
(3) Nah but sonai tulishi agnaroo bai la agnaroo but

## OF THE PARTY AND FOLKLORE OF GILGIT.

MS 524 539

Translation —

(1) Grow heavy, O stone, grow heavy!
(2) A blessed day has come to-day.
Grow heavy, O stone, grow heavy!
(3) This stone will be weighted with gold.
Grow heavy, O stone, grow heavy!

At evening, when the party approaches their destination, a merry shout makes known their arrival and is echoed from the opposite party. Both parties, on entering the bride's house, compete with each other in reciting songs boasting of the noble and heroic deeds of their ancestors and their chiefs; and then, having taken their food, they continue dancing till late in the night. The next morning a mullah, who always 585 accompanies the procession with the bridegroom, reads the marriage service. The girl's 539 father then brings the ornaments, clothes and utensils, etc., for his daughter. If he is a well-to-do man he presents the above things without charging their price to her husband. If this be done, his son-in-law cannot, through all his life, lay any claim to the property, which is always considered to be that of his wife, and she can marry anyone she pleases on her husband's death. But if the girl's father, being in straitened circumstances, cannot afford to give the things without recovering their cost, the boy's father has to pay their equivalent at the time, in cattle or clothes, etc., or whatever amount the arbitrators may decide, and in this case the bridegroom has full control over the property; on his death his wife cannot marry anyone without obtaining the consent of his relatives. This custom is called *badal mahal*.

When the ceremonies are over, the bridegroom's party makes its preparations to return. To entice the damsel out of her home the people recite the following song —

(1) Nikha mal ai billi to ke khiarwini.
(2) Nikha char ai barai to ke khiarwini.
(3) Nikha sonda jaka to ke khiarwini.
(4) Nikha gare achai to ke khiarwini.
(5) Nikha mukhallo doni to ke khiarwini.

Translation —

(1) Come out, O beloved of your mother, why are you delaying?
(2) Come out, O water sprite, why are you delaying?
(3) Come out, O possessor of golden locks, why are you delaying?
(4) Come out, O mistress of charming eyes, why are you delaying?
(5) Come out, O owner of pearly teeth, why are you delaying?

On this she is brought out. She weeps bitterly at the separation from her relatives, and the assembly sings the following song —

(1) Phonar ai mukai ae nai os Tikky rong bajai.
(2) Hun khiv ajab bajai mukai ae Tikky rong bajai.
(3) Thy kiyo dija ae nai'os mukai ae Tikky rong bajai.

4th Biddulph G-3 (1873-1878) 1880 AIII Afghanistan AIII
AV3 Dard AV3
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Marriage is the occasion for much ceremony, which differs slightly in each locality. Though the young people often arrange a marriage between themselves, it is more usual for the match to be arranged by the parents. After determining by private negotiation the conditions of the match, the bridegroom's father proceeds to make a formal proposal. Dressed in his gayest clothes, and accompanied by his friend, he visits the bride's family, who are assembled to meet him, taking with him certain presents, such as a cow or sheep, beads, clothes, and a sword or gun. The formal demand for the bride having been made and assented to, an interchange of presents takes place. In Chitral, Wakhan, and Sirikol the bride has a bracelet of beads placed on her arm by the bridegroom's father. In Gilgit, cedar branches are burnt, and the bride's parents are presented with a knife, a rope, a few yards of cloth, and a leather bag for holding grain; the bridegroom's father receives in return some wool and a gourd. This interchange of gifts is apparently emblematical. In Torwal the price of the bride is paid over at this time, and the bridegroom's father is accompanied by men dressed as women, who dance and sport to the assembled company. In some places it is not etiquette for the bridegroom to be present. The betrothal being completed, the marriage may not follow for some time, but it generally takes place within the following year. For convenience marriages generally take place in January and February. There is then no agricultural work to occupy the men, and the houses are well stored with meat. So firmly established is the custom in Nager, that a heavy fine is inflicted on marriages held at any other season.

The fixing of the day for the marriage now rests with the bridegroom's parents. After giving private notice, a smartly-dressed friend of the bridegroom is sent to announce formally that he will arrive on a certain day to claim his bride. Certain prescribed presents are interchanged on the occasion. On the appointed day the bridegroom, surrounded by his friends and equipped with bow, arrows, and battle axe, sets out for the bride's house. The bride remains in the inner apartments, dressed in her gayest clothes with a fillet of cowrie shells bound on her head. This decoration is said to have been introduced by the Shins, and is obligatory among them. On entering the house branches of cedar are burned in an iron dish and waved about over the bridegroom's head, and the party is sprinkled with flour. In Wakhan and Sirikol the bridegroom is met and sprinkled with flour

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



## D. MARRIAGE.

584 In Gilgit it appears to be a more simple ceremony than in Chilâs and Astór. The father of the boy goes to the father of the girl and presents him with a knife about 1½ feet long, 4 yards of cloth and a pumpkin filled with wine. If
585 the father accepts the present the betrothal is arranged. It is generally the fashion that after the betrothal, which is named: "*Shéir qatar wíye, ballí píye*, = 4 yards of cloth and a knife he has given, the pumpkin he has drunk," the marriage takes place. A betrothal is inviolable, and is only dissolved by death so far as the woman is concerned. The young man is at liberty to dissolve the contract. When the marriage day arrives the men and women who are acquainted with the parties range themselves in rows at the house of the bride, the bridegroom with her at his left sitting together at the end of the row. The Mulla then reads the prayers, the ceremony is completed and the play-
[583] ing, dancing and drinking begin. It is considered the proper thing for the bridegroom's father, if he belongs to the true Shín race, to pay 12 tolas of gold of the value [at Gilgit] of 15 Rupees Nanakshahi (10 annas each) to the bride's father, who, however, generally, returns it with the bride, in kind—dresses, ornaments, &c., &c. The 12 tolas are not always, or even generally, taken in gold, but oftener in kind—clothes, provisions and ornaments. At Astór the ceremony seems to be a little more complicated. There the arrangements are managed by third parties; an agent being appointed on either side. The father of the young man sends a present of a needle and three real (red) "múngs" called "lújum" in Chilâsi, which, if accepted, establishes the betrothal of the parties. Then the father of the bride demands *pro formâ* 12 tolas [which in Astór and Chilâs are worth 24 Rupees of the value of ten annas each.]

All real "Shín" people must pay this dowry for their wives in money, provisions or in the clothes which the bride's father may require. The marriage takes place when

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



The marriage takes place when [582]
the girl reaches puberty, or perhaps rather the age when she is considered fit to be married. It may be mentioned here in general terms that those features in the ceremony which remind one of Indian customs are undoubtedly of Indian origin introduced into the country since the occupation of Astór by the Maharaja's troops. Gilgit which is further off is less subject to such influences, and whatever it may have of civilization is indigenous or more so than is the case at Astór, the roughness of whose manners is truly Chilâsi, whilst its apparent refinement in some things is a foreign importation. [585] [177]

When the marriage ceremony commences the young man, accompanied by twelve of his friends and by musicians, sits in front of the girl's house. The mother of the girl brings out bread and Ghi-cakes on plates, which she places before the bridegroom, round whom she goes three times, caressing him and finally kissing his hand. The bridegroom then sends her back with a present of a few rupees or tolas in the emptied plates. Then, after some time, as the evening draws on, the agent of the father of the boy sends to say that it is time that the ceremony should commence. The mother of the bride then stands in the doorway of her house with a few other platefuls of cakes and bread, and the young man accompanied by his bridesman ["Shunèrr" in Astóri and "Shamaderr" in Gilgiti,] enters the house. At his approach, the girl, who also has her particular friend, the "Shaneróy" in Astóri, and "Shamaderoy" in Gilgiti, rises. The boy is seated at her right, but both in Astór and in Gilgit it is considered indecent for the boy to turn round and look at her. Then a particular friend, the "Dharm-bhai"* of the girl's

* The "brother in the faith" with whom raw milk has been drunk, *Vide* page 41. [608]

| | | | |
|---|---|---|---|
| Betrothal, | = balli = pumpkin in Gilgiti, Soél—Astóri. | | |
| Bridegroom, | = hileléo, Gil. | | hiláleo. Astóri. |
| Bride, | = hilal | | |
| Bridegroom's MEN, | = garóni, Gil. | | hilalée, Astóri. |
| Marriage شادي | = garr, Gil. | | Kâsh. Astóri |
| Dowry, | = "dab," Gil. and Astóri | | |

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



585 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

584 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the 831 fields at their work or at festive gatherings. Love declara- [584] tions often take place on these occasions, but if any evil [8:6] intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objec- 582 tion to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and 582 become an adopted son. A "Shîn" of true race at Astor 628 may live in concubinage with a girl of lower caste, but the

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[608] (the grain, ghee and sheep that may accompany the betrothal-present is called by the Astóris "sakáro.")

| | | | | |
|---|---|---|---|---|
| Husband, | = baráo, | Gil. | baréyo, | Astóri. |
| Wife, | = Greyn, | Gil. | gréyn, | Astóri. |

Wedding dinner "garéy tíki" in Gilgiti. "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread, "bai" is a chippati, kyas = food].

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



relatives of the girl if they discover the intrigue revenge the insult by murdering the paramour, who, however, does not lose caste by the alliance.

The bridegroom dances as well as his twelve companions. The girl ought not to be older than 15 years; but at 12 girls are generally engaged.*

The Balti custom of having merely a *claim to dowry* on the part of the woman—the prosecution of which claim so often depends on her satisfaction with her husband or the rapacity of her relatives—is in spite of the intercourse of the Baltis with the Shin people never observed by the latter; not even by the Shin colonists of little Tibet who are called "Brokhpá."

When the bridegroom has to go for his bride to a distant village he is furnished with a bow. On arriving at his native place he crosses the breast of his bride with an arrow and then shoots it off. He generally shoots three arrows off in the direction of his home.

At Astór the custom is sometimes to fire guns as a sign of rejoicing. This is not done at Gilgit.

When the bridegroom fetches his bride on the second day to his own home, the girl is crying with the women of her household and the young man catches hold of her dress in front (at Gilgit by the hand) and leads her to the door. If the girl cannot get over embracing her people and crying with them quickly, the twelve men who have come along with the bridegroom (who in Astóri are called "hilalée" = bridegrooms and "garóni" in Gilgiti) sing the following song:—

INVITATION TO THE BRIDE.

| | | |
|---|---|---|
| *Nikàstalì* | *quáray kusúni* | ("*astali*" *is added to* |
| Come out | hawk's daughter. | *the fem. Imp*). |
| *Nikastali* | *ke karantlìè* | ("*balantle*," in Gilgiti). |
| Come out | why delayest thou! | |
| *Nikastali* | *máleyn* | *guttjo.* |
| Come out | (from) thy father's | tent. |

* The Turks say "a girl of 15 years of age should be either married or buried.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



585 *Nikastali ke karanílič.*
537 Come out why delayest thou.
*Né ro tsharéyn baráye.*
Do not weep waterfall's fairy.
*Né ro teyn róng boje.*
Do not weep thy colour will go.
*Né ro jaro shidati.*
Do not weep brethren's beloved.
*Né ro téy róng boje.*
Do not weep thy colour will go.
*Né ro maleyn shidati.*
Do not weep father's beloved.
*Né ro téy róng boje.*
Do not weep thy colour will go.

*Translation.*

Come out, O daughter of the hawk!
Come out, why dost thou delay?
Come forth from thy father's tent,
Come out and do not delay.
Weep not! O fairy of the waterfall!
Weep not! thy colour will fade;
Weep not! thou art the beloved of us all who are thy brethren,
Weep not! thy colour will fade.
O Weep not! thou beloved of fathers, [or "thy father's darling."]
For if thou weepest, thy face will grow pale.

Then the young man catches hold of her dress, or in Gilgit of her arm, puts her on horseback, and rides off with her, heedless of her tears and of those of her companions.

## E. FUNERALS.

764 Funerals are conducted in a very simple manner. The custom of eating grapes at funerals I have already touched upon in my allusion to Dureyl in the chapter on "Wine." Bread is commonly distributed together with Ghi, etc., three days after the funeral, to people in general, a custom which is called "Nashí" by the Astóris, and "Khatm" by the

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



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Translation :—

(1) Grow heavy, O stone, grow heavy!
(2) A blessed day has come to-day.
Grow heavy, O stone, grow heavy!
(3) This stone will be weighted with gold.
Grow heavy, O stone, grow heavy!

At evening, when the party approaches their destination, a merry shout makes known their arrival and is echoed from the opposite party. Both parties, on entering the bride's house, compete with each other in reciting songs boasting of the noble and heroic deeds of their ancestors and their chiefs; and then, having taken their food, they continue dancing till late in the night. The next morning a mullah, who always accompanies the procession with the bridegroom, reads the marriage service. The girl's father then brings the ornaments, clothes and utensils, etc., for his daughter. If he is a well-to-do man he presents the above things without charging their price to her husband. If this be done, his son-in-law cannot, through all his life, lay any claim to the property, which is always considered to be that of his wife, and she can marry anyone she pleases on her husband's death. But if the girl's father, being in straitened circumstances, cannot afford to give the things without recovering their cost, the boy's father has to pay their equivalent at the time, in cattle or clothes, etc., or whatever amount the arbitrators may decide, and in this case the bridegroom has full control over the property; on his death his wife cannot marry anyone without obtaining the consent of his relatives. This custom is called *kalak malak*.

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When the ceremonies are over, the bridegroom's party makes its preparations to return. To entice the damsel out of her home the people recite the following song:—

(1) Nikha mal ai bilili to ke khiaranini.
(2) Nikha char ai barai to ke khiaranini.
(3) Nikha sonelo jako to ke khiaranini.
(4) Nikha garo achiai to ke khiaranini.
(5) Nikha mukhailo doni to ke khiaranini.

Translation :—

(1) Come out, O beloved of your mother, why are you delaying?
(2) Come out, O water sprite, why are you delaying?
(3) Come out, O possessor of golden locks, why are you delaying?
(4) Come out, O mistress of charming eyes, why are you delaying?
(5) Come out, O owner of pearly teeth, why are you delaying?

On this she is brought out. She weeps bitterly at the separation from her relatives, and the assembly sings the following song:—

(1) Phonar ai molai ae nai ro Thhy rong bujai.
(2) Hun khin ajeh bujai molai ae Thhy rong bujai.
(3) Thy hiyo dija ae na'ro molai ae Thhy rong bujai.

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Translation :—

(1) Do not weep, O flower-like girl, thy complexion will turn pale!
(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.
(3) Thou wilt (by weeping) burn your heart, thy complexion will turn pale.

In Shinaki there is a custom called "Kao." If a young man has determined to marry a certain girl but her parents are not willing to give her to him, the young man either calls out in an assembly of the village headmen:—"The girl is mine, and I will perform 'Kao' if she is not given to me." Sometimes in order to assemble the people he fires a gun outside the village and utters the same words in the presence of those who collect; or if he gets an opportunity he tears the girl's shirt slightly in the presence of some other men and says to her:—"You are mine." When this has been done, the parents are obliged to marry the girl to him, but they can demand from him whatever they like up to the limit of his means. If they marry the girl to anyone else, the young man will murder the girl as well as her husband as soon as he gets an opportunity.

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## IV.

### The Ceremony of "Seelo-ai-Thali" (Seat of Chastity).

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This ceremony was performed for old women, who have been virtuous and chaste throughout their lives. These women were called "Seelo," and their descendants were very proud of them, so that on the occasion of family quarrels they used to say to the opposite party, "What have you to say to us? Our mother is "Seelo," while yours is not." To accomplish this rite, an elevated stone platform, about five yards each in length and breadth and a yard in height, was erected by the woman's nearest relatives. On the day appointed all her kinsmen came to the place, with a white she-goat as a sacred judge, to decide the fate of the old woman. The latter was clad in silk and placed on a bench. The eldest of the family bound a silk turban on his head, as well as on that of the goat; and, placing the goat below the bench with its face westward, addressed it in the following manner:—

"O thou white goat, if my daughter" (or whatever relative the woman was to the speaker) "has throughout her life lived an honest, virtuous and pious life and has remained clear of the sins and crimes of falsehood, theft, debauchery and treachery, be pleased to salute this bench for the sake of such a righteous and godly woman." In the case of the woman having led a blameless life, the goat by touching the bench approved her virtue. The assembled crowd then broke forth in cheers, and as an expression of their joy the relatives killed several goats and fed the people present. But if it happened otherwise, and the goat instead of performing what was considered an obeisance to the bench, ran round it bleating, then a great shame took hold of all the woman's kinsmen, and they ran away to their homes, never to speak to her again during the remainder of her life.

~~10~~ Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4 AV3 Dard AV3
Burusho AV7



D 584 B 584 Marriage is the occasion for much ceremony, which differs slightly in each locality. Though the young people often arrange a marriage between themselves, it is more usual for the match to be arranged by the parents. After determining by private negotiation the conditions of the match, the bridegroom's father proceeds to make a formal proposal. Dressed in his gayest clothes, and accompanied by his friend, he visits the bride's family, who are assembled to meet him, taking with him certain presents, such as a cow or sheep, beads, clothes, and a sword or gun. The formal demand for the bride having been made and assented to, an interchange of presents takes place. In Chitral, Wakhan, and Sirikol the bride has a bracelet of beads placed on her arm by the bridegroom's father. In Gilgit, cedar branches are burnt, and the bride's parents are presented with a knife, a rope, a few yards of cloth, and a leather bag for holding grain; the bridegroom's father receives in return some wool and a gourd. This interchange of gifts is apparently emblematical. In Torwal the price of the bride is paid over at this time, and the bridegroom's father is accompanied by men dressed as women, who dance and sport to the assembled company. In some places it is not etiquette for the bridegroom to be present.

D 585 B 585 The betrothal being completed, the marriage may not follow for some time, but it generally takes place within the following year. For convenience marriages generally take place in January and February. There is then no agricultural work to occupy the men, and the houses are well stored with meat. So firmly established is the custom in Nager, that a heavy fine is inflicted on marriages held at any other season.

The fixing of the day for the marriage now rests with the bridegroom's parents. After giving private notice, a smartly-dressed friend of the bridegroom is sent to announce formally that he will arrive on a certain day to claim his bride. Certain prescribed presents are interchanged on the occasion. On the appointed day the bridegroom, surrounded by his friends and equipped with bow, arrows, and battle axe, sets out for the bride's house. The bride remains in the inner apartments, dressed in her gayest clothes with a fillet of cowrie shells bound on her head. This decoration is said to have been introduced by the Shins, and is obligatory among them. On entering the house branches of cedar are burned in an iron dish and waved about over the bridegroom's head, and the party is sprinkled with flour. In Wakhan and Sirikol the bridegroom is met and sprinkled with flour

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4 AV3 Dard AV3
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at some distance from the bride's house. All being seated, a large platter full of bread is presented to the bridegroom, who distributes it to all the company, after which he places his gun or sword on the platter and it becomes the perquisite of the dish-bearer. In Gilgit two of the bride's and two of the bridegroom's friends are seated face to face, and a cake of bread is passed across; each of the bride's friends breaks off a piece, which is left in the dish, and the bridegroom's men place their turbans or caps in it as a token that their heads are at the bride's disposal. The dish is carried in to the bride, who sends back the turbans. In former days the eating of bread together, at this stage, by the bride and bridegroom, was considered to complete the marriage. The idea was that, whoever managed first to eat a morsel would have the mastery in wedded life, and this always caused a scramble. At every stage a prescribed interchange of presents, which have all been carefully stipulated for beforehand, takes place. Meanwhile the friends of both families have been spending the day outside the house in singing and dancing, and this is kept up all night also. The price of the bride, and the presents agreed upon, having been made over to her family, the Moollah appears and reads the marriage service according to the Sharyat. In Chitral the bridegroom then starts for his home with his bride. In Wakhan and Sirikol he is conducted to the bride, and does not take her away till next day; the women of her family resist his entering the room in which she is until he pacifies them with presents. In Gilgit the two still remain apart, and next day the "Kalak Malak," which is peculiar to Gilgit, takes place. This constitutes the ratification of the marriage, and is the assessment of all the presents given from first to last. Two friends of each side meet and appraise all the presents given by the bridegroom. Three toloos of gold-dust, equal to twenty-four rupees, represent the price of the bride herself. Her father then produces a large cooking-pot, a bed, jewels, clothes, dishes, and other articles needful for setting up house. The bride is summoned and allowed to select any two of the articles, which are given with her free. The assessors then price the rest, not forgetting to value the presents given and received since the betrothal, and the price of the balance is paid over at once by the bridegroom or his father.

All being satisfactorily settled, preparations are made for bringing out the bride. The bridegroom and his friends

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4 AV3 Dard AV3
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Balti AV2



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585 stand round the door, and everybody is sprinkled with flour. In Chitral the bride is led out by her mother, who hands her over to the bridegroom, receiving a present in exchange. In Gilgit the women of the bride's family follow the party, assailing the bridegroom with abuse and pelting him with mud and filth, feigning anger. After going a mile in this way, the bridegroom gives a present to the bride's mother, and is then allowed to depart in peace. This is no doubt a relic of the practice of marriage by capture. Sometimes on leaving the house a goat is slaughtered in front of the couple. The flour-sprinkling is practised everywhere and at different stages, but I cannot ascertain what the custom denotes. In Gilgit it is called Doobun.

Bo
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After a few days it is customary for the bride's parents to visit the newly-married couple, when they are received with flour-sprinkling, which is repeated on the first occasion of the bride revisiting her father's house. In some places it is customary for the couple to go and stay for several months with the bride's parents soon after marriage.

In Wakhan and Chitral, after leading out the bride the bridegroom returns alone and deposits a present of a gun or a sword on the hearth. In Munjan and Ludkho the couple are accompanied to their homes by all the women of the villages, dancing and singing. They are left alone in the house for seven days, during which food is conveyed to them, but nobody enters, nor are they allowed to leave.

In Torwal the bridegroom's party is accompanied by men dressed as women, who dance and jest, and the whole village take part in the entertainment of the bridegroom's friends. The day after marriage the bride is visited by the women of her husband's family, to whom she must show proofs of her not having brought "a cracked teacup" into the family. She is then congratulated and praised; but should she fail to show the requisite proofs, she is ever after treated with contempt.

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In Baltistan, according to Vigne, the husband goes in person to see the bride instead of sending a friend or relation to do so, and if he please he may refuse her, and on the marriage day the bride comes to his house instead of his going to fetch her.

Though the young people often arrange a marriage among themselves before asking the consent of their parents, they are not allowed to meet after it has been agreed upon. Should they meet out of doors by accident, etiquette demands that they should pass with averted eyes and without speaking.

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7



In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nager, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yassin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

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000 in the colloquial. Dr. Leitner has collected a large number of Shina songs.

538 Oral traditions and genealogies are also preserved in families to whom this duty is assigned, and carefully handed down from father to son.

411 The ancient weapons were bow and arrows, battle-axe and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not yet quite obsolete. Though powder is easily made, the tribes have to depend on Cashmere and Badakhshan for matchlock barrels, so Robin Hood's weapon is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver, or having engraved [585] patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in-law elect without a battle-axe would be sent away to get one, and if unable to do so would have to make an extra payment. In the present day the men of Chitral are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of Goorkhas in the Maharajah of Cashmere's service were cut to pieces by Chitral and Yassin swordsmen within 3 miles of Gilgit, though they formed square, and tried to reach the fort from which they had been cut off, in that formation.

726 Dard warfare is, however, seldom of a very resolute nature, and their records are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the [713] other with the loss of a few men only. Every village has one or more forts according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass or the narrow part of the valley which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is

~~28; Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7



The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women;" and the little I have been able to ascertain is from Maulais who have proselytized, and those only men of no education. D 795 B 795

Soonnees speak of them as "Kaffirs" and "Rafizi," but they themselves do not refuse to pray or eat with Soonnees. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Ali-purust," and they undoubtedly esteem Ali, who, they say, was born of Light as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying, the Soonnee is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahommed.

They use in place of the Koran a book called the Kalam-i-Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imam-i-Zeman, or Sahib-i-Zeman. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands, and crossing his arms gives them to the man with his left hand and to the woman with his right. Then taking a cup of water he gives half to the woman, and after he has said a few words out of the Kalam-i-Pir, the ceremony is completed. The form of the Maulai Kalima is D B [792] D B [778] D. B [545]

D 105 Marraiges are arranged for auspicious days and hours which are ascertained on each occasion from the village priest.

B 105 *Temporary unions* are allowed by Shias only.

Free access is not allowed before marriage generally.

No caste prohibits remarriages of widows. Moral laxity prevails to a certain extent.

8. *Death.*—The head of the dead points North but the face is turned to the West towards Mecca, the religious centre of Muslims. When a death occurs food is not cooked in that house for three days and cooked food is sent by relatives for that period. On the third, seventh and fortieth day alms are given to avert calamities, also on the first anniversary after the death.

Indigenous drugs are used for medicines and almost every one knows the medicinal properties of certain local plants and use them when required.

9. *Amusements.*—Swimming, polo playing, racing, wrestling, tug of war, arcery, dancing, singing, etc., are some of the amusements indulged in; women do not participate in the sport undertaken by men. They hold their own separate congregation on occasions of rejoicings such as Id and indulge in singing and dancing away from the eyes of the men.

*Festival occasions.*—Id-ul-Fittar, Id Haj, Id Ghadir and Nauroz are the chief occasions on which rejoicings are made by dancing, singing, polo playing, running and wrestling etc. Dancing is held in a circle to the beat of drum.

D 585 539 10. Before a number of the village people after sunset on the night before the marriage the following song is sung at the bridegroom's house in the following manners:—

B 585 539 A large iron pan is placed in the middle of the assembly and a man of the Katchate or Babuse family rushes forth with some ghee, atta, and seeds of wild rue or leaves of chili, and, putting these things into the pan burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing a song of which the following is a translation:—

(1) The pan belongs to Bair Gul.

I will never let any one place this pan on the hearth.

I will place it there myself.

(2) The pan belongs to Malik, the Chief of Gilgit.

I will never let any other place this pan on the hearth.

I will place it there myself.

(3) The pan is worthy of belonging to kings, etc.

(4) The pan is worth being kept by a family, etc.

(5) The pan belongs to Shah Mir, the Chief of Kashmir, etc.

(6) The pan belongs to Maqpun, the Chief of Skardu, etc.

(7) The pan belongs to Mughlot, the Chief of Nagar, etc.

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(8) The pan belongs to Khana, the Raja of Yasin, etc.

(9) The pan belongs to righteous Girkis (the ruler of Hunza).

(10) The pan belongs to Maryo the son of Machat (a celebrated person of the Rono family).

(11) The pan is placed on Neelo But etc. At the same time the women who are in an inner room recite the following song :—

D 585 539

B 585 539

*Translation.*

(1) A large coral grain belongs to Bair Gul.

I will never let another string this on a thread.

I will string it myself.

(2) A large coral grain belongs to Malik, the Chief of Gilgit.

I will never let another string this.

I will string it myself.

After the marriage ceremony the following song is sung at the house of the bride :—

*Translation.*

(1) Come out, O beloved of your mother, why are you delaying?

(2) Come out, O water sprite, why are you delaying?

(3) Come, O possessers of golden locks, why are you delaying?

(4) Come out, O mistress of charming eyes, why are you delaying?

(5) Come out, O owner of pearly teeth, why are you delaying?

On this she is brought out. She weeps bitterly at the separation from her relatives, and the assembly sings the following song :—

*Translation.*

(1) Do not weep, O flower-like girl, thy complexion will turn pale.

(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.

(3) Thou wilt (by weeping) burn your heat, thy complexion will turn pale.

Typical birth song ... Nil

Typical death song ... Nil

B 212

11. No written language possessed by the people.

D 212

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the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

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[562] teen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can
B claim to marry all his widows, and no widow can marry again
595 without the consent of her husband's brothers. Frequently,
582 if a man leaves several widows as well as several brothers,
587 the latter apportion the former among themselves. So strictly
D is the rule observed that, should there be only one surviving
595 brother and he an infant, the widow cannot remarry elsewhere
582 till he is old enough to say whether he will marry her or not;
587 On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

B In none of the Dard languages are there terms distinctive
595 of polygamous relationship. All wives are of equal rank,
601 priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled
D "great father" or "little father," according to their age in
595 comparison with that of the speaker's father; but there is a
601 distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

St Lorimer L-3 (1920-34) 1929 AV3 Dard AV3



stay we'll throw you down from the mountain.' They thus 776
put me in great fear and then *I* promise to stay." So far, however, he had apparently successfully evaded either staying or being thrown down from the mountain.

Of the common motif of a man marrying a fairy wife I 776
have only one example, and it does not contain the usual 539
feature of the fairy wife imposing a prohibition on the man which he breaks to his undoing. In the Ghizr story the parties are more equally matched than usual, for the husband is a Daiyál. Still he had the worst of it in the long run.

A Daiyál of Henkimosh bewitched a peri and casting a spell on her hair tied it all up in knots. Then he married her and in due course they had a daughter. When the daughter grew up her father instructed her that if her mother ever asked her assistance in dealing with the population of her hair she should give it, but on no account should she undo the knots. One day when the mother and daughter were out with the goats the anticipated situation arose and the girl played her part. The mother then explained that her husband had been angry with her and had tied her hair in knots and she appealed to the girl as her daughter to undo them. In a moment of sympathy and forgetfulness the girl performed the service. Immediately the Peri slew all the goats and flew away carrying her daughter with her. The Daiyál, on discovering his treble loss, remained where he was weeping and beating his breast.

I think it was in 1922 that Rájá Shfat Bahádur, Governor 776
of Yasin, married a peri lady, presumably in aberetif, but 588
doubtless with all due ceremony. I believe that to his intimates he claimed to have seen her, but a youth, who was probably an epileptic and certainly a scoundrel, acted as go-between and the Peri's agent in the affair. The Rájá cannot have proved a wholly acceptable husband, as shortly after the wedding he had a fall at polo and broke some ribs. Later, I think, he damaged his knee, and before two years were out he was assassinated in Independent Territory.

2: Lorimer L-3 (1920-34) 1929 AV3 Dard AV3



I have recorded instances of human-peri marriages in Chitrāl, but that lies outside our present beat.

## RĀÇṬ

The term rāçḥ, cf. the Sanskrit root *rakṣ-*, "to protect," is usually applied to material objects, which exercise protective powers over human beings. Among such objects are included articles worn as talismans. It is also said, however, that everyone has a guardian spirit in the form of a small girl—Rāçḥe Mulai.i, or Rāçḥi. There may be two of them. These Rāçḥi communicate with the Pashū or Anti-witch when their protégés are in danger.

Again, if a bad woman rides on a horse the horse's Rāçḥi is depressed. Here the Rāçḥi was explained as the *sitāra*, "star" or "fortune", but it is not therefore to be assumed that it is an impersonal abstraction. The conception of a man's "luck" or "fortune" as a living being who is sometimes asleep and sometimes awake is very common.

In a Burushaski story there are three women who are the "Guardians" (rāçḥakūyo) of a king of Irān. They know his fate beforehand and how he can escape it, but are not in direct communication with him. This story, however, is obviously of foreign origin, at least in its existing form, and the guardian women are an integral part of it and could hardly have been introduced as an afterthought.

## ÇḤÈÇḤ

We now pass to a very active and vital group of the Living Supernatural—the Çḥèçḥ. The name is not identifiable as a foreign loan-word and has all the appearance of being good Ṣhina. If I am right in believing the ch's to be cerebral, they would ordinarily correspond to Sanskrit kṣ or tr, but I cannot suggest a derivation.

Çḥèçḥ appear to me to present features of interest and originality, but they may be commonplace to the instructed folklorist. I shall first mention some of the chief characteristics and then illustrate them by specific examples.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3



be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Dards AV3



for this extraordinary arrangement by the fact that originally the Dards were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Brogpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krims med" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandia



for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bábáji*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shîn caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shîn.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taífa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shîns or Yashkun. No Kamîn can be elected an elder, though he may become a Mullá, but a Mulla-kamîn also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Patshé Khân is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "nâli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surúi" (pipe), rabáb (harp), and shaṇdo (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7



D 302 the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

D 576 The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

D 644 On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of B 644 both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

B 595 582 587 Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

D 595 582 587 B D [367]

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

Lt. Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7



B
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B claim to marry all his widows, and no widow can marry again
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582 if a man leaves several widows as well as several brothers,
587 the latter apportion the former among themselves. So strictly
D is the rule observed that, should there be only one surviving
595 brother and he an infant, the widow cannot remarry elsewhere
582 till he is old enough to say whether he will marry her or not;
587 On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

B In none of the Dard languages are there terms distinctive
595 of polygamous relationship. All wives are of equal rank,
601 priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled
D "great father" or "little father," according to their age in
595 comparison with that of the speaker's father; but there is a
601 distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

~~Yz~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burushio AV7



B 595 601
B 595 601
D 837 684
D 608 837
B 837 771
B 562
B 847

which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2



One might infer that they[1] are, or have been, of the Shīn caste, from the fact that all those customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dārds to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists.[1] There seems to be an instance of the former case in that their headmen of villages (at all events in the Hanū Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladākhīs in the practice of polyandry, to which they are completely given; among these Buddhist Dārds a woman has sometimes as many as five husbands.

Their religion, I think, lies easy upon them[1]; they are not so attentive to its ordinances as the Ladākhīs are; and I do not think that any of their young men are trained up to be Lāmās. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up these with stones.

## SUNDRY NOTES.

Leaving now the Buddhist Dārds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dārds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmīrīs and the Baltīs—sometimes in villages separate, sometimes occupying part of the same village.

At Rondū the Dārds nearly equal the Baltīs; the two do not intermarry. At Bāsho also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dorū and at Satpūr they are of those who do not drink cow's milk; these must be of the Shīn caste.

[1] [Ie Buddhist Dards living ...

8: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3



186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shīn village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.

162 Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded
[582] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
● [595] really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like
[784] the Shīns in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-° '1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 The Mehtar ruled his country with a rod of iron
651 and none dared gainsay his commands. But his
567 rule was not popular—far from it. His oppression
159 extended in all directions: he sold large quantities of timber yearly to Peshawari merchants, and the whole of it was cut and conveyed to the streams by forced labour—of course unpaid for; he interfered in trade, and levied prohibitive taxes on merchandise passing through his country; he bought the goods of passing merchants, if he wanted them, at his own valuation; he sold his subjects into slavery, and sent presents of slave boys and girls to the Amir
159 and to neighbouring chiefs. At the same time he
[798] had many good points. He was deeply religious according to his lights, yet he was no bigot. His view was that so long as a man was a good subject the ruler had no call to interfere with his religious opinions, and while I was in Chitral he soundly rated his son Murid for trying to enforce orthodoxy among his people. He was a kind and indulgent father, and devoted to his small sons, who used to form a pretty group round him when he came to see me, clustering about him with the fearlessness of affection. In a country where unnatural vices were rampant he was unstained. He had a religious horror of them, and attributed his success over the Kushwakt chiefs to their depravity, against which
• [595] God's wrath had kindled. He was much married, not "cursedly confined" to one wife, or for the matter of that, to some dozens of wives and concubines. Like David, he "scattered his Maker's image through the land," and at every village you found a small son or heard of a daughter. He had eighty children.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandia



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601

three months, *sha-yúṇ.*
week, *sát-dés.*
spring, *basáṇ.*
summer, *barish.*
autumn, *sharal.*

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LUNAR MUHAMMADAN MONTHS.

Khudá tálá yúṇ, Rajab.
Shahqadar, Shaaban.
Rozoṇ yúṇ, Ramazan.
Lukut (smaller) eed yúṇ, Shawal.
Kháli yúṇ, Zi Qáad.
Ghaíṇ eed yúṇ, Zi Haj.
Hasan Husain yúṇ, Muharram.
Chár bheyáṇ (four sisters), four months o Rabiulawwal: Rabi 2, Jamadi 1, Jamadi 2.

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man, *mánsho.*
male, *mésh.*
woman, *gharoṇ.*
new-born child, *chinot.*
girl, *mati.*
virgin, *bikra-mati.*
bachelor, *chádur.*
old man, *zárá.*
old woman, *zirí.*
puberty, *zudni.*
life, *zhigí.*
death, *márag.*
sickness, *ráṇs.*
sick, *najúr.*
health, *mith ráhat.*
relation, *zhává.*
brotherhood, *sak zhá.*
friend, *yár.*
aunt, *máfi.*
father, *abá.*
paternal uncle, *pichá.*
mother, *yá.*
brother, *zhá.*
sister, *bhiyúṇ.*
son, *púsh.*
daughter, *dhí.*
daughter's husband, *zamá zhú.*
grandson, *pásho.*
granddaughter, *poshí.*
nephew, *zhá-lichh.*
husband, *baryú.*
wife's brother, *shálori.*
wife's mother, *ichosh.*
wife's father, *shor.*
pregnancy, *ghaleíṇ.*
nurse, *razdi mahal.*
priest, *moláṇ.*
mosque, *jamdat.*
pupil, *shágar.*
sportsman, *dhduzir.*
goldwasher, *keryáṇ.*
peasant, *dehán.*
horse-stealer, *gálwáṇ.*
robber, *tu.*
brick-baker, *ustá kár.*
butcher, *qasábi.*
shepherd, *payál.*
cowherd, *go-chár.*
groom, *kharbal.*

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body, *surtè adúmá.*
skin, *chám.*
bones, *hár.*
marrow, *métho.*
flesh, *masèṇ.*
fat, *miyún.*
blood, *rát.*
veins, *rage.*
head, *shish.*
occiput, *shishán-kokar.*
brain, *metho.*
curls, *chaṇdú.*
tresses, *pétú.*
forehead, *tál.*
eyes, *aṇchhi.*
eyebrow, *rusi.*
eyelids, *papdíṇ.*
pupil, *machhá.*
tears, *áṇchhe.*
ears, *kaná.*
hearing, *shúoṇ.*
cheeks, *hargel.*
chin, *ádi.*
nose, *nathúr.*
nostrils, *shúli.*
odour, *ghán.*
sneezing, *zhitá.*
upper lip, *bul-dhút.*
nether lip, *múṇ-dhút.*
mouth, *díṇ.*
taste, *khond.*
licking, *chara.*
sucking, *chúshoṇ.*
beard, *ddi-bál.*
moustaches, *phuṇge.*
teeth, *daná.*
tongue, *zib.*
jaw, *tálá.*
throat, *marri.*
neck, *shák.*
shoulder, *phyá.*
back, *ausi.*
fore-arm, *mutá.*
palm, *hát-zil.*
nails, *naṇhá.*
thumb, *angú.*
middle finger, *mazwál angúl.*
breast, *heṇ li.*
lungs, *phap.*
liver, *shúr.*
kidneys, *jukú.*
breath, *dhéṇs.*
coughing, *kháng.*
spleen, *shiyáṇ.*
belly, *vari.*
side, *shigát.*
ribs, *pash.*
thighs, *sethi.*
knee, *kúlá.*
feet, *khurá.*
sole, *shánáá.*

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anger, *rush.*
aversion, *achháṇ.*
boastful, *amá-tiká.*
cheating, *ṭhag.*
courage, *kyo-kura.*
cowardice, *bhiyáto.*

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blind, *shto.*

[31]

Biddulph G-3 (1873-1878) 1880 ~~AV1 Afghanistan AV1~~
4 AV3 Dard AV3
Burusho AV7



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Biddulph G-3 (1873-1878) 1880 AU2 Afghanistan AU3
4 AU3 Dard AU3
Burushe AU7



B 595 601 B 595 601 D 837 684 D 609 837 B 837 B 562 B 847

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Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is exacted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

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1r Leitner L-3 (1866-93) 1893? AV3 Dard AV3



## C. BIRTH CEREMONIES.

As soon as the child is born the father or the Mulla repeats the "Bâng" in his ear "Allah Akbar" (which an Astóri, of the name of Mirza Khan, said was never again repeated in one's life!). Three days after the reading of the "Bâng" or "Namáz" in Gilgit and seven days after that ceremony in Astor, a large company assembles in which the father or grandfather of the newborn gives him a name or the Mulla fixes on a name by putting his hand on some word in the Koran, which may serve the purpose or by getting somebody else to fix his hand at random on a passage or word in the Koran. Men and women assemble at that meeting. There appears to be no purdah whatsoever in Dardu land; and the women are remarkably chaste.* The little imitation of purdah amongst the Ranis of Gilgit was a mere fashion imported from elsewhere. Till the child receives a name the woman is declared impure for the seven days previous to the ceremony. In Gilgit 27 days are allowed to elapse till the woman is declared pure. Then the bed and clothes are washed and the woman is restored to the company of her husband and the visits of her friends. Men and women eat together everywhere in Dardu land. In Astór, raw milk alone cannot be drunk together with a woman unless thereby it is intended that she should be a sister by faith and come within the prohibited degrees of relationship. When men drink of the same raw milk they thereby swear each other eternal friendship. In Gilgit this custom does not exist, but it will at once be perceived that much of what has been noted above belongs to Mussulman custom generally. When a son is born great rejoicings take place, and in Gilgit a musket is fired off by the father whilst the "Bâng" is being read.

* This is said to be no longer the case, except in those Dard republics, where foreigners have not yet interfered. In monarchical Yasin, and, above all, in Hunza, sexual laxity has ever been great. Where Sunni rulers have substituted dancing-boys for the dancing of men (formerly both men and women danced together), a worse evil has been introduced. A most sacred relationship is the one created by the foster-mother. The linguistic portion of "The Hunza-Nagyr Handbook," as also of Parts I. and II. of "Dardistan" solves the questions of whether and where polygamy, endogamy, etc., existed among the Dards, who, in appearance and sentiment as regards women, as also in legendary love, are very "European," but whom invasion will convert into strict Muhammadans and haters of the "Firenghi."

Lt Letter L-5 (1890-98) 1897 AVS Dard AVS



The marriage rites take place when
the girl reaches puberty, or perhaps rather the age when [51:]
she is considered fit to be married. It may be mentioned 58:
here in general terms that those features in the ceremony
which remind one of Indian customs are undoubtedly of [177]
Indian origin introduced into the country since the occupation
of Astór by the Maharaja's troops. Gilgit which is further off
is less subject to such influences, and whatever it may have of
civilization is indigenous or more so than is the case at Astór,
the roughness of whose manners is truly Chilási, whilst its
apparent refinement in some things is a foreign importation.

When the marriage ceremony commences the young man, accompanied by twelve of his friends and by musicians, sits in front of the girl's house. The mother of the girl brings out bread and Ghi-cakes on plates, which she places before the bridegroom, round whom she goes three times, caressing him and finally kissing his hand. The bridegroom then sends her back with a present of a few rupees or tolas in the emptied plates. Then, after some time, as the evening draws on, the agent of the father of the boy sends to say that it is time that the ceremony should commence. The mother of the bride then stands in the doorway of her house with a few other platefuls of cakes and bread, and the young man accompanied by his bridesman ["Shunérr" in Astóri and "Shamaderr" in Gilgiti,] enters the house. At his approach, the girl, who also has her particular friend, the "Shaneróy" in Astóri, and "Shamaderoy" in Gilgiti, rises. The boy is seated at her right, but both in Astór and in Gilgit it is considered indecent for the boy to turn round and look at her. Then a particular friend, the "Dharm-bhai"* of the girl's

* The "brother in the faith" with whom raw milk has been drunk. [108]
*Vide* page 41.

| | | | |
|---|---|---|---|
| Betrothal, | = belli = pumpkin in Gilgiti, Sindi—Astóri. | | |
| Bridegroom, | = hilalo, Gil. | hilálo, Astóri. | |
| Bride, | = hilal | | |
| Bridegroom's wax, | = gurósi, Gil. | hilálo, Astóri. | |
| Marriage شادی | = gur, Gil. | khah, Astóri | |
| Dowry, | = "dah," Gil. and Astóri | | |

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575 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

577 It must, however, not be imagined that the sexes are excluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the fields at their work or at festive gatherings. Love declarations often take place on these occasions, but if any evil intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pák ishiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objection to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl *may* be of a lower caste than the bridegroom. In *Asmir* it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and become an adopted son. A "Shin" of true race at *Astor* may live in concubinage with a girl of lower caste, but the

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(the grain, ghee and sheep that may accompany the betrothal present is called in the Astorik "sakdan.")

| | | | | |
|---|---|---|---|---|
| Husband, | = bonio, | Gil. | bonjos, | Astór, |
| Wife, | = Gnyin, | Gil. | gnyin, | Astór. |

Wedding dinner "gnyin shi" in Gilgit. "Kajjiyo bai kyus," in Astor (?) ["shin" is bread, "bai" is a chuppati, kyus = feast].

In Lettow L-6 (1866-68) 1868? AVS Dard AVS



The most curious custom which I know of
prevents these countries to make relationship in nursing, where 853
a nurse and all her relations come not only within the prohibited 608
degrees, which is against the spirit of Mohammedanism, but also
create the only real bond of true attachment that I have seen in
Dardistan, where other relations respect always engaged in
murdering one another.

Nearly all the chiefs in Dardistan give their children to
persons of low degree to nurse, and these and the children of
the nurse become attached to them throughout life and are their 609
only friends. But this foster-relationship is also taken in order
to get rid of the consequences, say, of crime; for instance, in the
case of adultery, or supposed adultery, the suspected person who
declares that he enters into the relationship of a son to the
woman with whom he is suspected, after a certain penalty, is
easily accepted in that position, and the trust is in no case
betrayed. It is the only kind of forgiveness which is given in [514]
Dardistan generally to that sort of transgression; but, further
than that, drinking milk with some one, or appointing some one
as foster-father, which is done by crossing two canes of milk,
creates the same relationship, except amongst the noble caste of
Shins, who were expelled by the Brahmins from India or Kash-
mir, and who hold the cow in abhorrence as one of their religious
dogmas, whereas, in other ways, they are really Brahmins, among
whom we find Hindooism peeping out through the thin crust of
Mohammedanism.

The subject of caste, by the way, is also one which is generally 000
misunderstood, and which, if developed on Christian lines, would
give to the perfection of human society, and solve many of the
problems with which we are dealing in Europe in more advanced
civilizations. I have just read with concern some remarks
against caste by Sir John Petheram, who has been in India some
three or four years. I think that before people speak on subjects
of such intricacy, they should take the position of students of
the question, learn at least one of the classical and one of the
vernacular languages of India, and then alone assume the role of
teachers whilst continuing to be learners; even in regard to such
subjects of infant-marriage and the prohibition of widow re-
marriage, there is a side of the question which has not yet been
put sufficiently before the British public. Infant-marriage, when

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4 Adj Dard Adj
Burushe Adj



which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a tolee of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nagar things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions. Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

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4 Av3 Dard Av3



764 as exists south of the Hindoo Koosh, and Wood remarked the same in Kundooz. In Darel and Tangir a piece of roughly-carved wood is placed at each end of the grave, which is neatly plaistered over, and small pieces of white spar are placed along the ridges between the pieces of wood, which are about 8 feet apart. In Chitral, instead of wood, flat pieces of stone or slate, 3 or 4 feet long, are used.

428 All that concerns the division and inheritance of land is naturally of great consequence among a people who live almost entirely by agriculture. In Gilgit and the adjacent valleys, on a man's death his land is not divided equally among his sons, as is prescribed in the Sharyat, but in equal portions between his wives' families; for instance, should a man leave one son by one wife and three by another, the one son inherits half land, and the other three the other half, which again is sub-divided between them. Should one wife have sons, and the other only daughters, the land is divided among the former, the daughters being only entitled to a marriage-portion out of the land. Should a man die leaving only daughters, the land goes to the nearest male heir of the deceased; but a curious exception is made in the case of a man leaving only a single daughter, who is allowed to take the whole land as her marriage-portion. The practice is always spoken of as a favour, and not a right, but it seems to be a relic of a custom by which the succession of women was once recognised. The history of these countries shows several instances of the succession of female rulers in default of male heirs. In Wakhan and Sirikol daughters share equally in everything except land, which is divided among the sons. In Chitral and the Swat Valley the law of the Sharyat, by which all sons have equal shares, is followed. Daughters are entitled to a dowry out of the paternal land on marriage. In Torwal, women inherit the father's land in equal shares with the sons.

• 608 The custom of foster relationship is maintained among all the ruling families, and its ties seem more stringent than those of blood kinship. On the occasion of a son or daughter being born, the child is assigned to a foster-mother, in whose house it is brought up, so that frequently the father does not see his children till they are six or seven years old, and the whole family of the nurse place themselves at the disposal of their foster-child, with whom, for the rest of their lives, their fortunes are unalterably bound up. Whatever are a man's misfortunes or crimes in after-life, his good and bad fortunes are equally shared. Should exile be his lot,

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4 AV3 Dard AV3



his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions. 608

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards. [787] [757]

It is sometimes customary for a young couple, at the time of marriage, to induce a mutual friend to become their foster-father. The tie is ratified at the time of eating bread together. Bride and bridegroom being seated opposite to one another, the foster-father elect seats himself between them, and taking a piece of bread in each hand crosses his arms, observing to keep the right one uppermost, and puts the bread into their mouths. From that time he is regarded as their father.

The foster relationship is regarded as so close, that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Koran, it would be impossible for a man to marry the widow of his foster-son. [835]

The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitral. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the purpose of strengthening tribal unity. [953]

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. Treasures are frequently lost altogether by the sudden death of the owner, 454 [685]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



mountains with their palaces and songs. Again, it is not Islam that tells them of the regeneration of their country by fairies—that places these lovely beings on the top of the Himalayas and makes them visit, and ally themselves to, mankind. The fairies too are not all good, as the Yatsh are not all bad. They destroy the man who seeks to surprise their secrets, although, perhaps, they condone the offence by making him live for ever after in fairy-land. Indeed, the more we look into the national life of the Dards the less do we find it tinctured by Muhammadan distaste of compromise. Outwardly their customs may conform to that ceremonial, but when they make death an opportunity for jokes and amusement we cannot refuse attention to the circumstance by merely explaining it away on the ground that they are savages. I have noticed the prevalence of caste among them, how proud they are of their Shîn descent, how little (with the exception of the more devout Chilâsis) they draw upon Scripture for their personal names, how they honour women and how they like the dog, an animal deemed unclean by other Muhammadans. The Dards had no hesitation in eating with me, but I should not be surprised to hear that they did not do so when Mr. Hayward visited them, for the Hinduized Mussulman servants that one takes on tours might have availed themselves of their supposed superior knowledge of the faith to inform the natives that they were making an improper concession to an infidel. A good many Dards, however, have the impression that the English are Mussulmans—a belief that would not deter them from killing or robbing a European traveller in some districts, if he had anything "worth taking." Gouhar-Amán [called "Gôrmán" by the people] of Yasin used to say that as the Koran, the word of God, was sold, there could be no objection to sell an expounder of the word of God, a Mulla, who unfortunately fell into his hands. I did not meet any real Shîn who was a Mulla,* but I have no doubt that, especially in

* I have already related that a foreign Mulla had found his way to Gilgit, and that the people, desirous that so holy a man should not leave

38: Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
41 AV3 Dard AV3
Chitral



This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toori*kho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 110.

[2] See Appendix H.

Biddulph G-3 (1873-1878) 1880 ~~AVJ Afghanistan AVJ~~
4: AVJ Dard AVJ Chitral



First in rank comes the Sangallié, Rezaé, Mahomed Begé, and Khush Amadé, who are descended from the common ancestor and founder of the Katooré and Khushwakté families. They are generally spoken of as Shah Sangallié.[1] Next to them come the Zundré, or Ronos, of whom mention has already been made.[2] They are most numerous about Oyon. Below the Zundré comes a large class styled "Ashimadek." Their clans are—

| | |
|---|---|
| Kashé. | Shaooké. |
| Atambegé. | Baiyeké. |
| Dushmunné. | Shighnié. |
| Ludimé. | Borshintek. |
| Bairambegé. | Majé. |
| Koshialbegé. | Jikané. |

The term Ashimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

Among the Ashimadek, the Shighnié and Kashé claim respectively to come from Shighnan and Kash (Kishm?), a village close to Jirm, in Badakhshan. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshan, who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population.

In the upper part of the Ludkho Valley, above Drooshp, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled

[1] See Katooré Genealogy. [2] See page 34.

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
Dard AV3

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T 197 194 In the Shayog-valley a development from type No. I to type No. IV can be observed which is very similar to that of the Indus valley.

The dialect of Zangskhar is related to type No. I; only the north-western districts show traces of type No. III.

The dialect of Rubshu is of an entirely different character altogether; it is closely related to the Central Tibetan dialects and exhibits the Tibetan tone system in its full development (compare my article on Amundsen's and the native grammarian's tone system in Z. D. M. G., Vol. 57, p. 285.) But the tone system has not yet become quite extinct in the Indus valley, although the bad Tibetan of Indian and Yarkandi traders has done much harm to it.

*Conclusion*: From the above tables of dialects it becomes evident that the farther we advance towards north-west, down the Indus-valley, the more the pronunciation of the dialects is in agreement with the written language; or, in other words, the north-western dialects represent a more archaic state of the Tibetan language.

T D 174 *The Dard question of West-Tibet.* Other researches have shown me that the north-western portions of Ladakh, at least as far up as *Saspola* in the Indus-valley, were once peopled by Dard tribes which have been tibetanized only recently. The reasons are: (1) the historical recollections of the people. (2) The Dard names of many *pha-spun*ships. (3) Remnants of the Dard language in those districts. (4) Dard customs in those districts.

Thus it can be shown, for instance, that Khalatse (Khalsi or Khalchi of the maps) used to be a Dard village in ancient times, although now-a-days at first sight it appears to be thoroughly Tibetan.

(1) According to the historical recollections of its present inhabitants Khalatse used to be a Dard colony from Gilgit.

T D 174 614 (2) The *pha-spun*ships. *Pha-spun* means 'father-brothers.' The members of a *pha-spun*ship have to burn the dead in their own *pha-spun*ship. My explanation of this is the following: In the ancient times the near relatives (father, brothers, etc.) had to bury the dead. All the members of a *pha-spun*ship of the present day go back to one and the same family of ancient times.

The *pha-spun*ships of Khalatse are the following:

(*a*) Brushalpa: It comprises the following six families: Khrolepa, rGyamthsopa, Sherabpa, Ralupa, Gongmapa, bKrashis bsamphelpa.

(*b*) Pakorapa: It comprises the following nine families: Sabipa sNumpa, Bhandrepa, rKangchagpa, Grong dponpa, Dragchospa, Grambucanpa, Byabapa, rKyallupa.

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
Dard AV3



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1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



NOTE.—The Kirghiz are described by the Chilâsis as having flat faces and small noses and are supposed to be very white and beautiful, to be Nomads and to feed on milk, butter and mutton.

The Chilâsis call the people between Hunza and the Pamêr [our Pamir] on the Yarkand road = Gójál.

There are also other Gojáls under a Raja of Gojál on the Badakhshán road.

The Chílâsis call the Siah Pôsh Kâfirs = Bashgalí (Bashgal is the name of the country inhabited by this people who enjoy the very worst reputation for cruelty). They are supposed to kill every traveller that comes within their reach and to cut his nose or ear off as a trophy.*

The Chilâsis were originally four tribes; viz.:

The Bagoté of Buner.
The Kané of Takk.
The Boté of the Chilâs fort.
The Matshuké of the Matshukó fort.

The Boté and the Matshuké fought. The latter were defeated, and are said to have fled into Astor and Little Tibet territory.

A Foreigner is called "ósho."

Fellow-countrymen are called "malêki."

The stature of the Dards is generally slender and wiry and well suited to the life of a mountaineer. They are now gradually adopting Indian clothes, and whilst this will displace their own rather picturesque dress and strong, though rough, indigenous manufacture, it may also render them less manly. They are fairer than the people of the plains (the women of Yasin being particularly beautiful and almost reminding one of European women), but on the frontier they are rather mixed—the Chilâsis with the

* The two Kafirs in my service in 1866, one of whom was a Bashgali, seemed inoffensive young men. They admitted drinking a portion of the blood of a killed enemy or eating a bit of his heart, but I fancy this practice proceeds more from bravado than appetite. In "Davies' Trade Report" I find the following Note to Appendix XXX., page CCCLXII. "The ruler of Chitrál is in the habit of enslaving all persons from the tribes of Kalásh, Dangini and Bashghali, idolaters living in the Chitrál territory."

101 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east to-
131 wards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

125 The country was first conquered in 1846 by the troops of His Highness the Maha-
631 raja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar-Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of
[648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the surerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 A good pony road runs between Srisagar, Gilgit, Chitral and Hunza, remaining
205 open for traffic from June to October. It is closed from November to May, owing to the
206 heavy fall of snow on the Tragbal (Rajdagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 The present inhabitants of the country are all Muhammadans, chiefly of the Shia
795 sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns
619 Kashmiris, Kramins, Dums and Gujars. They are again divided into several families
101 called after the names of distinguished ancestors. I am of the opinion that the
[174] Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *viâ*
619 the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering
523 these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 The Shins profess to be the descendants of Arabs. They are probably Jews, and
[795] have come *viâ* Afghanistan from either Persia or Turkey. They prefer a style of self-
619 government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration. 101 619

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India. [197]

Besides these, there is another family of the former Muhammadan rulers of the country called "Ra." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered [563] them to have been born of a fairy, and this idea leads the people to think that their rulers [174] were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself 511 a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the 291 wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and 286 a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver 463 ornaments and shell brooches. They wear on their feet a kind of leather socks called *pukkhe*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thanti*.

The chief amusement of the people is polo, which they play with the utmost zest, and 526 shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and 224 wool. 411

The former language of the people was Sanskrit, but the dialect now spoken is 197 generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived 171 together for such a long period under the Buddhist and Muhammadan rulers that it is now 791 difficult to know which of the ceremonies was originally observed by each separate tribe.

## I.*

### The Festival of "Shino Bascoo."

The advent of spring in the Gilgit country brings with it the quaint festival of 776 "Shino Bascoo," which corresponds to the English May-day. It lasts about fifteen days, 252 beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is sent

*[See also p. 108, para. 104.]

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from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

Adv Rudolph G-3 (1873-1875) 1886 ~~ADS-afghanistan-NO1~~
4 Av3 Dard Av3



tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigar*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

631 622 623 622 [721] 692 793 727 000

4 A43 Dard A43 Chitral



produce of any mines. His land is exempt from taxes, and ten families are assigned to him as labourers. He also receives a fee of one tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Charwélo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Charwélo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His "ishpin" is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

Below the Charwélo is the Baramoosh, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly "ishpin" of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service.

To assist him he has an attendant "Charbon," whose duties are the same as those of the Zeytoo in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.

In Yassin territory, both on the Chitral and Wourshigoom sides, the system and titles of officials are the same as in Chitral, showing, perhaps more strongly, the mixture of two systems.

About the person of the Mihter are five Wuzeers, who, with the exception of the Chief Wuzeer, have no fixed functions. The Chief Wuzeer is also styled Diwanbegi, and is the Mihter's slave agent. The practice of selling their own subjects has gained the rulers of Chitral and Yassin an unenviable notoriety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitral (Kho) women has long been proverbial in Peshawur, Cabul, and Badakhshan, and female slaves still form one of the most acceptable [illegible] ents given by Chitral rulers to neighbouring princes. Chitral, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Kashkar came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mihter, were consigned to the Diwanbegi, and his agents were always on the look-out for victims whose conduct

might infer that Gurjars, or have been, of the Shin caste, from the fact that all those customs concerning the cow, which we are to be characteristic of that caste, are held by these Buddhist Dards to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hunza Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladákhis in the practice of polyandry, to which they are completely given; among these Buddhist Dards a woman has sometimes as many as five husbands.

Their religion, I think, lies very upon them; they are not so attentive to its ordinances as the Ladákhis are; and I do not think that any of their young men are trained up to be Lámas. Their dead they burn, and the bones of them they store away in holes in the cliff, closing up them with stones.

## Brown Races.

Leaving now the Buddhist Dards, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dards have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with these other races—as with the Kashmiris and the Baltis—sometimes in villages separate, sometimes occupying part of the same village.

At Drás the Dards nearly equal the Baltis; the two do not intermarry. At Dáchu also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dort and at Sargún they are of those who do not drink cow's milk; these must be of the Shin caste.

G Stacks G-3 (1888-92) 1895 A71 Reading

Dard A43



which the juice had poured, were still in their places.

For several miles the road runs up the narrow gulley between what was a lateral moraine and the hillside, not a drop of water is passed, not a tree or glimpse of vegetation is to be seen, not a sound is heard save the ring of one's horse's hoofs on the burning rock, for the stream forty a thousand feet below; not a sign of life is there, but perhaps the passing shadow of an eagle. I had been riding slowly on, lost in a reverie, my horse picking his own way, when there came a sudden change. There was a sharp turn in the path which led into a deep ravine cut by a side stream, and then rose in sharp zigzags to gain the crest of the opposite bank. The moment I turned the corner a shot rang out, the edge of the cliff "sprung to life with armed men," and a rapid *feu de joie* rippled along the crest above me. Arrived at the top I was met by the village elders, who crowned with the smoke from a platter of burning cedar twigs, and presented with a flat unleavened cake soaked in clarified butter, the local variant for bread and salt. As I broke a piece and ate it, I noticed that the bread itself was apparently consecrated, sprays of the sacred cedar lying on the dish on which it was carried.

I must now [illegible] making friends with the people, and visiting every part of their wonderful town, which was, as usual, a monument of patient skill. To carry water channels across the face of perpendicular conglomerate cliffs cut out of moraine by the action of a stream which rages below, sometimes impinging on one bank, sometimes on the other, is no easy

[illegible] the Cagayet valley — Analyst

In Lattimer L-8 (1882-83) 1937 AV3 Dard AV3 Rand-L



for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bábá*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghán extraction, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Hamfullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shin.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (*ewáin*), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taifa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkun. No Kamin can be elected an elder, though he may become a Mulla, but a Mulla-kamin also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Faiziá Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "ughlik" in Gabriál, is played on holidays; and the place where they meet for the sport is called "ughlik-kuro-jha."

Guns are called "sáli" in Gabriál, and are manufactured in the town.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surái" (pipe), rabáb (harp), and dhapdu (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

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tutelary deity of Chilas whose worship was practised in former times.

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Shariyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

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4 AVJ Dard AV3



628 Blood feuds are not permitted to last for an indefinite period as amongst the Afghans, and after a time the parties are brought
674 together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight
● 623 occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Jushteros to arrange.

178 The communities in the lower part of Shinkari, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from
834 what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine; the old women of the family being specially charged with the responsibility of seeing that
165 the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

462 Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures; but in winter the duty of caring for the herds is relegated to the women.

567 Slavery is a recognised institution in all the Shinkari republics—a matter in which they contrast unfavourably with the Afghans and Neemchas of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



131 A few miles below Kolī is Batera; beyond that Dārdistān
101 ends and the Pathān country, where the Pashtū language prevails, begins. The Kolī people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7



D 623

each is free to pursue its own without severing the federal bond. Thus I have heard that some villages have joined with one power—have agreed to pay tribute—while others of the same valley have done the same to the rival power. But there must be some limit to this. They could not, of course, actively join on opposite sides.

D 642 626

My knowledge of the working of these institutions is very incomplete; on the whole I incline to think that with the republics there is less of wars of ambition than with those valleys that are governed by an hereditary ruler, less of bloodshed on a large scale, such as is brought about by or for the dispossession of dynasties. But I do not think that the internal state is so secure and quiet as under a Raja; in the republics personal independence and liberty of action are so much the rule, that no one interferes to prevent even violence.

D 567

In the Table given at p. 456, the last column shows the custom of the various states with respect to slavery. There are three categories. The first includes Gilgit, Astor, Nagar, &c.; in these places not only is slavery unknown now that some of them are under the rule of the Maharaja of Kashmir, but, according to my information, it was not the custom before.

Another category includes the Republics; in these, slaves when captured in a foray are kept as servants, as we saw was the case in Chilás with those they brought away from Astor; but they are not used as a commodity to be bought and sold.

B 567

Thirdly, in the Rajaships of Hunza, Yásin, and Chitrál, slaves are openly bought and sold; the Rajas themselves are the chief dealers—that is to say, they are sellers—while merchants, generally from Badakhshán, are the buyers. The greater expense of sustaining these governments, as compared with the republics has probably been the cause of the Rajas entering on this trade, in which they will sell, in default of others, their own subjects even. Many are the people, and of races various—Dárd and Dográ, Panjábi and Pathán—whom the fortune of war has allowed to fall into the hands of one or other of these rulers, and who, having been bartered by their avaricious captor, are passing their lives as exiles and slaves in Badakhshán or in Turkistán.

1: Drev G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yâsîn chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

The highest point in the valley that I went to was Gâkûj. This is the last village in Puniâl; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and here it is the farthest to which the influence of the Government of India reaches. Gâkûj is, by my observations, 6940 feet above the sea; it is on a knob of rock behind which is a sloping plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

There is a strong fort at Gâkûj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting-men. Part of the plain is cultivated, but beyond that part stretches a narrow stony plain backed by mountains 3000 feet or so high, their sides dotted with pencil-cedar bushes with pine-forest above; this strip of plain extends some eight miles up the valley, at which distance a spur from the mountains comes down and juts against the river, making a natural barrier. This spot, called Hûpar, is the extreme point of the Maharaja's territory;

487

described in the article on KASHMÍR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 648 Post and telegraph offices.

There is a daily postal service with India by the Burzil pass and Kashmír, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destr ctive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

643 704 Administration, &c.

The Gilgit Wazārat is in charge of a Wazír Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmír regular troops. There is little litigation; and the chief business of the Wazír is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmír. In 1891–2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmír sappers and miners. A school is maintained at Gilgit.

651 Land revenue.

A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

631 Political relations.

A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazír of the Kashmír State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsín, and Ghizar, the little republic of Chilās, and also for relations with Tangír and Darel, over which valleys the Puniāl Rās and the Mehtarjaos of Yāsín have partially acknowledged claims. These States acknowledge the suzerainty of Kashmír, but form no part of its territory. They pay an annual tribute to the Darbār-

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~Afgh-Afghanistan-Afgh~~
4 AV3 Dard AV3



such as traders and travellers, were put under surveillance. 241 The next morning a party was sent round by the Ra to bring every man in the place inside the fort. Some would make a pretence of hiding, but in time all were hunted out and brought in. The women of the place had meanwhile assembled and formed a double line from the inner castle to the outer gate of the fort, each being provided with a stout willow stick. When all was ready, the Ra rode out, as if to leave the fort. On arriving at the head of the line, a cry was raised for a present, which he promptly complied with and then rode on between the lines. All the men were then 241 bound to follow him, one by one. The Wuzeers and mem- 626 bers of the Ra's family were allowed to ransom themselves like the Ra, but the rest had to run the gauntlet and get through as best they might. The women plied their sticks with hearty good will, and unpopular members of society came off badly.

On the following day the men again assembled in the fort, and formed themselves into two parties, one under the Ra inside the castle, and the other under the Wuzeer in the outer fort. Both sides were provided with wood-ashes and dust which had previously been collected for the occasion, and a sham fight ensued. The Wuzeer's party tried to storm the castle, while the Ra's men showered earth and ashes on them. Sometimes the assailants were successful, and the Ra was made a prisoner in his own castle. After an hour or two he consented to pay a ransom, which was fixed at a bullock and three sheep for the victors, and a robe of honour for their leader. If, on the contrary, the Wuzeer's party were defeated, every man had to give a present to the Ra. The parts of both days not occupied in the performances were spent in feasting, polo, dancing, and consulting the Dainyals.

[177] This curious festival, which was said to mark the time for pruning vines and the first budding of the apricot trees, was discontinued when the advent of Sikh troops introduced a stricter observance of Mahommedan forms,[1] and forced women to remain in greater seclusion. A trace of it still exists in Ponyal, where the women are privileged on that day to address abusive remarks, in jest, to the Ra when he first comes out of his house. The whole festival appears to show some connection with that of the Holi, which takes place in India about the same time.

[1] The first Governor appointed under the Sikhs was a Mahommedan, who did much towards introducing a more orthodox type of the faith.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7



D 623

each is free to pursue its own without severing the federal bond. Thus I have heard that some villages have joined with one power—have agreed to pay tribute—while others of the same valley have done the same to the rival power. But there must be some limit to this. They could not, of course, actively join on opposite sides.

D 642 626

My knowledge of the working of these institutions is very incomplete; on the whole I incline to think that with the republics there is less of wars of ambition than with those valleys that are governed by an hereditary ruler, less of bloodshed on a large scale, such as is brought about by or for the dispossession of dynasties. But I do not think that the internal state is so secure and quiet as under a Raja; in the republics personal independence and liberty of action are so much the rule, that no one interferes to prevent even violence.

D 567

In the Table given at p. 456, the last column shows the custom of the various states with respect to slavery. There are three categories. The first includes Gilgit, Astor, Nagar, &c.; in these places not only is slavery unknown now that some of them are under the rule of the Maharaja of Kashmir, but, according to my information, it was not the custom before.

Another category includes the Republics; in these, slaves when captured in a foray are kept as servants, as we saw was the case in Chilás with those they brought away from Astor; but they are not used as a commodity to be bought and sold.

B 567

Thirdly, in the Rajaships of Hunza, Yásin, and Chitrál, slaves are openly bought and sold; the Rajas themselves are the chief dealers—that is to say, they are sellers—while merchants, generally from Badakhshán, are the buyers. The greater expense of sustaining these governments, as compared with the republics, has probably been the cause of the Rajas entering on this trade, in which they will sell, in default of others, their own subjects even. Many are the people, and of races various—Dárd and Dográ, Panjábí and Pathán—whom the fortune of war has allowed to fall into the hands of one or other of these rulers, and who, having been bartered by their avaricious captor, are passing their lives as exiles and slaves in Badakhshán or in Turkistán.

4: Durand G-3 (1888-93) 190 AV1 Kashmir
Dard A43



When the water arrived, an old man pronounced a long incantation over the gourd containing it, then handed it to the woman, who, after drinking a little of it, began again her weary wanderings, sprinkling the water as she went round the circle. And so it went on, the Dainyal occasionally chewing a piece of the sacred cedar as an additional help, until all the subjects she had learnt up, or thought of interest to her hearers, were exhausted. She prophesied various things in our favour, and gave vent to one or two shrewd sayings about local abuses, which seemed to please her audience immensely. No doubt in the old days public opinion could often only reach a chief in this manner, and full advantage seems to have been occasionally taken of the opportunity, which the performance of the Dainyal afforded, of enlightening the mind of an unpopular ruler. Finally, when it was evident to all that the source of inspiration had for the day run dry, a couple of men came into the ring, and one of them stooping down and giving the Dainyal a back, she took a run and flying leap on to it, and was so gracefully carried out of the circle. A few minutes' rest in a neighbouring house, and a sprinkling of water, enabled her to come to. The whole performance was extremely curious, and there is no doubt whatever that the onlookers firmly believed in the woman being inspired.

The ceremony of initiation is unpleasant; we fortunately were spared seeing it. If any one, man or woman, claims to be inspired by the fairies, they have to go through the rites described above with a recognised Dainyal. At the end of the performance a goat is brought in and decapitated, and the novice

4: Durand G-3 (1888-92) 1900 AVI Kashmir

Durd AVI
Durand AVI



Even then they would never push an attack home, it is always an affair of a ring of stone breastworks drawn tighter and tighter round the invested body, of incessant fire and perhaps mining, never of a stern open assault such as Pathans would deliver. From the soldier's point of view they are certainly not first-class fighting men. Their rulers alone are bloodthirsty, and that really from the accident of birth and of religion. Even among them, though you might find instances of ruthless severity such as must accompany succession in a Mahomedan state, you but very rarely found the cruelty of the savage who delights in the torture of his victim. It was generally a case of a short sharp shrift. Among the people murders are very rare, and are almost invariably the result of a slip on the part of a lady. By their own laws the resulting punishment, if inflicted under certain circumstances, is perfectly lawful, so that it can scarcely be called murder.

D 726

D 181

D 627

The great difference between the Dard and the Pathan cannot be better illustrated than by the condition of Hunza and Nagar after our fighting there in the year 1891. Within a day of the last fight which decided the short campaign, officers could and did traverse the country unarmed: Conway's mountaineering party wandered all over it six months later without the semblance of an escort, and not one single shot was fired at us after the power of the tribesmen had been broken. They "took their licking," and bore no malice, and within a year, from the very men who had fought against us, I had organised local levies who were ready to fight on our side, who turned out without hesitation

B 727

when called on, and who did excellent work.

In Lenore (1900-01) 1050? AV3 Dard AV3



575 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

577 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the fields at their work or at festive gatherings. Love declarations often take place on these occasions, but if any evil intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love." "pāk ishkiṣ." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objection to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astor it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attain his point by threatening to live in the family of the bride and become an adopted son. A "Shin" of true race at Astor may live in concubinage with a girl of lower caste, but the

---

(the grain, ghee and sheep that may accompany the betrothal-present is called in the Astorik "sukāra.")

| | | | | |
|---|---|---|---|---|
| Husband, | = hanis, | Gil. | hardyo, | Astōr. |
| Wife, | = Gwyo, | Gil. | gwyo, | Astōr. |

Wedding dinner "gwiy tiki" in Gilgit. "Kajjāyo bai kyus," in Astor (?) ["tiki" is bread, "bai" is a chuppati, kyus = food.]

Lt Leitner L-3 (1866-91) 1893? AV3 Dard AV3



relatives of the girl if they discover the intrigue revenge the insult by murdering the paramour, who, however, does not lose caste by the alliance.

The bridegroom dances as well as his twelve companions. The girl ought not to be older than 15 years; but at 12 girls are generally engaged.*

The Balti custom of having merely a *claim to dowry* on the part of the woman—the prosecution of which claim so often depends on her satisfaction with her husband or the capacity of her relatives—is in spite of the intercourse of the Baltis with the Shin people never observed by the latter; not even by the Shin colonists of little Tibet who are called "Brokhpá."

When the bridegroom has to go for his bride to a distant village he is furnished with a bow. On arriving at his native place he crosses the breast of his bride with an arrow and then shoots it off. He generally shoots three arrows off in the direction of his home.

At Astór the custom is sometimes to fire guns as a sign of rejoicing. This is not done at Gilgit.

When the bridegroom fetches his bride on the second day to his own home, the girl is crying with the women of her household and the young man catches hold of her dress in front (at Gilgit by the hand) and leads her to the door. If the girl cannot get over embracing her people and crying with them quickly, the twelve men who have come along with the bridegroom (who in Astóri are called "hilalée" = bridegrooms and "garóni" in Gilgiti) sing the following song :—

INVITATION TO THE BRIDE.

| | | |
|---|---|---|
| *Nikástali* | *qudroy kustiri* | ("*astali*" *is added to the fem. Imp*). |
| Come out | hawk's daughter, | |
| *Nikastali* | *ke karantlè* | ("*balanile*," in Gilgiti). |
| Come out | why delayest thou! | |
| *Nikastali* | *máleyn* | *guttjo.* |
| Come out | (from) thy father's | tent. |

* The Turks say "a girl of 15 years of age should be either married or buried.

[illegible] G-3 (1873-1878) [illegible]
4 Ar3 Dard Ar3 Pakistan



languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eye and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorband Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

† [i.e. the country of the Pathans - Khaliq]

629 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[Koli.] Koli proper consists of three villages—Shoinkot or Barkuli, 200 houses, Batangai, 200 houses, and Kirkot or Kowkuli, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with 633 the people of Koli against Palas. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlars between the Punjab and Gilgit, whence they occasionally find their way into Yasin, Chitral, and the Panjkorah Valley, where the ground is chiefly occupied by Kaka Khel traders from Peshawar. The Nowochas of the Alai, Nandiar, Pakli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

199 Within the Koli limits four dialects founded on Sanscrit 201 are spoken, in addition to Pushtoo. In the small village of 162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Pitu, Shimkot, Mahein, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gowari, or Gohari: they are sometimes also called Maheras, from their principal village. According to their traditions, they came originally from Khelang in Swat.

561 Scattered through the different villages are about 200 families, who are called Chilas by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Bonyar, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villagers in this part have a Pushtoo as well as a Shuhi name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

amongst the Afghans, and after a time the parties are brought together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Justmens to arrange.

The communities in the lower part of Shinkáí, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine, the old women of the family being specially charged with the responsibility of seeing that the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures, but in winter the duty of caring for the herds is relegated to the women.

Slavery is a recognised institution in all the Shinkáí republics—a matter in which they contrast unfavourably with the Afghans and Nuristánis of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

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from the Darcil Pass to the Shawar village, a distance of 141 miles from south-east to north-north-west with its small surrounding valleys of Kamri, Tarring, Parkang, Sai, Harsamosh and Bagrot; and along the Hunza river from Gilgit to Gaschi, with its adjacent valley of Nalter, a distance of 29 miles.

The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nadir Shah from Gauhar Aman, the Khushwakt Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nadir Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkoman, Yasin, Chitar and the Chitar republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

A good jeep road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Razdiangan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

The present inhabitants of the country are all Mohammedans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Hunza, Shina, Yeshkuns Kashmiris, Kiranias, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kiranias are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Hunza came afterwards in the above order and subjugated the former inhabitants.

The Yeshkuns are probably an Aryan race, having arrived from Central Asia via the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them " Kiranias " (attendants).

The Shins profess to be the descendants of Arabs. They are probably Jews, and have come via Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, as this resembling the Hindus, disliked meat, milk or even ghi made from cow's milk, disapproved of the keeping of birds and regarded even a fish diet with aversion. If a Shin trail takes two wives, one of his own tribe and the other of the Yeshkun tribe, the children

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat scattered for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yasin country. In return for permission to graze, they pay to the ruler of Yasin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yasin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yasin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yasin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakt family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a matter which they account their own. Many a deposed ruler of Yasin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Muhammadanism is of comparatively recent introduction, the people of Tangir are more heretical than any of their neighbours except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Musalmans for six generations. They marry with Yasin women, but refuse to give daughters in return, on account of the slave-selling practised by Yasin rulers.

The river above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yasin, Punial and Gilgit. The principal villages are Bindori (Yat), five houses; Chodoktor (Yat) ten houses, in the Yamargal district; Warshil (Yat), ten houses; Rachmal (Yat), ten houses, in the Jaglot district; and Gulrai (Yat), ten houses. The whole community, including the dependent

Ayb Raleigh C-8 (1875-1876) 1880
AV3 Dard AV3



tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushtoros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushtoros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigao*. At the Sigao all who please join in the discussion, the Jushtoros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushtoros announce the decision they have formed. At a Sigao of several villages, a single Jushtoro is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushtoros are allowed to speak. If war with a neighbouring valley is determined on, the Jushtoros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are required to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushtoros, but by the Mullahs, who profess to administer the law according to the Shuryat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

1; Drew G-8 (1862-1872) 1875 AVI Kashmir
Dard AVa
Burusho AV7



# CHAPTER XX.

## DÂRDISTÂN: COUNTRIES AROUND GILGIT.

FRAGMENTS of information got from hearsay of countries that are inaccessible to one, when they can be verified by comparison, are not without value. I will therefore put down a few notes, which, so far as they go, are likely to be correct, on those parts of Dárdistán which cannot at present be reached by Europeans.

But first I will show, in a tabular form, the several divisions of Dárdistán which have in any way come within my notice, including those which have already been treated of. These divisions are in some cases separate valleys, in other cases parts of the same valley. The Table includes a statement of their form of government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÂRDISTÂN.

| | Government. | Prevailing Caste or Class. | Religion. | Condition as regards Slavery. |
|---|---|---|---|---|
| Chilas .. | Governed directly by the Maharaja's officers | A few Rajas, some Shins, most Yashkuns. | Half Sunni, half Shia. | In these valleys there are many slaves of all colours, either the issue of slave parents or slaves recently imported. |
| Ha .. .. | | Shins and Yashkuns | Mostly Sunni, a few Shia. | |
| Kohistan, Kamba .. | | Shins and Yashkuns | Shia. | |
| | | Shins and Yashkuns | Sunni. | |
| Punyal .. | Ruled by Raja Yadgar Khan, in the persistence of the Maharaja. (Boy's name or family is called Shamba.) | Yashkuns .. .. | Shias, and a few Sunni. | |
| Gilgit .. | Ruled by Raja Suleh (Boy's family, Magistrate.) | Yashkuns .. .. | All Shia. | |

1; Drew G-S (1862-1878) 1875 AV1 Kashmir
Dard AV3
Burusho AV7



Dinnerie—continued.

| | Government. | Prevailing Name or Caste. | Religion. | Condition as regards Slavery. |
|---|---|---|---|---|
| Hunza .. | Ruled by Raja Ghazan Khan, son of Ghazanfar. (Raja's family, Ayesha.) | Yashkun .. .. | All Mahl. | |
| Immenan, or Chalosatto | Belongs to Tisita | Yashkun .. .. | Mahl. | |
| Tisita .. | Ruled by Raja Mir Wali, son of Ghazi Rahmat. (Raja's family, Bubbin.) | Yashkun .. .. | Mahl and Sunt, the former predominating on Sinin. | Here slaves are both kept and dealt in. |
| Capraik and Mastik. | Ruled by Raja Imba-ul-Mulk. (Raja's family, Kutur.) | Yashkun .. .. | Sunt. | |
| Gulabi, in Buroosho | Dependent on the Mir or Prince of Nushkuhan (tributary to Kutur). | Wakhi* .. .. | Mahl. | |
| Dinin .. | Republic .. .. | Shin and Yashkun | Sunt. | In these regions some of our slaves are kept as above; others dealing with Gilgit generally. |
| Yasin .. | Republic .. .. | Shin and Yashkun | | |
| Gur .. .. | Republic .. .. | Shin and Yashkun | Sunt. | |
| Yasinkin .. | Republic. | | | |
| Chilas .. | Republic .. .. | Shin and Yashkun | | |
| Kuni .. .. | Republic .. .. | Shin and Yashkun | | |
| Pirsh .. | Republic .. .. | Shin and Yashkun | | |

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

*Nagar* lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of *Nagar* are called Khajuri.

*Hunza* is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of sullenness to him. In 1870 the Hunza Raja sent an agent to Srinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dards. Gulabi is another name by which they are called; that is the territorial name, while Wakhi is the race name.

B 135

washing are wasteful, and with better appliances the industry might give a large return. Arsenic is met with, and sulphur abounds. Copper is found in Ronda, and white nitre exists in several places, but is not collected.

B 439

There is very little trade. Tea, cloth, sugar, and rice are imported, and there is a small business in salt from Ladákh. The most considerable export is that of apricots and apricot kernels, but raisins are also exported to Kashmír. A special manufacture is a very close thick black *patti* (*frekkan*), resembling the cloth of which pilot-jackets are made. A curiosity is the *sakri-mora*, a green soft stone like an inferior jade found in the Shigar valley. Cups and plates are made of it, and in Kashmír and the Punjab it is used as an antidote to poison and as a cooling lotion in eye diseases. Commerce and trade.

B 286 135 415

Communications are of the worst description, and money judiciously spent in road-making would add greatly to the comfort and prosperity of the Baltis. Several routes connect Baltistán with Kashmír, Ladákh, and Astor, and one dangerous track leads to Gilgit. Of the Kashmír routes, one passes over the Deosai plains. These lie at an elevation of 13,000 feet, and are surrounded by a ring of lofty mountains. For most of the year they are under snow, and even in the summer the cold at nights is intense. The so-called plains are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures of Deosai. Roads.

B 487 132

Baltistán has recently been placed under the charge of the Wazír Wazírat of Ladákh. His local deputies are the *nebabdárs* of Skárdu and Kargil. Both *nebabs* have recently been settled by a British officer, and it is probable that the long-suffering and patient Balti may look for better days. The ex-Rájás, or Gialpos, still exercise some authority over the people, and a definite sum out of the several collections has now been alienated in favour of each family. The total land revenue assessed at the recent settlement of the *nebabs* of Skárdu and Kargil was 1·4 lákhs. Of this about a fourth is taken in kind. Administration, &c.

B 631 642 651

Gilgit.—Head-quarters of a wazárat district or Wazárat of the Kashmír State, situated in 35° 55′ N. and 74° 25′ E., at an elevation of 4,890 feet above sea-level. The Wazárat stretches south to Astor and the northern slopes of the Burzil, follows Description.

D

the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hatto Pir, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazárat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Gunch Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rás was Sargin. Later it was known as Gilit, which the Sikhs and Dográs corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himálayas. Within a radius of 63 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

Botany. The pencil cedar is found from 14,000 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 11,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 11,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,000 feet; above this the rocks are stained with lichens.

Fauna. Here are found the ibex and markhor (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctos* or *isabellinus*), the snow cock (*Tetraogallus himalayensis*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

2c Imperial Gazetteer G-3 (1889-98) 1909 AV1 Kashmir
Dard AV3



duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahura*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

The remains of ancient stone buildings and Buddhist carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Sri Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhane. Sri Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rā of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yāsin giving a Rā to Gilgit. He was killed by the ruler of Punial, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsin. For the subsequent history of Gilgit, see Kashmīr. The history of Astor, or, as the Dogrās call it, Haramu, is intimately connected with that of Skārdu. More than 300 years ago Ghāzi Mukhpun, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Rondu, and Khaiwang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rā of Astor is the lineal descendant of Ghāzi Mukhpun. The Dogrā rule has secured peace to the people, but it will be long before the country recovers entirely from the desolating slave-raids of Chilās.

The Wazārat contains 264 villages, and the population, according to the Census of 1901, is 60,885. The pressure on the cultivated area is great, the density being 1,033 persons per square mile. The people of Astor and Gilgit would be

The people.

487

described in the article on KASHMÍR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 698 Post and telegraph offices.

There is a daily postal service with Indus by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destructive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

693 704 Administration, &c.

The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891-2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,273; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue.

A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

628 649 651 Political relations.

A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkoman, Yāsin, and Ghizar, the little republic of Chilās, and also for relations with Tangir and Darel, over which valleys the Punial Rāja and the Mehtarjaos of Yāsin have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār.

Hunza and Nagar in gold, Chilás in cash (Rs. 1,608), Ashkuman, Yásin, and Ghizar in grain, goats, and ghi. The relations of the Political Agent with the outlying States are eminently satisfactory. No undue interference takes place in the administration, and the people are encouraged to maintain their customs and traditions intact. Besides the military garrison, furnished by the Kashmír State, there is a small but extremely efficient force of local levies armed with Snider carbines. They are drawn from Hunza, Nagar, Punial, Sai, and Chilás.

**Shinákí.**—A group of small republics in the valley of the Indus, lying west of Kashmír and south of Gilgit. The territory extends from the junction of the Astor river with the Indus to Seo on the right bank and Jalkot on the left bank of the latter river. Within this area the people are grouped in communities inhabiting one or more mullahs, each community forming a separate republic. Starting from the junction at Rámghát these are, in order: on the right bank, Gor, Kinergah, and Hodar; and on the left bank, Bonar, Thak, Butergah, Gicho, and Thor. They constitute the area known as the Chilás subdivision of the Gilgit Agency, while Chilás proper includes Kinergah, Butergah, and Gicho. Lower down the river are Darel, Tangir, Khili, and Seo on the right bank, and Harban, Sazin, and Jalkot on the left bank.

After the conquest of Chilás by Kashmír in 1851, the Maháráját imposed a tribute in gold-dust, and arranged for the administration of the country as part of the Gilgit district. A British Agency was re-established at Gilgit in 1889, which included, among other territory, the Chilás subdivision described above except Thor. In 1892 a British mission to Gor was attacked by the Chilásis, which led to the occupation of their country and the appointment of a Political officer at Chilás. The right of the Kashmír Darbár to construct roads and station a limited number of troops in the territory was secured, but the autonomy of the Chilásis was guaranteed. Under the revised arrangements made in 1897 the republics pay small food cums to the Maháráját, and in 1899 Thor was incorporated in Chilás. Darel has rendered a tribute of gold-dust to Kashmír since 1866, when the Maháráját's troops raided the country. The tribute is now paid through the Punial governor. Tangir pays a small tribute to the governor of Yásin. The remaining communities have no political relations with either Kashmír or British India, except Jalkot, which from its position dominates Thor and the head of the Kághán valley in the North-West Frontier Province.

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4 AV3 Dard AV3



are apart from several other families of hereditary cooks to the later rulers, who still render service to the present Ra of Gilgit. 657

The country was divided into districts, for each of which a Wuzeer was responsible. Wuzeers were obliged to be of good family, and are still chosen only from the three principal castes, *viz.*, Rono, Shin, or Yeshkun. The office was not hereditary, but was held for life. On the appointment of a Wuzeer, three pieces of land were taken from among the peasants' holdings, and assigned to him in addition to his own family possessions. Four families were appointed to manage the whole cultivation of his land and furnish him with one household servant, in return for which they were exempt from all dues of personal service to the Ra. The Wuzeer was responsible for the peace and welfare of his district, and for leading the men of it in war. When the population was called to arms, the Wuzeer had the right of releasing one man in each fortified village from military service, in return for which he received from the man so released two "baghaloos" of gold-dust on the return of the army. If, however, the expedition returned without having fought, only half the fee was paid. On the occasion of a marriage taking place, a cake of leavened bread was sent to the Wuzeer of the district by the father of the bride. 651 654

In each village was a "Tarangfal" appointed by the Ra, who acted under the orders of the Wuzeer within his own limits. In time of war he had the right to release three men of his village from military service, from whom he received the same dues as the Wuzeer. He also received a fee of three shillings on each marriage taking place in his village, and had three families assigned to him for service, who were exempt from all other tax or service. He further received sixteen yards of cotton cloth yearly from the village weavers, and was especially charged with the management and preservation of the irrigation arrangements.

The dues paid to all officials are called "Lungik."

Next in rank to the Tarangfak, but with totally different duties, came the Yerlak, who had charge of all the private lands of the Ra, to whom he filled the office of steward. He was responsible for everything connected with the cultivation of the Ra's lands in each district, and received six kharwars of grain out of each crop. As *lungik*, four families in Gilgit, and one in each outlying village in which the Ra owned land, were assigned to him, whose duty it was

to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one bughalaw of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkoul" tax, but no authority could be exercised over him by the Wazeero or Turonglahs.

Next to the Turonglah among the district officials was the Charbon, who acted as an assistant to the Turonglah in each village. His *bopté* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Gust tobo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "*Zeyzon*," who only served for a year as peons to the Charbon, and were paid by an impost of 10 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Bultistan except Wazeer and Turonglah (Turonglah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

Justice was administered by the Wazeero in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one bughalaw of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

The same system exists in Hunza and Nagar, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

*Dry measure.*

| | | |
|---|---|---|
| 1 kuje | = eight English | Hunza. |
| 8 kuje | = 1 kut | |
| 1 kutjuwan | = 8 double handfuls, about 1 lbs. | Nagar. |
| 8 kutjuwan | = 1 kuntuk | |

564 Zundé and Ashmaleh, but do not give daughters in return, except to the Zundé, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundé, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 20 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

642 The administration of justice is practically the will of the ruler, though nominally the precepts of the Shurrut are observed. In some cases the intervention of the Mullahs is useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihtar, by pointing out that the Mihtar's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Atalike.

643 177 A somewhat elaborate administrative machinery exists which was probably instituted by, or borrowed from, the Shin Rao of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Uzbek titles shows that a new system has been grafted on the old one.

639 651 The country is divided into eight districts. At the head of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wazeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

A43 David A43
Chitral



produce of any mines. His land is exempt from taxes, and ten families are assigned to him as labourers. He also receives a fee of one tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Charwelo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Charwelo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His "ishpin" is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadak class. 634 651

Below the Charwelo is the Buromosh, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly "ishpin" of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service. 622 651

To assist him he has an attendant "Churbun," whose duties are the same as those of the *Zeytoo* in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.

In Yassin territory, both on the Chitral and Wurshigum sides, the system and titles of officials are the same as in Chitral, showing, perhaps more strongly, the mixture of two systems.

About the person of the Mihtar are four Wuzeers, who, with the exception of the Chief Wuzeer, have no fixed functions. The Chief Wuzeer is also styled Diwanbegi, and is the Mihtar's slave agent. The practice of selling their own subjects has gained the rulers of Chitral and Yassin an unenviable notoriety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitral (Kho) women has long been proverbial in Peshawur, Cabul, and Badakhshan, and female slaves still form not the least acceptable portion of the presents given by Chitral rulers to neighbouring princes. Chitral, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Kashkar came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mihtar, were consigned to the Diwanbegi, and his agents were always on the look-out for victims whose conduct 645 567 651

In Cunningham G-1 (1961-67) 1014 Afg W. Tibetan pp A.D. Arts



The *Khajunak* dialect is spoken by the people of Hunza and Nagar.

The *Arnaya* is spoken in Yasin and Chitrál.

These dialects have little in common with each other, and are widely different from those of the surrounding people.

*Astor* is situated on the left bank of the Indus, below Makpon-i-Shang-Rong. It has an area of about 1,600 square miles. Its chief claims descent from Ali Sher of Baltí, and takes the title of Makpon.

*Gilgit** is situated on the right bank of the Indus, along the lower course of the Gilgit river. It is about 100 miles long from north to south, with a mean breadth of twenty-six miles. Its area is therefore about 2,500 square miles. The chief takes the title of Trakhna, from an ancestor.

The districts of Chilas, Darél, Kohli, and Pálas, lie along both banks of the Indus below Gilgit and Astor.

*Hunza-Nagar* is a small tract of country on the upper course of a large feeder of the Gilgit river. It is named from two towns situated close to each other, on opposite banks of the river. The two districts have an area of 1,672 square miles. The chief of Hunza is called Girkhis, and the chief of Nagar is called Mírzalo. The former name is no doubt the same as the Kirghis, who inhabit the steppes of Pamer to the north of Hunza-Nagar beyond the Kárákoram. I presume that this district was formerly inhabited by the Dards, and that they were displaced by the Kirghis nomads. The chiefs of Shigar who take the Khajunak title of Tham, must also be Kirghis.

Yasin is a large district on the upper course of the

* In Tibetan *Gyilgyit*

4: Durand G-2 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



133 be coming to a *cul-de-sac*, a broad low hill, the terminal moraine of a glacier, which must have filled the valley to the west, completely barring it from side to side. Above this lay the Pandur Lake. Below this hill the valley stretches away well cultivated, the foreground filled with low masses of rock and small hills, whose rounded tops and smooth and polished rocks tell of a glacier action. 243 Here and during the next march I saw splendid crops of bearded wheat, the finest we had yet come across.

634 We were met at Chashi by Rahim-ut-Ullah Khan, the Mehtar's Governor of the Ghizar district, a fine-looking, tall man, with dignified manners. He was one of the Mehtar's most trusted adherents, but he had a deservedly evil reputation. He was the man said to have been employed in the murder of poor Hayward. The tradition as to the latter's death is, that finding he was in danger he sat up all night armed, with his rifle on the table before him, and that, overcome with sleep, he dozed about dawn, with his head on his arms. His enemies at once rushed in and overpowered him; he asked for a few moments, walked to the top of a mound by his tent, took his last look at the rising sun, and then quietly faced his murderers, who despatched him. One object in his murder was plunder; there were others, but it is unnecessary to enquire who prompted the deed, one of the foulest which stains the annals of the frontier. I 157 634 always hated the sight of Rahim-ut-Ullah, and found it difficult to be civil to him, but on the frontier you must deal with men as you find them: half my most intimate friends were murderers, and the standard to judge them by is not ours. Amongst an avaricious

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard A.V.3
Chitral



157 race, one and all from the highest to the lowest
634 shameless beggars, Rahim-ut-Ullah was about the most barefaced in his attempts to wheedle money out of the passing stranger.

133 The Pandur lake when we passed it was very beautiful, a sheet of water about six miles in length by a mile in width. The shores are quite bare, the mountain to the north coming sheer down into the lake, while the southern shore, along which runs the road, is formed by very steep-sided flat-topped spurs jutting out from the mountains which lie some way back. The view was lovely, the water, which was of a peculiar opal tint, taking the most beautiful colouring from sky and cloud, and giving perfect reflections of the hills and islands. The wild duck on it floated double, duck and shadow, and kept carefully out of
133 shot. Above the Pandur lake, and close to Ghizr, the
487 road was prettier than anything since Kashmir; the river was here the picture of a small salmon river, and occasionally you rode over excellent turf. Again, at Ghizr has the valley been blocked by a moraine, through which the river has cut a gorge some hundreds of feet deep. The road runs out of the Ghizr cultivation up a narrow gully, possibly the original outlet of the lake above, or the grip between the end of the moraine and the mountain side, over a confused mass of rock of all sizes constantly being added to
133 from the crags above. The whole of this part of the country shows unmistakable signs of ice action. Polished and ice-marked rocks, *roches moutonnées*, the remains of dead and gone glaciers, glacial lakes like the Pandur, and stretches of flat land of lacustrine formation meet you at every turn. There is a good

Zundé and Ashmatáh, but do not give daughters in return, except to the Zundé, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundé, intermarry without restriction, but never with the Faki Maulái class, from whom, however, they take daughters as concubines.

The regular revenue of the country is paid solely by the "Faki Maulái" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

The administration of justice is practically the will of the ruler, though nominally the precepts of the Shurrut are observed. In some cases the intervention of the Maulána is useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihtar, by pointing out that the Mihtar's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Atalíks.

A somewhat elaborate administrative machinery exists which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Uzbek titles shows that a new system has been grafted on the old one.

The country is divided into eight districts. At the head of each is an Atalík, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

In Store G-6 (1962-1972) 1972 Kashmir
Dist of A.P.



## Punial.

From below above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and also of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajaship of Gilgit. Between the villages of Sharot and Gulpite this district ends and Punial begins.*

Punial is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yasin and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Punial to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main valley, all along narrow, from Gulpite up to the village and fort of Gahkuch. This is a length of some 25 miles; within it there are nine villages and two or three outlying patches of ground cultivated from the current; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is darband, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

* I believe that originally Gulpite itself was under the Gilgit Raja, and that it was granted to Punial in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Punial is the stony and sandy plain between Sharot and Gulpite.

# CHAPTER XX.

## DARDISTAN: COUNTRIES ADJOINED GILGIT.

Fragments of information got from hearsay of countries that are inaccessible to one, when they can be verified by comparison, are not without value. I will therefore put down a few notes, which, so far as they go, are likely to be correct, on those parts of Dárdistán which cannot at present be reached by Europeans.

But first I will show, in a tabular form, the several divisions of Dárdistán which have in any way come within my notice, including those which have already been treated of. These divisions are in some cases separate valleys, in other cases parts of the same valley. The Table includes a statement of their form of government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÁRDISTÁN.

| | Government. | Prevailing Races or Castes. | Religion. | Condition as regards Slavery. |
|---|---|---|---|---|
| Gilgit .. | Governed directly by the Maharaja's officers. | A few Kunár; some Shín; most Yashkun. | Half Sunní, half Shía. | In these territories there are many slaves of old, either domestic or slave-traders. |
| Sai .. .. | | Shín and Yashkun | Mostly Sunní, a few Shía. | |
| Kandiá and Kunár .. | | Shín and Yashkun | Shía. | |
| | | Shín and Yashkun | Sunní. | |
| Puniál .. | Ruled by Raja Yadgár Khán, in dependence on the Maharaja. (Raja's caste or family is called Bursha.) | Yashkun .. .. | Shía, and a few Sunní. | |
| Nagar .. | Ruled by Raja Zafar. (Raja's family, Mughulán.) | Yashkun .. .. | All Shía. | |

Dimensions—continued.

| | | | | |
|---|---|---|---|---|
| Gimira | Related by Bulo Chu and Kibiro, one of Shankella, Bulo's family (Galla.) | Tradition | All Shoko. | |
| Languages of Gimira | Sidama or Shoko | Tradition | Shoko. | |
| Kaffa | Related to Bulo Chu and Kibiro, one of Shankella, Bulo's family (Galla.) | Tradition | Shoko and Kaffa. Kaffa the female gen. Kaffa, Kaffa, Kaffa. | Kaffa, Kaffa gave Kaffa, and Kaffa to. |
| Customs and Manners | Related to Bulo Chu and Kibiro, one of Shankella, Bulo's family (Galla.) | Tradition | Kaffa. | |
| Origin of Government | Kaffa, or Kaffa, of Shankella, Bulo's family (Galla.) | Tradition | Shoko. | |
| Kaffa | Sidama | Kaffa and Tradition | Kaffa. | Kaffa, Kaffa, Kaffa,

what there has occurred, but there seemed to me to be an likelihood of close friendship.

The people of Hunza are called Hunzija.

The people of Nagar, or Chalt'ar, are called Nagarmatija, or Chalt'arum.

As to Yasin, the most that we know of it has been told by Mr. Hayward*; I can add little to that. The people of Yasin are called Yasu.

Here are some notes, taken from hearsay, of the roads that lead out of Yasin:

### *Yasin to Mastuj; Three Roads.*

(1) By Shawar, five or six marches; it can be traversed by men all the year round; for horses it is difficult in winter, but is not altogether closed for them, or if it is, then only for fifteen days or so at a time, until the snow has hardened; also it is bad for horses for a fortnight in spring.

(2) By Tui, three marches; the Pass crossed the second day.

(3) By Nasho, three marches; the Pass crossed the second day.

Both these are closed for traffic by the end of October.

Probably the marches are of 20 miles each.

### *Yasin by Shawar and Tangir to Gilgit;*

A five days' journey they say; but I think these are long marches: it may be 120 miles.

### *Yasin to Badakhshan.*

This road is the one which Mr. Hayward was taking when he met with his death.

The Pass closes for horses at the end of October, while for two months it remains closed for all traffic. There is a glacier on the north side, but horses can go over it, avoiding the crevasses.

The people of Chitral are called Kstoro.

*Diral.* This has seven fort-villages in a valley about a mile and a half wide; the cultivation, I was told, is continuous along

* Proceedings Royal Geographical Society, 1870.

the whole length of it. Vineyards abound. Rice and grain are plentiful. Deodar, pine, and oak grow on the hill-sides. Most of the people during summer time live up on the hills, where pasture is to be found. This is a feudal republic; but the federal bond seems weak. The people are called by their neighbours Dárdu.

*Yasin*, a republic. It has of old been tributary to Tíráh; but there is no close connection.

*Gor*, a republic; it has three forts or villages. It sends a few goats to the Maharaja by way of tribute, and leaves hostages in Astor, but it is practically independent. The people are called Gárjis.

*Thalichi*; a small village of seven houses. It is the smallest independent state that I have ever heard of. Its government is republican.

*Chilás*. This is one of the largest of these republics; its people are called by the other Dárdu "Dárdu." Some account of the way in which the Chilásis used to make raids on their neighbours has been given in Chapter XVII. The Sikhs sent an expedition to Chilás under one Sújá Singh, but it was repulsed; this was when Hári Singh was the Sikh Governor of Kashmír, about the year 1842. The expedition sent by Maharaja Gulab Singh (in 1850 or '51), and its good effects, have already been spoken of. Since that time the Chilásis have been in a sense tributary; they now pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; otherwise they are free.

Beyond these, down the Indus Valley, are some places of which I know almost nothing but the names, they are—

Hodur, whose people are called Hodurs.
Dosar.

| | | | |
|---|---|---|---|
| Tisk, | . | . | Khaor. |
| Harban, | . | . | Shilp. |
| Thor, | . | . | Thorjo. |

Shátu.

| | | | |
|---|---|---|---|
| Koh, | . | . | Kolticha. |
| Palus, | . | . | Palúcho. |

A few miles below Kuli is Dainu; beyond that Dardistan
proper and the Pushto country, where the Pushtō language pre-
vails, begins. The Kuli people are Dārds; they know both the
Dārd and Pushtō languages.

Many places have been put down as republics; what I have
been able to find out about the way of their government will
apply to them generally. There is a general assembly of the
people, called Sigāh, which decides on almost every matter.
It is called together by beat of drum; men, old and young,
attend it, but not women; none who have the right to attend
are allowed to be absent, under pain of fine. In this assembly
the rights of a minority are carefully guarded. I have been told
that if even one man, supposing him to be of any consideration,
object to a policy, it cannot be carried out; the assembly is ad-
journed for a few days, and in the interval effort is made either
to convince the objector or to modify the proposal; then meeting,
they may perhaps have again to adjourn; but in time something
or other is sure to be arranged.

The executive consists of a few men, may be five or six, chosen
by the people in their assembly. These are called *Jushtaw* in the
Dārd language. They are chosen for their wisdom; but here as
elsewhere wealth seems to have influence to convince the people
of the wisdom of those who possess it. The office of Jushtaw is
not hereditary; the Jushtaws must be in general accord with the
assembly else they will be displaced. The Jushtaws deliberate
together on a policy, but cannot carry it out without the consent
of the assembly of the people, which they themselves call
together. The Jushtaws are also arbitrators to settle disputes of
water and wood, and what not.

Where the valley is large, like, for instance, Dārēl, each village
has its own Sigāh, or assembly, which settles the particular affairs
of that village, while for matters of more general policy the Jush-
taws of all the villages first meet, and make among themselves
a plan to propose, and then a general parliament is called; that
is, the people themselves of all the villages together meet to hear
and decide. If all of the villages cannot agree on one policy, then

each is free to pursue its own without severing the federal bond. Thus I have heard that some villages have joined with one power—have agreed to pay tribute—while others of the same valley have done the same to the rival power. But there must be some limit to this. They could not, of course, actively join an opposite side.

My knowledge of the working of these institutions is very incomplete; on the whole I incline to think that with the republics there is less of wars of ambition than with those valleys that are governed by an hereditary ruler, less of bloodshed on a large scale, such as is brought about by or for the dispossession of dynasties. But I do not think that the internal state is so secure and quiet as under a Rajo; in the republics personal independence and liberty of action are so much the rule, that no one interferes to prevent even violence.

In the Table given at p. 606, the last column shows the custom of the various states with respect to slavery. There are three categories. The first includes Gilgit, Astor, Nagar, &c.; in these places not only is slavery unknown now that some of them are under the rule of the Maharaja of Kashmir, but, according to my information, it was not the custom before.

Another category includes the Republics; in these, slaves when captured in a foray are kept as servants, as we saw was the case in Chilas with those they brought away from Astor; but they are not used as a commodity to be bought and sold.

Thirdly, in the Rajaships of Hunza, Yasin, and Chitral, slaves are openly bought and sold; the Rajas themselves are the chief dealers—that is to say, they are sellers—while merchants, generally from Badakhshán, are the buyers. The greater expense of sustaining these governments, as compared with the republics, has probably been the cause of the Rajas entering on this trade, in which they will sell, in default of others, their own subjects even. Many are the people, and of races various—Dárd and Dográ, Panjábi and Pathán—whom the fortune of war has allowed to fall into the hands of one or other of these rulers, and who, having been bartered by their avaricious captor, are passing their lives as exiles and slaves in Badakhshán or in Turkistán.

## GILGIT

washing are wanted, and with better appliances the industry might give a large return. Arsenic is met with, and sulphur abounds. Copper is found in Kondia, and white mica quite in several places, but is not collected.

Commerce and trade.

There is very little trade. Tea, cloth, sugar, and rice are imported, and there is a small business in salt from Leh. The most considerable export is that of apricots and apricot kernels, but raisins are also exported to Kashmir. A special manufacture is a very close thick black *pattu* (*pashm*), resembling the cloth of which pilot-jackets are made. A curiosity is the *sabri-sang*, a green soft stone like an inferior jade found in the Shigar valley. Cups and plates are made of it, and in Kashmir and the Punjab it is used as an antidote to poison and as a cooling lotion in eye diseases.

Roads.

Communications are of the worst description, and money judiciously spent in road-making would add greatly to the comfort and prosperity of the State. Several routes connect Baltistán with Kashmir, Ladákh, and Astor, and one dangerous track leads to Gilgit. Of the Kashmir routes, one passes over the Deosai plains. These lie at an elevation of 13,000 feet, and are surrounded by a ring of lofty mountains. For most of the year they are under snow, and even in the summer the cold at nights is intense. The so-called plains are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures of Deosai.

Administration, &c.

Baltistán has recently been placed under the charge of the Wazir Wazárat of Ladákh. Its local deputies are the *subdivisions* of Skárdu and Kargil. Both *subdivs* have recently been settled by a British officer, and it is probable that the long-suffering and patient Balti may look for better days. The ex-Rájás, or Gialpos, still exercise some authority over the people, and a definite sum out of the several collections has now been alienated in favour of each family. The total land revenue assessed at the recent settlement of the *subdivs* of Skárdu and Kargil was 1·4 lakhs. Of this about a fourth is taken in kind.

Gilgit.

**Gilgit.**—Head-quarters of a scattered district or Wazárat of the Kashmir State, situated in 35° 55′ N. and 74° 23′ E., at an elevation of 4,890 feet above the level. The Wazárat stretches south to Astor and the northern slopes of the Deosai, follows

Hunza and Nagar in gold, Chilas in cash (Rs. 2,000), Astor, Yasin, and Ghizar in grain, goats, and gilt. The relations of the Political Agent with the outlying States are eminently satisfactory. No undue interference takes place in the administration, and the people are encouraged to maintain their customs and traditions intact. Besides the military garrison, furnished by the Kashmir State, there is a small but extremely efficient force of local levies armed with breech-loaders. They are drawn from Hunza, Nagar, Punial, Ishkuman, and Chilas.

**Khunjeb**.—A group of small republics in the valley of the Indus, lying west of Kashmir and south of Gilgit. The territory extends from the junction of the Astor river with the Indus to Sazi on the right bank and Jalkot on the left bank of the latter river. Within this area the people are grouped in communities inhabiting one or more villages, each community forming a separate republic. Starting from the junction at Rampur these are, in order: on the right bank, Gor, Kiyorgah, and Hardar; and on the left bank, Sumar, Thak, Butorgah, Gichu, and Thor. They constitute the area known as the Chilas subdivision of the Gilgit Agency, while Chilas proper includes Kiyorgah, Butorgah, and Gichu. Lower down the river are Darel, Tangir, Khili, and Sazi on the right bank, and Harban, Sazin, and Jalkot on the left bank.

After the conquest of Chilas by Kashmir in 1852, the Maharaja imposed a tribute in gold-dust, and arranged for the administration of the country as part of the Gilgit district. A British Agency was re-established at Gilgit in 1889, which included, among other territory, the Chilas subdivision described above except Thor. In 1892 a British mission to Gor was attacked by the Chilasis, which led to the occupation of their country and the appointment of a Political officer at Chilas. The right of the Kashmir Darbar to construct roads and station a limited number of troops in the territory was secured, but the autonomy of the Chilasis was guaranteed. Under the revised arrangements made in 1897 the republics pay small feud sums to the Maharaja, and in 1899 Thor was incorporated in Chilas. Darel has rendered a tribute of gold-dust to Kashmir since 1868, when the Maharaja's troops raided the country. The tribute is now paid through the Punial governor. Tangir pays a small tribute to the governor of Yasin. The remaining communities have no political relations with either Kashmir or British India, except Jalkot, which from its position dominates Thor and the head of the Kohis valley in the North-West Frontier Province.

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Chitral

# CHAPTER III

## A MONTH IN CHITRAL

Meh-tar Aman-ul-Mulk was a very remarkable man. For forty years he had been the chief personality on the frontier; even in his father's time he had made his mark. It would be wearisome to attempt to unravel the long story of battle and murder, treachery and intrigue, formed by his life. Suffice it to say that he ruled a united Chitral, extending from the borders of Punyal on one hand, to the borders of Kafiristan and Dir on the other, and that the watershed of the Hindu-Kush was his northern boundary. He was tributary to Kashmir, and received from that State a subsidy, which had been doubled a few years before our meeting, for his assistance when Gilgit was besieged by the then ruler of Yasin.

A brief account of this incident will give a good idea of the Mehtar's methods. Yasin was ruled by the Kushwakt family, descended from Shah Kushwakt, the brother of Shah Kattár, the founder of the Chitral royal family. The families of course frequently intermarried, and were closely connected. In the year 1880, Pahlwán Bahadur, the Kushwakt

Kafirs [whom I include in the name "Dards"] is very little. My informants were two Kafir lads, who lived for some weeks in my compound and whose religious customs had, no doubt, been affected on their way down through Kashmir. That they go once a year to the top of a mountain as a religious exercise and put a stone on to a cairn; that the number of Muhammadan heads hung up in front of their doors indicates their position in the tribe; that they are said to sit on benches rather than squat on the ground like other Asiatics; that they are reported to like all those who wear a curl in front; that they are fair and have blue eyes; that they drink a portion of the blood of a killed enemy—this and the few words which have been collected of their language is very nearly all we have hitherto known about them. What I have been able to ascertain regarding them, will be mentioned elsewhere.*

II. FORMS OF GOVERNMENT AMONG THE DARDS.

Chilás, which sends a tribute every year to Kashmír for the sake of larger return-presents rather than as a sign of subjection, is said to be governed by a council of elders, in which even women are admitted.† When I visited Gilgit, in 1866, it was practically without a ruler, the invading troops of Kashmír barely holding their own within a few yards of the Gilgit Fort—a remarkable construction which, according to the report of newspapers, was blown up by accident in 1876, and of which the only record is the drawing published in the *Illustrated London News* of the 12th February 1870.‡ There is now (1877) a Thanadar of Gilgit, whose rule is probably not very different from that of his rapacious colleagues in Kashmír. The Gilgitis are kept quiet by the presence of the Kashmír army, and

* Since writing the above in 1867, a third Kafir from Kafiristán has entered my service, and I have derived some detailed information from him and others regarding the language and customs of this mysterious race, which will be embodied in my next volume. [This note was written in 1872.]

† I have heard this denied by a man from Sazín, but state it on the authority of two Chilásis who were formerly in my service.

‡ My Sazíni says that only a portion of the Fort was blown up.

by the fact that their chiefs are prisoners at Srinagar, whose other representatives of once reigning houses are also under surveillance. Mansur Ali Khan, the supposed rightful Raja of Gilgit is there he is the son of Asghar Ali Khan, son of Raja Khan, son of Gorman Khan—but legitimate descent has little weight in countries that are constantly disturbed by violence, except in Hunza, where the supreme right to rob is hereditary.* The Gilgitis, who are a little more united than their neighbours to the West, North and South, and who possess the most refined Dardu dialect and traditions, were constantly exposed to marauding parties, and the late ruler of Yasin, Gauhar-Amin, who had conquered Gilgit, made it a practice to sell them into slavery on the pretext that they were Shiahs and infidels. Yasin was lately ruled by Mir Wali, the supposed murderer of Mr. Hayward, and is a dependency of Chitral, a country which is ruled by Amin-ul-mulk.

The Hunza people are under Ghazan Khan, the son of Ghazanfar,† and seem to delight in plundering their Kirghiz neighbours, although all travellers through that inhospitable region, with the exception of Badakhshan merchants, are impartially attacked by these robbers, whose depredations have caused the nearest pass from Central Asia to India to be almost entirely deserted (1866). At Gilgit I saw the young Raja of Nagyr, with a servant, also a Nagyri. He was a most amiable and intelligent lad, whose articulation was very much more refined than that of his companion, who prefixed a guttural to every Khajuná word beginning with a vowel. The boy was kept a prisoner in the Gilgit Fort as a hostage to Kashmir for his father's good behaviour,

* *Vide* "History of Dardistan" for details of the contending dynasties of that region, pages 67 to 111.

† Major Montgomery remarks "the coins have the word Gajanfar on them, the name, I suppose, of some emblematic animal. I was however unable to find out its meaning." The word is غضنفر, Ghazanfar [which means in *Arabic*: lion, hero] and is the name of the former ruler of Hunza whose name is on the coins. In Hunza itself, coined money is unknown. [For changes since 1866, see "Hunza and Nagyr Handbook, 1893."]

718 [illegible] town once in Peninsula, who was a servant of everybody. On this the Nadu was "Dead" to the well, and he came with him to the ruler of the Nadu. The object was explained to him and he said that a bird called Garui Pasan, who lived on the snows on the Lotus Mountains, should be sent for to save. Provision was first made the messenger, but the bird declined to come, whereupon Trees was sent to him and he came to see Rajam Nadi and Vanda Kai Singh. Rajam Nadi now sent for a mouse which lived close to his house. When everything was ready the well gave orders that Vanda Kai Singh should stand in water as a pillar upon which Garui Pasan should spread his wings, while the mouse by the making a hole into the bird should bring out and spread all the soil over the wings of Garui Pasan. The orders were obeyed and the wings of the bird covered all the water, while the mouse brought out all the soil which was beneath the water. In this way the earth was raised over the water.

X.°

"Omma Bin" (The Stone Stone).

(47) 718 There used to be at Gilgit a blue stone called "Omma Bin," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had resorted to it and prostrated himself before the stone. There and then the people showered his head with a crown, swore fealty and tendered their allegiance. This was the day when all the better class would gather to see the new "Rai" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief.

When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Raj, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

[719] The *dama* (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the case of victory that accompanies prophecy by the soothsayer. Before being dismissed at night all present partook of a feast; some were gratified with handsome titles and other distinctions; some gratified by a gesture of kindliness.

The Caretakers of Shiri Bai.

719 716 [illegible] 782 Shiri Bai is the name of a goddess who, as the people say, lived on a rock at Nangam, a village in the Astore district. The rock too is called Shiri Bai, and is always kept covered with branches of juniper, while an attendant called "Bab Bai" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the hot weather, when the people had gathered their

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*[See also p. 109, notes 1–2.]

3: Muhammad AV3 Dard AV3
782, 787, 643

/For allusions to above categories in mythology and folklore, see category 539. --Analyst/

Biddulph G-3 (1873-1876) 1880 AUI Afghanistan AUI
4 AVS Dard AVS



the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *loor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By the Toowi Pass, Mastooch can be reached in five days: this route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspoor.

This road runs from the mouth of the Woorshigoom Valley

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4 Av3 Dard Av3
Chitral



increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU3~~
4 AV3 Dard AV3 Chitral



564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 [671] 692 The administration of justice is practically the will of the ruler, though nominally the precepts of the Sharyat are observed. In some cases the intervention of the Moollahs is useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihter, by pointing out that the Mihter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

642 177 A somewhat elaborate administrative machinery exists which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Usbek titles shows that a new system has been grafted on the old one.

634 651 The country is divided into eight districts. At the head of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



right side of the snowy Pass, and is always ready to advance to Gilgit if required. I know very little of the history of Astor. Bernier, who wrote about the year 1660, in enumerating the countries that border Kashmir, speaks of the territories of *Raja Gamon*. Now from geographical position I infer that this was the ruler of Astor. When the Sikhs held Kashmir, the Astor Raja was tributary to them; he had become so without any force having been sent; for a time he remained in quiet. But a curious thing happened. When Wazir Lakpat (who was lieutenant of Zuráwar Singh, who was servant of Raja Gulâb Singh, who was a tributary of the Sikhs) was victorious in Skárdú, he came over the Harpo Lá and invaded Astor. Lakpat besieged the Astor fort for four months; at the end of which time it was given up for want of provisions, and the Raja was taken away prisoner to Skárdú; and this though he was on terms of friendship and (in a degree) dependent on the Sikh Governor of Kashmir. At last, representations on the subject went to Lâhor, and from there Gulâb Singh received directions to desist from interfering with Astor, so the Raja was sent back. But not long afterwards the Sikhs themselves from Kashmir required a passage through the Astor territory on their way to Gilgit (as will be related in Chapter XIX.), and not only so, but they required to make their communications sure; with this object a Sikh post was placed at Astor, and from that time the independence of the Raja diminished; now there is a titular Raja, for whose subsistence some provision is made, whether by pension or from land I do not know.

At Astor and for many miles on there is one general character of the valley; at the bottom it is very narrow; the river is quite confined between the ends of great spurs from the lofty mountain-ridges on both sides; the cultivation is on very small spaces, usually some hundreds of feet above the valley-bottom. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with grass in tufts, and with bushes of pencil-cedar scattered over, while in parts sheltered from the sun *Pinus*

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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131 A few miles below Koli is Batera; beyond that Dārdistān
101 ends and the Pathān country, where the Pashtū language prevails, begins. The Koli people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Jard AV3



487

described in the article on KASHMĪR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 648 Post and telegraph offices.

There is a daily postal service with India by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destr ctive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

643 704 [605] Administration, &c.

The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891–2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue.

A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

631 643 651 Political relations.

A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsīn, and Ghizar, the little republic of Chilās, and also for relations with Tangir and Darel, over which valleys the Puniāl Rās and the Mehtarjaos of Yāsīn have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār-

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3



Hunza and Nagar in gold, Chilās in cash (Rs. 2,628), Ashkuman, Yāsīn, and Ghizar in grain, goats, and *ghī*. The relations of the Political Agent with the outlying States are eminently satisfactory. No undue interference takes place in the administration, and the people are encouraged to maintain their customs and traditions intact. Besides the military garrison, furnished by the Kashmīr State, there is a small but extremely efficient force of local levies armed with Snider carbines. They are drawn from Hunza, Nagar, Puniāl, Sai, and Chilās.

**Shināki.**—A group of small republics in the valley of the Indus, lying west of Kashmīr and south of Gilgit. The territory extends from the junction of the Astor river with the Indus to Seo on the right bank and Jalkot on the left bank of the latter river. Within this area the people are grouped in communities inhabiting one or more nullahs, each community forming a separate republic. Starting from the junction at Rāmghāt these are, in order: on the right bank, Gor, Kinergah, and Hodar; and on the left bank, Bunar, Thak, Butogah, Giche, and Thor. They constitute the area known as the Chilās subdivision of the Gilgit Agency, while Chilās proper includes Kinergah, Butogah, and Giche. Lower down the river are Darel, Tangir, Khilli, and Seo on the right bank, and Harban, Sazīn, and Jalkot on the left bank.

After the conquest of Chilās by Kashmīr in 1851, the Mahārājā imposed a tribute in gold-dust, and arranged for the administration of the country as part of the Gilgit district. A British Agency was re-established at Gilgit in 1889, which included, among other territory, the Chilās subdivision described above except Thor. In 1892 a British mission to Gor was attacked by the Chilāsis, which led to the occupation of their country and the appointment of a Political officer at Chilās. The right of the Kashmīr Darbār to construct roads and station a limited number of troops in the territory was secured, but the autonomy of the Chilāsis was guaranteed. Under the revised arrangements made in 1897 the republics pay small fixed sums to the Mahārājā, and in 1899 Thor was incorporated in Chilās. Darel has rendered a tribute of gold-dust to Kashmīr since 1866, when the Mahārājā's troops raided the country. The tribute is now paid through the Puniāl governor. Tangir pays a small tribute to the governor of Yāsīn. The remaining communities have no political relations with either Kashmīr or British India, except Jalkot, which from its position dominates Thor and the head of the Kāgān valley in the North-West Frontier Province.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV 3
Astor



country, and close under whose shadow we were marching,—magnificent views, giving an overpowering impression of towering height. Locally it* is called Deomir, "the mountain of the gods," a fitting name.

The last few marches showed miles of terraced land out of cultivation, the result of the incursions of the murderous Chilasis who raided from the Indus valley. In a country where every foot of cultivation has to be won with heavy toil from nature, nothing appeals so to your heart as the sight of deserted land and ruined homesteads.

Finally, after thirteen days' marching, we reached Astor, which used to be the capital of a kingdom important enough in a small way in the Hindu-Kush. The Sikhs absorbed it, all that remains of its former glories being a fort now held by the Dogras.

Astor boasts of a bazaar, the first met with since leaving Kashmir; beyond it there are only two, at Gilgit and Chitral. Most of the trade was at this time done by itinerant traders from Koli and Palas in the Indus valley, who brought goods from India, taking back gold-dust and products of Central Asia, and who penetrated into the remotest glens. The more peaceful state of things which we introduced has given a start to Gilgit, which is now becoming the emporium of this portion of the Hindu-Kush.

I here made the acquaintance of Bahadur Khan, Raja of Astor, the representative of the old ruling race, an old gentleman whose honesty, intimate knowledge of the country, and connection with all the local rajas were to be of the greatest value to me on more than one occasion. Deprived of his kingdom and very poor, living on a small grant of land

* [Nanga Parbat mountain -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Astor



given to him by the Durbar, treated with contempt by the Kashmiri Governor of Gilgit, under whom is the valley of Astor, he had the loyalty and respect of his former subjects, who reserved for their Kashmiri rulers the hatred, fear, and contempt begotten of oppression.

We saw at Astor for the first time polo as it is played in what is either the home of its birth or the land of its earliest adoption. In very few places does flat open ground exist; consequently the polo grounds are merely terraces annexed from the cultivation, through which, as a rule, the main road into the village runs. The Astor ground is about a hundred and fifty yards long by twenty yards wide, and it is one of the best. Any number of men play, the usual limit is ten-a-side, and at the beginning of the game both sides assemble at one of the goals. When all is ready the captain of one side, usually the local raja or the most important guest, dashes down the ground at full speed, carrying the ball and followed by the whole mob of players, all shouting madly; the band, which is seated outside the boundary wall at the centre of the ground, plays its loudest, the lookers-on yell and whistle in a way a London street boy might be proud of, and, without checking his speed for a moment, the holder of the ball throws it into the air and hits it as it falls. The hit should be made from the centre of the ground, and a good man will often hit a goal. A man who is inclined to be a bit too sharp will gallop well beyond the centre before hitting, and gain an unfair advantage. One of my worst enemies, who murdered his brother because he was a friend of ours, who gave me endless trouble, and

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw then no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



frontier. It was a motley crowd and picturesque, but I was glad when, after passing the fort, we were conducted to the house built in Major Biddulph's day, and left there in peace.

The next few days were spent in making acquaintance with the Governor and the members of the Committee, which consisted of the General commanding at Gilgit, the General commanding the regular reinforcements, the Sunadés or officer commanding the irregular troops, and of a couple of high civil officials, the most important of all being Mehta Sher Singh, an old gentleman of high family and position in Kashmir. The ablest among these gentlemen was, perhaps, the Governor, who had held his post for eight years, was heartily sick of it, and was most anxious to settle matters with Hunza and Nagar somehow, and to be permitted to return to Kashmir. He was an adept at intrigue, the threads of all the frontier affairs were in his hand, and the puppets on both sides of the border generally danced at his bidding.

My position was difficult; I had distinct orders not to give advice, but I could see very well that, if the negotiations going on failed, the Committee would come to me for it, and that whatever decision they came to, the onus would be thrown on me. Every endeavour was of course made to throw dust in my eyes, and to prevent my getting information as to what had really happened, why the tribes had broken out, what was going on at the moment, and as to the condition of the troops. I was told, however, and I knew the information was true, that between Astor and Nomal, the fort eighteen miles

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



000 acquaintance of Raja Akbar Khan, the Chief of Punyal, and his brothers and cousins. Fine fellows, magnificent mountaineers, who were later, under us, to prove "tall men of their hands."

The climate was perfect after Gilgit. We were camped in an apricot orchard, at an altitude of seven thousand feet and over, and the delicious air soon set us up.

[361] 133 Gakuch fort and its cultivation stand high, seven hundred feet or so above the river bed. The formation is curious; the hills, in one fine slope from the snows, sweep out till they finish in an almost sheer cliff into the river, the last few hundred yards before the cliff is reached being comparatively flat. Through this level portion project great rounded masses of rock, water-worn and full of "pot-holes," the remains of glacial action. It looks as if, at some remote period, a huge glacier had flowed down the Ishkuman, and [136] had swept to its left down the Gilgit valley. These rounded hillocks were full of chikor, the mountain partridge, which gave us good sport. In one of them is a cave reputed to be fathomless—really, I suppose, about twenty feet deep—heaped up with human bones. It was said to have been filled by a former ruler of Yasin, and a terror to his neighbours, whose bloodthirsty nature gained him the title of Adam khor, "the man-eater."

• 643 681 During my halt at Gakuch, Sirdar Nizam-ul-Mulk, the Mehtar's eldest son, who ruled Yasin, and who was to meet me just across the border, bombarded me with letters, and a curious incident occurred with one of his letter carriers. When I handed this man my answer to Nizam's letter, I gave him, as

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 usual, a present, in this case a small round looking-
681 glass in a brass cover, a thing much prized in these parts. He declined to receive it, and said the last man had got five rupees and a knife, and that he would not take less. It would have been impossible to carry on if I allowed myself to be rushed for presents in this way, so I dismissed him, and sending for the Mehtar's half-brother, who was accompanying me, explained the man's impertinence to him. The result was startling; the old gentleman was furious, said that, had we been in Chitral territory, he would have cut the man to pieces at once, and that the Mehtar would certainly, if he heard of it, kill the man and sell his wife and children for slaves. I interceded for him, and he got off without punishment, but it gave one an idea of how the Mehtar ruled, and why he was obeyed as he was.

159 Nizam-ul-Mulk met us the first march across the border, and was with us a couple of days. He was a handsomer man than his brother, but had the same heavy under-lip. His manners were charming, but his morals, like those of almost every leading man in the country, excepting the Mehtar, Afzul, and one or two others, left much to be desired. He [644] was a worse governor than Afzul, a mixture of cruelty, indolence, and good-nature, but he was popular too in his way, being a fine shikari. He was always accompanied by his dancing and singing boys, without whom he would move nowhere, and he was consequently an intolerable nuisance on the march, as they kept up their music right through the night. During his first interview with me he

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



gather the wild flowers as he passed them, and stick them into his turban. As a race they are slight and wiry; there were only half a dozen tall men in the country, and I never saw a fat one. This is no doubt partly due to the fact that there is no superabundance of food available, but the result is good. The children were really a joy to see; they had bright rosy cheeks and well-shaped faces; and the small girls, who were not kept within doors, were in many cases extremely pretty.

As we neared Chitral we were met by an increasing number of grandees, of regularly increasing rank. Eight miles from Chitral itself my old friend Raja Bahadur Khan, the Mehtar's half-brother, received me. I never understood how he had acquired a Hindu title, but in the Hindu-Kush they are not very particular. Half a mile further on, after passing through the narrowest part of a gorge along a path a foot wide, pegged on to the rock—one of the few places not even a Chitrali would ride over—a mass of armed men met us. One of them presented me from the Mehtar with a horse most gorgeously caparisoned with gold embossed head-stall, high demi-pique saddle—instrument of torture for an Englishman accustomed to the familiar Whippy—and prettily embroidered and spangled body cloth. Another half mile and the river leaves the gorge, and on the opposite side there is an isolated rocky mound, along the top of which were ranged some two hundred men, who fired a wild *feu de joie* as we passed. A mile or so further we emerged into the plain, and saw the Mehtar sitting surrounded by a brilliant crowd. Dismounting when about one hundred and fifty yards from him, I

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 walked forward, the Mehtar walking to meet me half way. It was an interesting moment for both of us, as we shook hands and looked into each other's eyes. 159 The Mehtar was a big man, and heavy, about sixty-five years of age, with a very strong and clever face, but the mouth was spoilt by the loss of his front teeth.

644 After a few words of welcome we mounted our 291 horses, and rode off. The Mehtar was surrounded by his court, Afzul-ul-Mulk and various other sons were there, and representative nobles from all parts of the country. The scene was one of the most brilliant and striking it is possible to imagine. It could not compare with the more ordered magnificence of the court of an Indian prince, but what was lost in splendour and numbers was made up by its wild picturesqueness. The Mehtar, dressed in green silk (he was a most devout Mahomedan), riding a big horse covered with brilliant silver trappings, moved off, with me on his right hand, the centre of a crowd of hundreds of horsemen and footmen in the brightest array. Cloth of gold, the rich silks of Central Asia, the most superb velvet coats, the colour almost hidden by the gold embroidery, the brightest English and Chinese silks in all colours, scarlets and blues, crimsons and purple, plain and brocaded, chogas of plain whole-coloured velvets, or of English broadcloths, flaring cottons, and the dull, brown haircloth of the country were all mingled without the semblance of order in inextricable confusion. The only appearance of uniform was in the Mehtar's *corps de ballet*, all the men and boys of which were dressed alike in blue sleeveless coats over white muslin shirts covered with

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

# CHAPTER III

## A MONTH IN CHITRAL

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MEHTAR AMAN-UL-MULK was a very remarkable man. For forty years his had been the chief personality on the frontier; even in his father's time he had made his mark. It would be wearisome to attempt to unravel the long story of battle and murder, treachery and intrigue, formed by his life. Suffice it to say that he ruled a united Chitral, extending from the borders of Punyal on one hand, to the borders of Kafiristan and Dir on the other, and that the watershed of the Hindu-Kush was his northern
[642] boundary. He was tributary to Kashmir, and received from that State a subsidy, which had been doubled a few years before our meeting, for his assistance when Gilgit was besieged by the then ruler of Yasin.

A brief account of this incident will give a good idea of the Mehtar's methods. Yasin was ruled by the Kushwakt family, descended from Shah Kushwakt, the brother of Shah Katúr, the founder of the Chitral royal family. The families of course frequently intermarried, and were closely connected. In the year 1880, Pahlwán Bahadur, the Kushwakt

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



ruler of Yasin, and a nephew of Aman-ul-Mulk, who had had an adventurous and stormy career, took it into his head to invade Punyal and to expel the Dogras from Gilgit. The Mehtar encouraged him in every way, promised him assistance, and urged him to the enterprise. Pahlwán started and laid siege to Cherkilla, the chief fort of Punyal. The moment he was well committed to his adventure the Mehtar, who had secretly collected his forces, occupied Yasin. The unfortunate Pahlwán was at once deserted by his people, and threw himself on his uncle's mercy. It was of the usual kind, and he died suddenly.

The Mehtar was steeped to the lips in treachery; his hands were crimson with the blood of his nearest relations; two out of his three brothers he had murdered; the third was in exile in Kabul; his Kushwakt cousins had equal cause to rue his name. He was continually plotting to get his refugee relations to return to his country, with small success, for they well knew theirs would be but a short shrift. But such a character cannot be judged by our standards: in wild Mahomedan states it is always, and must always be, a case of kill or be killed amongst the sons of a ruling chief after their father's death. Polygamy, and the pernicious habit of parcelling out a kingdom into governorships during a ruler's lifetime among his sons, invariably lead to civil war; and when one brother falls into the hands of the other there can be but one result, and that as much in the interest of the state which is saved from war as in that of the conqueror, for "stone dead hath no fellow."

The Mehtar ruled his country with a rod of iron,

4: Durand G-° '1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 The Mehtar ruled his country with a rod of iron
151 and none dared gainsay his commands. But his
567 rule was not popular—far from it. His oppression
159 extended in all directions: he sold large quantities of timber yearly to Peshawari merchants, and the whole of it was cut and conveyed to the streams by forced labour—of course unpaid for; he interfered in trade, and levied prohibitive taxes on merchandise passing through his country; he bought the goods of passing merchants, if he wanted them, at his own valuation; he sold his subjects into slavery, and sent presents of slave boys and girls to the Amir
159 and to neighbouring chiefs. At the same time he
[598] had many good points. He was deeply religious according to his lights, yet he was no bigot. His view was that so long as a man was a good subject the ruler had no call to interfere with his religious opinions, and while I was in Chitral he soundly rated his son Murid for trying to enforce orthodoxy among his people. He was a kind and indulgent father, and devoted to his small sons, who used to form a pretty group round him when he came to see me, clustering about him with the fearlessness of affection. In a country where unnatural vices were rampant he was unstained. He had a religious horror of them, and attributed his success over the Kushwakt chiefs to their depravity, against which
[595] God's wrath had kindled. He was much married, not "cursedly confined" to one wife, or for the matter of that, to some dozens of wives and concubines. Like David, he "scattered his Maker's image through the land," and at every village you found a small son or heard of a daughter. He had eighty children.

4: Durand G-3 (1888-92) 1900 AVI Kashmir
Dard AV3
Chitral



159 wander apparently aimlessly from subject to subject, but you had to be very careful of what you said or admitted, for, like lightning, would shoot out some sudden searching question about the matter on which his mind was really working. It was his little way, practised I imagined originally as an art, but which had become second nature.

•643 The moment was an interesting one to be in
648 Chitral: Mahomed Ishák had invaded Afghanistan
159 from Russian Turkestan, Afghan Turkestan had fallen into his hands, the old princes of Wakhan, who had taken refuge in Chitral territory from the Amir, had been summoned by him, and momentarily reinstated in their country, his emissaries were passing through Chitral, and going to Dir, Bajaur, and Swat, endeavouring to raise trouble for the Amir. The Mehtar was very anxious; he was between the devil and the deep sea; he feared the Amir, and rightly, and hated him with a bitter and deadly hatred; he was afraid of the consequences if he espoused Mahomed Ishák's cause, for the success of which he prayed incessantly, and the latter failed in his attempt. On the other hand, Mahomed Ishák made great promises, and, if successful, might be a good friend; he could scarcely be a more dangerous and unpleasant enemy than Abdur Rahman. Altogether, it was a very difficult question, and he came and discussed it with me. I advised him, in what were the interests of Government as well as his own, not to stir up strife: a war once kindled on the frontier spreads frequently in unexpected directions. I pointed out that the Amir was our ally, that we did not desert our allies, and that Government would not be best pleased if the Mehtar

4c Durand G-3 (1888-92) 1900 AV1 Kashmir
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Central



started a conflagration. In the end, whether my counsel had anything to do with it or not, the old gentleman decided to sit on the fence and do nothing. 643 648 159

The Mehtar's views on the condition of frontier affairs were interesting, and his knowledge of men and matters varied and wide. A man does not rule a frontier state forty years for nothing. He saw that, so far as his dynasty and country were concerned, safety lay in alliance with us, danger in any closer intercourse with Afghanistan. For this reason he was delighted to have an unconquered Kafiristan on his flank as a buffer between him and the "God-given Government." He might occasionally, in retaliation for too numerous murders on the part of the Kafirs, raid their country with the object of getting some slaves, but he had no desire to see it conquered, and he was delighted that the Kafirs made the road down towards Asmar, and up the Ashreth valley to the Lowari pass, their happy hunting-ground, and murdered stray Pathans. The more dangerous the road was, the more isolated and safe his state. We discussed many questions, to which I cannot refer, with daily increasing interest and amusement on my part. Some of his ideas with all his shrewdness were very quaint; one of his most persistent demands was that, given any agreement with Government, it should be engraved on a sheet of copper. Some ruffian had persuaded him that no treaty would be binding on us if only written on paper. [721]

My state visit to the Mehtar was most ceremonious. A deputation of his courtiers came and escorted us to the fort, at the gate of which the Mehtar met us, and conducted us to a dais outside, 644

4a Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



The chorus at the Mehtar's durbar was composed of all his men off duty, men from all the neighbouring villages who had come to see the fun, a stray Kafir or two who grinned in a friendly way at us, all the heterogeneous rabble possible to collect in Chitral. The price they paid for being present and looking at the dancing was continued applause, shouts of encouragement to the dancers, in which they were led by an official who was described as the head of the Mehtar's household. He was a very wild-looking creature, who rushed along the ranks of the spectators dressed in a scarlet cloth choga, and armed with a big ornamented stick, with which he belaboured any of the crowd who did not shout loud enough. After we had sat through the performance for some time the Mehtar rose, and, taking me by the hand, escorted me along a narrow path made by laying down cotton cloth, white and coloured, and stuffs of various kinds, finishing in a strip of sham kinkob, all of which became the perquisite of my servants after I had passed over it. The path led along the faces of the fort to the private garden, from which there was a door leading to the household offices and ladies' apartments. In the garden we found a tent pitched, into which we entered, followed by three or four of the Mehtar's most important sons and nobles.

Directly we had sat down the Mehtar began an oration which lasted an hour, with interruptions to drink iced water, and to rub snuff on his gums, the Chitrali way of taking this most seductive form of the weed. The upshot of his discourse was that

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 he was a faithful servant of the British Government, and that he wanted various things, mostly
648 rifles and money. Some of his remarks were
159 amusing, as when looking a Kashmiri officer full in the face he said that he had been in the habit, in the old days, of beating the Kashmiris and looting them, but that out of consideration for us he had abandoned this source of revenue. All this time I was getting horribly hungry; we generally breakfasted about eleven, and had been fetched away from camp just before our breakfast was ready, and it was long past two before the Mehtar showed signs of having talked himself out. There was nothing for me to say beyond the usual diplomatic *banalités* about the assurances I had received from the Viceroy's and the Foreign Secretary's lips of the interest felt by the Government in the welfare of Chitral, and of their personal regard for the renowned chief who ruled its destinies. The whole thing was a sort of full-dress debate, the object of which, on the Mehtar's part, was to let it be known throughout Chitral, and in the adjacent Pathan countries, Asmar, Dir, and Bajour, that he was definitely putting himself on the side of the British Government, and under its powerful protection.

644 The Mehtar, having thoroughly talked himself out,
262 departed, leaving Afzul-ul-Mulk to do host. The dinner was excellent of its kind, and we were introduced to various famous royal dishes, about the best being large flat unleavened cakes of bread full of minced meat, and sweet omelets made with honey.

000 I remained some time in Chitral, seeing the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



time, their rapidity in movement, and intimate knowledge of their country, and its capabilities for defence, would make them dangerous enemies to a small invading force, and valuable auxiliaries while on the winning side.

Events proved the justness of the opinion then formed and recorded. A few years later saw Chitral in the throes of civil war, and a Mehtar in possession one day, ousted and flying the next, after the fall of a position attended with the loss of one man. The feeble resistance made to Colonel Kelly's advance by the Chitralis, though holding splendidly defensible positions, the secondary part played by the Chitralis in the memorable siege of Chitral, when all the real fighting was done by Umra Khan's Pathans, and the skill they showed in cutting off small parties of Sikhs, all went to prove that, though not wanting in courage and endurance, they lack the tenacity and grit which is wanted to enable men to face severe loss and to make real soldiers. As Napoleon says, "*Un homme ce n'est pas un soldat.*" The Chitrali is wanting in the something which makes a soldier.

I found that the Mehtar had no conception of our real strength, no standard by which to judge our power. He undervalued our troops, his only idea of a standing army being taken from the old Kashmir regulars, a body with whose name disaster was associated, and some of which he had himself defeated, driven into the fort of Gilgit, and besieged there. His sons and leading men who had been to India had not seen enough of our troops for their reports on them to impress him. One thing I found he was most anxious to have, and that was a properly

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 organised hospital and dispensary at Chitral, under a
648 good native doctor; that this was to be at our expense
743 went without saying. I am glad to say I was able to arrange this, a hospital was established next year, and it has flourished and done much good in the country.

431 Before leaving Chitral I sent the Mehtar the pre-
[576] sents I had brought up for him. The local etiquette forbade the gifts being offered in public, as everything so received had at once to be given away. My presents, therefore, were taken to the Mehtar by my head orderly. They consisted of a double-barrel express rifle, a pair of shot guns, and a miscellaneous assortment comprising silver goblets, cutlery, gold cloth from Benares, silks and broadcloths; and as the ladies were to be propitiated, carefully-graduated collections of rich brocades, silks, embroidered muslins, looking-glasses, jewelled trinkets, and last, but not least, boxes of scented soap and cases of perfumery. I was careful to ascertain the proper proportion to be observed in graduating the presents for the Mehtar's leading wives, and had a solemn interview with his minister on the subject. The result was excellent, and to my surprise and satisfaction I found that the Mehtar was delighted with the presents, and valued them at considerably more than treble what they had cost in India, and that the ladies were extremely
[579] pleased with theirs. The Mehtar's appreciation of some of my gifts was amusing. He was much taken with a nest of silver cups in a case, the innermost of which was shaped like a champagne glass. He was delighted with this, and pointed out that it would be most useful as a spittoon when he chewed snuff. The

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI
Dard AVJ



D 132 361 K 712

It was the middle of August before we left Gilgit, and the heat was very great. The first march to Nomal presented nothing but the normal difficulties, and was on the whole good. The fort, which had been besieged the year before, was a fairly strong one, but was commanded on three sides by modern rifle fire, and was as usual insanitary and crowded.

D [487]

The next two marches to Chalt, the actual frontier post, were very trying; the road ran between great cliffs in a narrow gorge worn by the raging river, and the heat was intense. The parris were the worst we had seen, so bad indeed that we could not take our horses with us. The Chaichar Parri, the last before we reached Chalt, was a famous position, the outpost to the Hunza-Nagar valley, and one which had never been forced. No horse had ever been taken over the cliff, which had been purposely left in its impassable state, the path running across a hideous precipice on the narrowest possible shelf only a few inches wide. Biddulph describes this piece of road as worse than any ground he had ever crossed when stalking in the mountains, and it certainly was pretty bad. We were met on the far side by a deputation from Nagar, with horses for our use. The Chalt fort had only been held on sufferance by the Kashmir troops; it was a miserable square enclosure, with no proper command over its water-supply, and was dominated by another fort occupied by the Nagar people, and situated within a couple of hundred yards.

D [361]

D 643

I was joined on my march by Raja Bahadur Khan of Astor, who was closely connected by marriage with both the Hunza and Nagar ruling families, and by Raja Akbar Khan of Punyal. I was anxious to show

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Burusho AV7



D 643 that it was our policy to be on good terms with the natural leaders of the people of the country, and the Kashmir frontier officials had mismanaged their affairs so hopelessly, and were so distrusted, that I did not wish to have them as intermediaries. In the end Raja Bahadur Khan proved of the greatest service, and his tact and knowledge of the local conditions helped to avert what might have been a very serious disaster.

B 131 648 642 The position of the small States of Hunza and Nagar, which I was about to visit, is unique; as Biddulph says, "they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago." Shut in by a girdle of practically impassable mountains, they had maintained their independence for centuries, though both States apparently had at different times acknowledged the suzerainty of the rulers of Gilgit, and latterly had bound themselves to respect that of Kashmir, and to pay it tribute.

B 648 The relations of Hunza to Kashmir, and through that State with the Government of India, were complicated by the fact that the Chief of Hunza also recognised the suzerainty of China, paid a nominal tribute to, and received presents in return from its ruler.

B 186 The two States, which are divided only by a river which runs in a bed six hundred feet wide between cliffs three hundred feet high, are inhabited generally by people of the same stock, speaking the same language, professing the same form of the Mahomedan religion, and are ruled by princes sprung from the same family. Notwithstanding all this, or more correctly perhaps because of it, they have been

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



ever count with certainty as to the succession. You may sometimes strengthen a vigorous ruler with advantage; to bolster up a weak one is, in the end, almost always useless.

The visit to Dir hinged on that to Bajour, and both now had to be abandoned. Preparations were at once made for the return march to Gilgit. Several posts reached me during my last few days in Chitral, and some had been tampered with and parcels stolen. I reported the matter to the Mehtar, who was furious, and who caused instant enquiries to be made, and a man sent for from each of the houses which had furnished the runners. The culprits were tracked, and the Mehtar proceeded to order condign punishment. The men were to be sold into slavery, but escaped at my intercession. The old Chief said it was no use he knew to offer me the wives and children of the robbers, but that he thought my Pathans would appreciate the gift. I had much difficulty in persuading him to leave the unfortunates in peace. But if no one suffered very severe pains and penalties, the fuss made had the desired result, and our posts were sacred for the future.

My last days in Chitral were full of business, and the evenings were spent as usual round a camp fire watching the dancing, and listening to the boys singing. Three Kafirs joined the circle one night, one of them having the most revolting type of face I ever saw, and danced badly for some time. Nizam then asked them for the chaunt which is sung when a successful raiding party arrives near its own village. They refused to sing it unless a goat was given them to eat, so one was brought and presented

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3
Chitral



K 563 631 offensive, and much in fear of the Chilasis, who in any raids in the Gilgit direction had to pass through their territory. The fighting force of Gor was insignificant, and the little state was tributary to Kashmir. The next republic was Darel; it was K [701] more important than Gor, and could turn out from a thousand to fifteen hundred men. The Durbar troops had in 1866 penetrated into the country, the people of which had made submission, and every year hostages were sent in to Kashmir, and a small tribute paid. Tangir, which lay next, was about equal in importance to Darel, and paid tribute to the rulers of Yasin. Below these tribes stretched a band of country inhabited by Kohistanis of different clans until the Pathan border was reached.

I found on my arrival at Gilgit that the Gor headmen had expressed their anxiety to come more directly under the protection of Kashmir. They were anxious to avoid being drawn into trouble should the Chilasis, as seemed likely, create disturbances, and to throw in their lot openly with Kashmir seemed to offer them the best chance of security. In a few days their representative deputation arrived, and after listening to their views I dismissed them to their homes with suitable presents, pointing out that they had nothing to fear from our side.

D ● 643 159 648 Rather disturbing news now began to come from Chitral. Umra Khan of Jandol had moved over his border, and occupied a portion of Chitral territory, and Afzul-ul-Mulk clamoured for the despatch of the mission. The arrival of a mission and his recognition as Mehtar by the Government of India would

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 strengthen his hands, and would tend to prevent
159 aggression from the neighbouring powers. To my
648 disgust but not surprise, for I knew the little savage well, he had signalised his acquisition of the throne by wholesale murders of his elder brother's adherents, and had killed three of his brothers in cold blood. However it was no business of mine to interfere, and I could only watch from a distance. Robertson was very anxious to reciprocate the advances made by the Gor people, and I suggested to the Government of India that the wishes of their representative should be acceded to, and that he should visit the country. Sanction was accorded to the proposal, and early in November Robertson started for Gor.

643 The day he was to leave Bunji came a messenger
721 in frantic haste, bearing the news that Sher Afzul, a brother of the old Mehtar, who had been in exile for years in Afghanistan a pensioner of the Amir's, had crossed the frontier by the Dorah, surprised and killed Afzul-ul-Mulk in his fort of Chitral, and proclaimed himself Mehtar. This was bad, but the most serious news was that he had proclaimed a religious war against us, that our native agent and doctor were in danger of their lives, and that troops were being collected and hurried towards Yasin, the
000 tract of Chitral just beyond our borders. Later in the day the late Mehtar's minister and the Governor of Mastuj rode up to my door. I could hardly recognise in the haggard travel-stained man, carrying his favourite son on his saddle-bow, who swung himself off his horse and stood broken with hard riding before me, the picturesque, cheery gentleman,

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



000 Although the period may be past in which a great English Journal could ask, "*what* is Gilgit?" the contradictory telegrams and newspaper accounts which we receive regarding the countries adjoining Gilgit show that the Press has still much to learn. Names of places, as far apart as Edinburgh and London, are put within a day's march on foot. Names of men figure on maps as places and the relationships of the Chiefs of the region in question are invented or confounded as may suit the politics of the moment, if not the capacity of the printer. The injunctions of the Decalogue are applied or misapplied, extended or curtailed, to suit immediate convenience, and a different standard of morality is constantly being found for our friends of to-day or our foes of to-morrow. The youth Afzul-ul-Mulk was credited with all human virtues and with even more than British manliness, as he was supposed to be friendly to us. He had given his country into our hands in order to receive our support against his elder brother, the acknowledged heir of the late Aman-ul-Mulk of Chitrál, but that elder brother, Nizám-ul-Mulk, was no less friendly to English interests, although he has the advantage of being a man of capacity and independence. The sudden death of Aman-ul-Mulk coincided with the presence of our protégé at Chitrál, and the first thing that the virtuous Afzul-ul-Mulk did, was to invite as many brothers as were within reach to a banquet when he murdered them. No doubt, as a single-minded potentate, he did not wish to be diverted from the task of governing his country by the performance of social duties to the large circle of acquaintances in brothers and their families which Providence bestows on a native ruler or claimant in Chitrál and Yasin. A member of the Khushwaqtia dynasty of Yasin, which is a branch of the Chitrál dynasty, told me when I expressed my astonishment at the constant murders in his family: "A real relative in a high family is a person whom God points out to one to kill as an obstacle in one's way, whereas a foster-relative (generally

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1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
chitral



of a lower class) is a true friend who rises and falls with one's own fortune" (it being the custom for a scion of a noble house to be given out to a nurse.)

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The dynasty of Chitrál is said to have been established by Baba Ayub, an adventurer of Khorassan. He adopted the already existing name of *Katór*, whence the dynasty is called Katoré. The Emperor Baber refers to the country of Katór in his Memoirs and a still more ancient origin has been found in identifying Katór with "Kitolo, the King of the Great Yuechi, who, in the beginning of the 5th century, conquered Balkh and Gandhara, and whose son established the Kingdom of the Little Yuechi, at Peshawur." (See Biddulph's "Tribes of the Hindoo Koosh," page 148.) General Cunningham asserts that the King of Chitrál takes the title of Shah Kator, which has been held for nearly 2,000 years, and the story of their descent from Alexander may be traced to the fact that they were the successors of the Indo-Grecian Kings in the Kabul valley. If Katór is a corruption of Kaisar, then let it not be said that the remnant of the Katoré exclaimed with the Roman gladiator: "Ave, Kaisar-i-Hind, morituri te salutant."

Amán-ul-Mulk, the late ruler of Chitrál, was, indeed, a terrible man, who to extraordinary courage joined the arts of the diplomatist. He succeeded his elder brother, surnamed Adam-Khôr or "man-eater." His younger brother, Mir Afzul, is said to have been killed by him or to have committed a convenient suicide; another brother, Sher Afzul, who is now in possession of Chitrál, was long a fugitive in Badakhshan whence he has just returned with a few Afghans (such as any pretender can ever collect) and a hundred of the Chitráli slaves that used to be given in tribute to the Mir of Badakhshan, which itself never paid a tribute to Kabul before the late Sher Ali of Afghanistan installed Mahmud Shah, who expelled his predecessor Jehandar Shah, the friend of Abdur-Rahman, the present Amir of Afghanistan. Another brother of Aman-ul-Mulk

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan-AU1
4 AV3 Dard AV3
Chitral



increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7



the top of the head for a space 2 inches broad in front, tapering to half an inch behind. Those who cannot boast of long locks, dress their hair into numerous small cork-screw ringlets all round the head.[1] On the approach of middle age the whole head is shaved, according to the orthodox Mahommedan fashion, and the beard is allowed to grow. In Chitral the effect of the long-flowing locks reaching to the waist is often extremely picturesque.

The mode of salutation between equals, on meeting after a prolonged absence, is graceful and pleasing. After clasping each other, first on one side then on the other, hands are joined, and each person in turn kisses the hand of the other. Superiors are greeted either by kissing the hand or touching the foot, both at meeting and parting. In Chitral, when the meeting is between two of unequal rank, the inferior kisses the hand of the superior, who in return kisses the former on the cheek. A similar practice is said to have existed among the ancient Persians.[2]

On the occasion of the visit of one chief to another, a rather curious ceremony called "Kobah" takes place. On arrival, the visitor is conducted to the Shawaran,[3] and the followers of both chiefs show their dexterity in firing at a mark set up on a tall pole, from horseback while galloping at speed. After this a bullock is led out before the guest, who draws his sword and does his best to cut its head off at a single blow, or deputes one of his followers to do so, and the carcase is given to his retinue. The custom exists in Shighnan, Badakhshan, Wakhan, Chitral, Yassin, Gilgit, Hunza, and Nager. In the latter place it is customary to slay the bullock with bow and arrow. Of late years the practice has become somewhat modified owing to the strict observance of Mahommedan customs, and it is more usual to give over the bullock alive to the guest, so that its throat may be cut in a more orthodox fashion; but occasionally a chief wishing to show off the strength of his arm and the temper of his blade, will adhere to the old custom.

Polygamy is of course practised, and the right of divorce is somewhat wantonly exercised. The marriage of very young children is not common, though occasionally practised. Girls are generally married between the ages of ten and four-

[1] Rawlinson mentions this as an ancient Persian fashion.—*Ancient Monarchies*, Vol. IV.

[2] Strabo Book XV., Chapter 3, Section 20.

[3] The Shawaran answers all the purposes of the village green in England, being used for all gatherings and games.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

## CHAPTER II

### FIRST VISIT TO CHITRÀL

644 159 175 AFZUL-UL-MULK, second son of the Mehtar or King of Chitral, who had passed the winter in a visit to India, and had been in Kashmir as I passed through, now arrived in Gilgit, and came to see me. He was generally known in Chitral as the Tsik Mehtar, or little Mehtar, his elder brother Nizam-ul-Mulk, in consideration of being heir-apparent, having the title of Sirdar. He was a good-looking young man with beautiful eyes and well-shaped face, the mouth being the bad part, the lower lip of which was heavy. It was the family feature, borne by every Katúr, as the clan of the ruling family was called. Colonel Lockhart had taken a great fancy to Afzul-ul-Mulk, and he had certainly a taking personality. Bright, cheery, of an enquiring turn of mind, talking Persian fluently, as does every gentleman in the Hindu-Kush, interested in everything he had seen in India, realising what the British power meant better than his father, who had never left Chitral, and extravagantly loyal, open-handed, courteous to all, young, handsome, hospitable, a good shot, and, for a Chitrali, a fine rider, it would have been curious if he had failed to be popular. But there was a different side to his

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



character, as I very soon learnt. At heart he was a pure savage, a mixture of the monkey and the tiger. Loyal from calculation, and from hopes of being recognised by Government as the heir-apparent, he was, under his cloak of open bonhomie, generosity, and transparent honesty, the most persistent plotter, and the most treacherous and ruthless foe. At his father's death he very naturally seized the throne, and his elder brother fled the country, defeated by superior powers of intrigue. But with all his cunning Afzul-ul-Mulk was a fool. He tried to strike terror by cutting down the leading men; he cut down too many or too few. The cold-blooded and treacherous murder of three brothers would have passed with little comment, the death of leading adherents of his brother was natural, but the announcement that a list of head men existed, who were to be killed, and the uncertainty as to whose turn was to come next, were too much. A carefully prepared plot, hatched in Afghanistan, overthrew him; his trusted adherents betrayed him, his most confidential servant opened the gates of his fort and let in the enemy, and he fell as he had risen, by treachery and murder.

However, at the moment, everything was rosy. No shadows of coming events chilled us, and I gladly arranged to accept the Mehtar's invitation to visit his country, so courteously delivered by Afzul. It was decided that he should move on ahead of me, as he took up a great deal of carriage, and that he should await me at Mastuj, the headquarters of the district he governed. I wanted a few days to arrange about my carriage, and to take farewell of my Kashmiri friends, to each one of whom I had to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 usual, a present, in this case a small round looking-
681 glass in a brass cover, a thing much prized in these parts. He declined to receive it, and said the last man had got five rupees and a knife, and that he would not take less. It would have been impossible to carry on if I allowed myself to be rushed for presents in this way, so I dismissed him, and sending for the Mehtar's half-brother, who was accompanying me, explained the man's impertinence to him. The result was startling; the old gentleman was furious, said that, had we been in Chitral territory, he would have cut the man to pieces at once, and that the Mehtar would certainly, if he heard of it, kill the man and sell his wife and children for slaves. I interceded for him, and he got off without punishment, but it gave one an idea of how the Mehtar ruled, and why he was obeyed as he was.

159 Nizam-ul-Mulk met us the first march across the border, and was with us a couple of days. He was a handsomer man than his brother, but had the same heavy under-lip. His manners were charming, but his morals, like those of almost every leading man in the country, excepting the Mehtar, Afzul, and one or two others, left much to be desired. He
• [644] was a worse governor than Afzul, a mixture of cruelty, indolence, and good-nature, but he was popular too in his way, being a fine shikari. He was always accompanied by his dancing and singing boys, without whom he would move nowhere, and he was consequently an intolerable nuisance on the march, as they kept up their music right through the night. During his first interview with me he

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
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Afzul fairly took my breath away one day during 644
the performance by calling to one of his attendant 515
courtiers, and by blowing his nose on the end of the
latter's turban.

Here we first got the splendid white grape, reserved 262
for the royal family. It almost equals the finest 245
muscatel grown in an English hothouse. Properly
cultivated, it would be about the best grape in the
world. It is said to have been imported from Central
Asia.

Our reception at Mastuj was very striking. Afzul 644
had joined us the day before, and had with him some 291
hundred and fifty mounted men, who formed an 411
irregular bodyguard. They were ablaze with colour;
their chogas of gold kinkob, green and blue velveta,
gorgeous silks of Bokhara, or brilliant broadcloths,
floated loose over bright silk or coloured cotton under-
coats; their voluminous breeches were tucked into
high brown or black boots, or merely into the
gay-patterned knitted woollen stockings which all
Chitralis wear. Every man was armed to the teeth.
All had a rifle or gun slung over the shoulder;
most had a polished metal or leather shield on the
back; nearly all, in addition to a sword, carried
a dagger and pistol stuck in the belt. On narrow
portions of the road they could only go in single file,
some ahead of us and some behind, but as we got into
more open ground they swarmed all round us. As
we approached the fort of Mastuj itself, a horseman
would suddenly single himself out from the crowd and
dash down hill at breakneck speed, circle over the
small cultivated space near the fort, and join the men
waiting to receive us. These notabilities of Afzul's 644
Government, to the number of a hundred, stood in

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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Chitral



644 one long line before the entrance to the fort, and as we approached they advanced all together and bowed as one man; the effect of the dignified Eastern salaam so given was fine.

262 We had our first Chitrali dinner at Mastuj, and excellent it was. It was served under the great plane tree which shaded the gate of the fort, on a raised platform running round the trunk. This must have been the place of gossip and assembly for the last two hundred years or more. The dinner consisted of pillaus of all sorts, one excellent pillau of beef being on a huge dish, three feet across, piled high with rice. [272] The drink was water cooled with snow. After dinner we were given little cups of tea, with salt in it instead [264] of sugar, a most atrocious mixture. I barely tasted mine, but Robertson, who had insisted on our dining *à la Chitrali*, using our fingers for forks, a most unpleasant and greasy proceeding, drank the whole of his at a draught. He was no companion to me for the rest of the day.

431 After breakfast was over Afzul came out and gave us the usual presents — horses, pieces of Bokhara silk, caps and waist-belts embroidered by the women of his household. By the time I left Chitral I had a string of about twenty horses of sorts, most of them dreadful screws, but useful on the march to mount orderlies and servants. I got rid of a good many in presents on my way down through Punyal, and the rest were sold, together with all other presents received, in India, and their value, as is the custom in these cases, credited to the Foreign Office Toshekhana or treasure-house.

000 We remained at Mastuj about a week to give the

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had to use your hands to steady yourself. Afzul put on all the royal Chitrali airs at once, and had to be helped down, a man on each side of him and his arms round their necks. An affected limpness came over him, and he flopped down the hill like an animated rag doll, only to recover when we got on to more rideable ground, where he was hoisted on his horse and was at once himself again. 159

On my return to Mastuj I found awaiting me Jemadar Rab Nawaz Khan, a native officer of good family in Multan, who was our representative in Chitral, and two more of the Mehtar's sons. They had been sent by the Mehtar to escort me to Chitral. I gathered that the Mehtar was expecting magnificent presents from me, and that he had given strict injunctions that I was to be nursed and prevented from wasting my substance on giving any one else anything. 644

I found that the Chitralis who had been to India with Nizam and Afzul during the last two years could and would talk of nothing but the Mint at Calcutta. Afzul's followers also expatiated on the beauties of a British cavalry regiment seen at Rawal Pindi. But, unfortunately, those in charge of the tours of these savages had taken them all round India, and had practically shown them no troops. The triumphs of local self-government at Calcutta and Bombay did not impress them, their own villages were almost as filthy; the railway was a convenient curiosity, but it obviously could only run about on the flat; the plains of India, one sea of crops, were a source of wonder, and suggested untold loot; but the real joy was the Mint. Constantly we 644 484 177

4: Durand G-8 (1888-93) 1900 AVI Kashmir
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were told of its wonders, how it could turn out fourteen lakhs of rupees a day—a lakh is a hundred thousand—how it coined every day in the year without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

Between Mastuj and Chitral we found at Sanoghar, Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river, the extensive fields of the Murikho valley. But for the most part the road was, as before, extremely difficult: the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

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gather the wild flowers as he passed them, and stick them into his turban. As a race they are slight and wiry; there were only half a dozen tall men in the country, and I never saw a fat one. This is no doubt partly due to the fact that there is no superabundance of food available, but the result is good. The children were really a joy to see; they had bright rosy cheeks and well-shaped faces; and the small girls, who were not kept within doors, were in many cases extremely pretty.

As we neared Chitral we were met by an increasing number of grandees, of regularly increasing rank. Eight miles from Chitral itself my old friend Raja Bahadur Khan, the Mehtar's half-brother, received me. I never understood how he had acquired a Hindu title, but in the Hindu-Kush they are not very particular. Half a mile further on, after passing through the narrowest part of a gorge along a path a foot wide, pegged on to the rock—one of the few places not even a Chitrali would ride over—a mass of armed men met us. One of them presented me from the Mehtar with a horse most gorgeously caparisoned with gold embossed head-stall, high demi-pique saddle—instrument of torture for an Englishman accustomed to the familiar Whippy—and prettily embroidered and spangled body cloth. Another half mile and the river leaves the gorge, and on the opposite side there is an isolated rocky mound, along the top of which were ranged some two hundred men, who fired a wild *feu de joie* as we passed. A mile or so further we emerged into the plain, and saw the Mehtar sitting surrounded by a brilliant crowd. Dismounting when about one hundred and fifty yards from him, I

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643 walked forward, the Mehtar walking to meet me half way. It was an interesting moment for both of us, as we shook hands and looked into each other's eyes. 159 The Mehtar was a big man, and heavy, about sixty-five years of age, with a very strong and clever face, but the mouth was spoilt by the loss of his front teeth.

644 291 After a few words of welcome we mounted our horses, and rode off. The Mehtar was surrounded by his court, Afzul-ul-Mulk and various other sons were there, and representative nobles from all parts of the country. The scene was one of the most brilliant and striking it is possible to imagine. It could not compare with the more ordered magnificence of the court of an Indian prince, but what was lost in splendour and numbers was made up by its wild picturesqueness. The Mehtar, dressed in green silk (he was a most devout Mahomedan), riding a big horse covered with brilliant silver trappings, moved off, with me on his right hand, the centre of a crowd of hundreds of horsemen and footmen in the brightest array. Cloth of gold, the rich silks of Central Asia, the most superb velvet coats, the colour almost hidden by the gold embroidery, the brightest English and Chinese silks in all colours, scarlets and blues, crimsons and purple, plain and brocaded, chogas of plain whole-coloured velvets, or of English broadcloths, flaring cottons, and the dull, brown haircloth of the country were all mingled without the semblance of order in inextricable confusion. The only appearance of uniform was in the Mehtar's *corps de ballet*, all the men and boys of which were dressed alike in blue sleeveless coats over white muslin shirts covered with

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huge red spots, finished off with bright red trousers, a costume at once startling and effective.

We rode in this way three miles to the bridge, which we dismounted to cross, then on past the fort, which Robertson was a few years later to know so well, and to assist in defending so splendidly, to the polo ground. There the usual performance was gone through, but on a greater scale than I had seen before, with many more riders and more brilliantly arrayed. Then we rode back to my camp, which was in an orchard a few hundred yards from the fort, I having had quite enough of riding hand-in-hand with my host, a custom which, however honourable, involves you in difficulties when you have to ride over small stone walls, narrow water-courses, and in and out of deep ravines. The Mehtar took his leave after a few minutes' conversation, and soon after sent us in a most excellent dinner cooked by the ladies of his household. In the couple of hours I had been with him he had made a deep impression on me. He was a fine old man, a striking figure as he rode along, sitting his horse upright and well; and had the history of his forty years of rule been unknown, there was that in him which attracted your attention at once. I felt instinctively that I was face to face with a ruler of men.

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MEHTAR AMAN-UL-MULK AND SONS. HIS SUCCESSOR, AFZUL-UL-MULK, SEATED ON HIS RIGHT.

[facing p. 76]

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started a conflagration. In the end, whether my counsel had anything to do with it or not, the old gentleman decided to sit on the fence and do nothing. 643 648 159

The Mehtar's views on the condition of frontier affairs were interesting, and his knowledge of men and matters varied and wide. A man does not rule a frontier state forty years for nothing. He saw that, so far as his dynasty and country were concerned, safety lay in alliance with us, danger in any closer intercourse with Afghanistan. For this reason he was delighted to have an unconquered Kafiristan on his flank as a buffer between him and the "God-given Government." He might occasionally, in retaliation for too numerous murders on the part of the Kafirs, raid their country with the object of getting some slaves, but he had no desire to see it conquered, and he was delighted that the Kafirs made the road down towards Asmar, and up the Ashreth valley to the Lowari pass, their happy hunting-ground, and murdered stray Pathans. The more dangerous the road was, the more isolated and safe his state. We discussed many questions, to which I cannot refer, with daily increasing interest and amusement on my part. Some of his ideas with all his shrewdness were very quaint; one of his most persistent demands was that, given any agreement with Government, it should be engraved on a sheet of copper. Some ruffian had persuaded him that no treaty would be binding on us if only written on paper. [721]

My state visit to the Mehtar was most ceremonious. A deputation of his courtiers came and escorted us to the fort, at the gate of which the Mehtar met us, and conducted us to a daïs outside, 644

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644 under some magnificent chenar trees. It was a very picturesque sight: row after row of the Mehtar's sons and courtiers in the most brilliant dresses sat on each side of us on the ground, in
644 the shade of the trees. The usual band, composed
533 of half a dozen kettle-drums played with sticks,
535 double-headed drums played with the hand, and pipes, struck up, and the *corps de ballet* of men and boys, in their smart new uniform, dashed into the space in front of the daïs and began dancing. The dances, as a rule, are much the same as the Indian *nautch*, but a trifle quicker and more varied. There are, however, some very quick and lively dances full of energy, where the men dash round with flying steps, and one or two rather good sword dances, which are worth seeing.

The Chitralis will dance, and look on at dancing, all night long; they are passionately fond of it; the only thing which they will stop it for is to hear their boys sing. The songs are the usual love songs with occasional songs of war. I never picked up enough of the language to understand them, but some of the airs were charming, and deserve to be collected. I was always thankful when the boys came on instead of the dancers. The boys' voices are really beautiful, and one would willingly have called for them oftener had it been possible to do so without giving the enemy cause to blaspheme. They had a pleasant way sometimes at night, as you sat round a camp fire smoking, of bringing a boy, and starting him singing in the darkness behind you. Very pretty plaintive melodies they sang, accompanied by a few notes of the pipe.

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The chorus at the Mehtar's durbar was composed of all his men off duty, men from all the neighbouring villages who had come to see the fun, a stray Kafir or two who grinned in a friendly way at us, all the heterogeneous rabble possible to collect in Chitral. The price they paid for being present and looking at the dancing was continued applause, shouts of encouragement to the dancers, in which they were led by an official who was described as the head of the Mehtar's household. He was a very wild-looking creature, who rushed along the ranks of the spectators dressed in a scarlet cloth choga, and armed with a big ornamented stick, with which he belaboured any of the crowd who did not shout loud enough. After we had sat through the performance for some time the Mehtar rose, and, taking me by the hand, escorted me along a narrow path made by laying down cotton cloth, white and coloured, and stuffs of various kinds, finishing in a strip of sham kinkob, all of which became the perquisite of my servants after I had passed over it. The path led along the faces of the fort to the private garden, from which there was a door leading to the household offices and ladies' apartments. In the garden we found a tent pitched, into which we entered, followed by three or four of the Mehtar's most important sons and nobles.

Directly we had sat down the Mehtar began an oration which lasted an hour, with interruptions to drink iced water, and to rub snuff on his gums, the Chitrali way of taking this most seductive form of the weed. The upshot of his discourse was that

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643 he was a faithful servant of the British Government, and that he wanted various things, mostly
648 rifles and money. Some of his remarks were
159 amusing, as when looking a Kashmiri officer full in the face he said that he had been in the habit, in the old days, of beating the Kashmiris and looting them, but that out of consideration for us he had abandoned this source of revenue. All this time I was getting horribly hungry; we generally breakfasted about eleven, and had been fetched away from camp just before our breakfast was ready, and it was long past two before the Mehtar showed signs of having talked himself out. There was nothing for me to say beyond the usual diplomatic *banalités* about the assurances I had received from the Viceroy's and the Foreign Secretary's lips of the interest felt by the Government in the welfare of Chitral, and of their personal regard for the renowned chief who ruled its destinies. The whole thing was a sort of full-dress debate, the object of which, on the Mehtar's part, was to let it be known throughout Chitral, and in the adjacent Pathan countries, Asmar, Dir, and Bajour, that he was definitely putting himself on the side of the British Government, and under its powerful protection.

644 The Mehtar, having thoroughly talked himself out,
262 departed, leaving Afzul-ul-Mulk to do host. The dinner was excellent of its kind, and we were introduced to various famous royal dishes, about the best being large flat unleavened cakes of bread full of minced meat, and sweet omelets made with honey.

000 I remained some time in Chitral, seeing the

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willow shaded off into the dark red of the rose thickets. 000

On our way down we branched off to try and get some shooting. We got none, but were amply repaid by the magnificent scenery. We camped one night at an altitude of about twelve thousand feet on a hillside so steep that our small tent could only be pitched by raising one pole on a pile of stones, and our bed places had to be similarly built up. We here got an insight into the reckless way the Chitralis destroy their timber. Some of our hosts' followers were belated, and in order to attract their attention, the men with us calmly fired a patch of forest. The next morning we rode up and crossed the shoulder of the range we were on at a height of sixteen thousand feet. I was pretty well accustomed by then to riding over anything, but we crossed ground that day that a few months before I should have considered impossible for a horse—long, sloping stretches of shaley rock across which our horses picked their way in the most extraordinary manner. The view from the top was grand: right opposite us, with only one range of lower mountains in between, rose Tirich Mir, twenty-five thousand feet high; no cloud obscured the view, and so close did we seem that every turn of the glaciers could be traced, and the lines of the avalanches distinctly seen.

The Mehtar came out to see me at Shoghot, and we spent another day together. With him was his son-in-law Rahat Mian, a Kaka-Kheyl timber merchant from within our borders, and at the moment the most important man in Chitral, as the Mehtar trusted almost implicitly in his advice. Our Native [644] 662

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Finally, dropping into the bed of the Turikho river, we reached Drasan, Afzul-ul-Mulk's favourite residence, a fort of the usual type, square, with high corner towers, and were given a right royal reception. Nizam-ul-Mulk was very anxious for me to go and see him in Turikho, but the passes out were under snow, and I could not afford to go twice over the same ground very far, so I had, much to my regret, to decline. This was rather unfortunate, as Afzul-ul-Mulk was thereby given another opportunity of entertaining me, which delighted him very much, but made his brother and his brother's retainers perfectly furious. It was very disappointing for me also, as I wanted to make friends with all equally, and, moreover, it prevented my visiting the Baroghil, one of the most important passes over the Hindu-Kush. But with snow falling every night marches over glaciers were not to be lightly undertaken; even over some of the rocky marches the roads would have been dangerous. There is nothing worse than floundering over rocks you cannot see, hidden by a covering of new snow which gives no foothold to man or beast.

So we marched into Mastuj again, and after a day spent in sorting out our kit, we despatched our servants, heavy baggage, and extra horses towards Gilgit by the road we had come, while we ourselves started for another tour. We cut ourselves down to the strictest necessities, one small tent, seven feet square, for the two of us, one for orderlies and servants, no beds, tables, chairs, or unnecessary luxuries, for I meant to double march steadily for a fortnight. Every follower was mounted, and we managed to do all we wanted.

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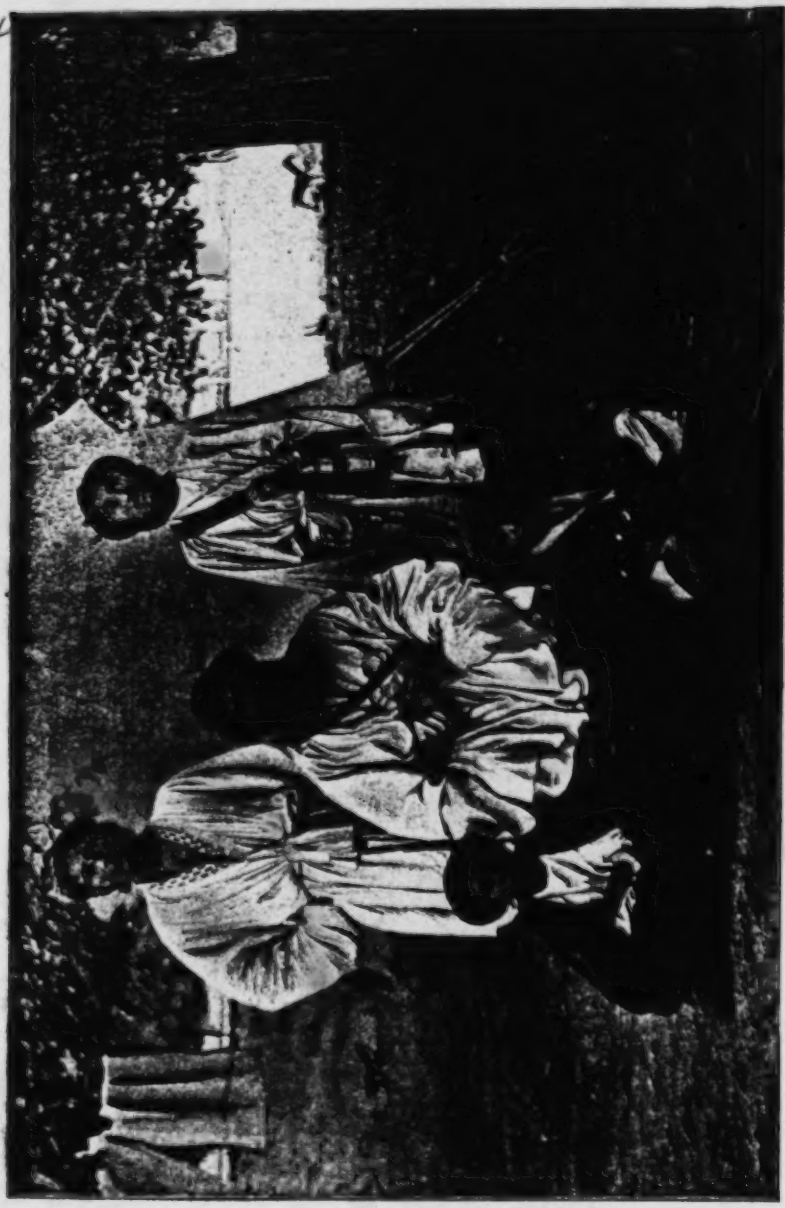

RAJA AKBAR KHAN OF PUNYAL, AND NEPHEWS.

[facing p. 108]

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536 supplied by the Pathan's servant, who was kicked by all his masters.

000 We were much amused one day at our old native doctor, whom we were taking up to establish the Chitral dispensary. The road ran for a mile or more along the face of a conglomerate cliff, about sixty feet above the river. It had been much improved, and was six feet wide. We had swung along this at a canter, and turned a sharp corner where the path ran up into a side ravine and was steep and narrow. I was leading, and just had time to pull up to prevent riding over the native doctor, who, on all fours, and with a huge blinker of thick paper fixed to the side of his head to prevent his seeing the precipice, was crawling up what he considered the most dangerous piece on his hands and knees. The poor old gentleman never got accustomed to the cliffs, always vowed that he would return to India by Bajour to avoid them, and eventually did so.

• 644 The Mehtar met me some miles from Chitral, as he had done before, and, coming officially as we were, we of course got into uniform. The show was not so fine as the year before, as one of his grandsons was dead, and he had sent a lot of men down the valley to the obsequies. Moreover, he informed me that he had hundreds of men watching the passes into his country. This I knew was untrue, but it was said to emphasise the need of assistance from Government on his part, and the danger of his position from the Amir and others. The reception does not need describing. A Janáli was improvised on our way in, so that we were saved an extra three-mile ride to the polo ground and back; the guns thundered from the

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fort, and we were escorted by the Mehtar, surrounded by a brilliant crowd of retainers, to our quiet camp in the well-remembered orchard The day was hot and the dust blinding, and we were delighted when the old Chief, with his tactful courtesy, having seen us home, left us in peace.

Next morning the Mehtar came with a legion of sons, and we received him in uniform, and with a guard-of-honour. He at once began talking business, but as I did not want to discuss my instructions *coram populo*, I turned the conversation first on to Robertson going to Kafiristan, to which he at once assented, and then to the establishment of the dispensary. The native doctor was summoned, and was presented to the Mehtar. I put his hand into the old Chief's, and entrusted him to his care. As usual, the Mehtar's manners were perfect, and he promised to take every care of him, a promise he loyally fulfilled. We then cleared the tent, and proceeded to business, which was concluded in this and following interviews fully to the satisfaction of both sides. The interview closed by my saying that I hoped this would be always remembered as an auspicious day. By the old Mehtar I am glad to think it was, but the seeds of strife sown in his day were even then germinating, and the little kingdom was to reel through a period of battle, murder, and sudden death; the princes, their hands red with brothers' blood, were to go down in rapid succession into the grave, and of all the sons I saw that day but one, then a child of seven, was to weather the storm.

As soon as the Mehtar had departed, Robertson interviewed his Kafirs, and brought them to me to be

~~12~~; Biddulph G-3 (1873-1878) 1880 ~~AUI-Afghanistan-AVI~~
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produce of any mines. His land is exempt from taxes, 634
and ten families are assigned to him as labourers. He also 651
receives a fee of one tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Charwêlo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Charwêlo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His "ishpin" is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

Below the Charwêlo is the Baramoosh, or head of the 622
village. He is particularly charged with the maintenance of 651
roads, forts, and bridges, for which he receives a yearly "ishpin" of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service.

To assist him he has an attendant "Charboo," whose duties are the same as those of the Zeytoo in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.

In Yassin territory, both on the Chitral and Woorshigoom sides, the system and titles of officials are the same as in Chitral, showing, perhaps more strongly, the mixture of two systems.

About the person of the Mihter are five Wuzeers, who, with 645 ●
the exception of the Chief Wuzeer, have no fixed functions. The Chief Wuzeer is also styled Diwanbegi, and is the Mihter's slave agent. The practice of selling their own subjects has 567
gained the rulers of Chitral and Yassin an unenviable noto- 651
riety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitral (Kho) women has long been proverbial in Peshawur, Cabul, and Badakhshan, and female slaves still form not the least acceptable portion of the presents given by Chitral rulers to neighbouring princes. Chitral, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Kashkar came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mihter, were consigned to the Diwanbegi, and his agents were always on the look-out for victims whose conduct

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men, and this was not to be wondered at, for when we got to our camp, at about four in the afternoon, an icy wind was blowing, and the thermometer was at forty—a few days before at the same time it had stood at a hundred and fifteen in the shade! In the winter the pass is very cold, but generally practicable. We found black-currant bushes on one side of the pass but no fruit.

Afzul-ul-Mulk's Deputy Governor, Abdulla Khan, met us on the Shandur. He was one of the most picturesque of all the Chitrali nobles, and on this occasion was dressed in a loose "choga," a garment cut like a dressing-gown, of gold brocade, covered with a pattern of large tea roses and bouquets of smaller flowers. The Chitrali always wears a small turban; he was no exception, but his was almost entirely gold. His under coat was of the brightest Bokhara silk; his loose bright green velvet breeches were stuffed into long Turkestan riding boots with extravagantly high heels and square toes. He was a great sportsman, and I never saw him without a hawk on his wrist, sometimes the beautiful grey falcon, often a smaller one to kill little birds. He rode a very fast walking horse with brilliantly-decorated saddlery, bits, headstall, stirrups, all heavily plated with silver, and was altogether a pleasure to look upon.

Between the foot of the pass and Mastuj the ground was much the same as before, and I noted a formidable position, which Afzul said was always held against an enemy coming from the south. A few years later it was held by the Chitralis against Kelly's force, which was advancing to the relief of Robertson, who was besieged in Chitral.

1; Drew G-3 (1962-1972) 1971 AV1 Kashmir David AV3



131 A few miles below Kolt is Patora; beyond that Dardistan
101 ends and the Pathán country, where the Pashtú language prevails, begins. The Kolt people are Dárds; they know both the Dárd and Pashtú languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigás, which decides on almost every matter.
[563] It is called together by beat of drum; men, old and young, attend it, but not women; some who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dárd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of *Joshtero* is not hereditary; the *Joshteros* must be in general accord with the assembly else they will be displaced. The *Joshteros* deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The *Joshteros* are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dárel, each village has its own Sigás, or assembly, which settles the particular affairs of that village, while for matters of more general policy the *Joshteros* of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

Br Lattimer L-3 (1866-93) 1937 AV3 Dard AV3
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rather the sphere of influence, of Afghanistan, was distasteful to tribes attached to their hereditary rulers or to republican institutions and was not too willingly accepted by the Amir of Afghanistan, who now expects us to defend the white Elephants that we have given him better than we did Panjdeh. Some Mullás that had fled from Russian tyranny to Afghan territory assured me that "the finger of an Afghan was more oppressive than the whole Russian army." Indeed, so far as Central Asia is concerned, Russia, with the exception of certain massacres, has hitherto behaved, on the whole, as a great civilizing power.*

As for Sirdar Nizám-ul-Mulk, this is his *name* and not his *title*. He is the "Mihtar" or "Prince" Nizám-ul-Mulk, and neither an Indian "Sirdár" nor a "Nizám." He is also the "guardian" of a minor, and being the eldest assigned to him in his father's lifetime as the heir-apparent. He was snubbed by us for offering to relieve that excellent officer, Col. Lockhart, when a prisoner in Wakhan! He has written to me from Turkish for "English phrases and words with their Persian equivalents as a pleasure and a requirement." This does not look like hostility to the British. He spoke to me in 1886 of his brother Afzul's bravery with affection and pride, though he has ever maintained his own acknowledged right as the successor of his father Amán-ul-Mulk. If he has been alienated from us or has ever been tempted to throw himself into the arms of Russia, it has most assuredly been our fault. Besides, just as we have abandoned the Sikh Hazaras, our true friends during the late Afghan War, to be destroyed by their religious and political foe, the Sunni Amir Abdurrahman, so have the Amir Sher Ali and the Thum of Hunza, Safdar Ali Khan, used their

* In spite of Russian attempts to supplant the orthodox Mahommedans of Turkey and thus to take the place of the British as "the Protector of Islám," the news of the revision of the Koran by a Russian Consul and the threat of putting up the Czar's portrait in Central Asian Mosques, have injured Russia's propaganda among Mahommedans, whom also the accounts of the persecution of the Jews have estranged from a Power that began to rule in Central Asia by opening and constructing Mosques, helping Mongol Schools and even subsidising an employé to call "the faithful" to fast and dwell-fast during the month of Ramazán.

(130)

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trust in Russian Agents. I regret, therefore, to find in the *Times* telegram of to-day that "the Nizám" "is acting without the support of the British Agent" "who has not interfered," when he had already interfered in favour of the usurper Afzul-ul-Mulk.

As for the connivance of Amir Abdurrahman, my "rough history of Dardistan from 1800 to 1872" shows that, in one sense, Chitrál is tributary to Badakhshán and as we have assigned Badakhshán to the Amir, he, no doubt, takes an interest in Chitrál affairs. I believe, however, that interest to be somewhat platonic, and he knows that his friend Jehandár Shah (the late wrongfully deposed hereditary ruler of Badakhshán) never paid any tribute to Afghanistan. But Chitrál once also paid tribute to Dir, with whose able Chief, Rahmat-ullah Khan, "the Nizám" is connected by marriage. Chitrál on the other hand has *received* a subsidy from Kashmir since 1877, but this was as much a tribute from Kashmir to Aman-ul-Mulk, as a sign of his subjection to Kashmir, for shortly after he made offers of allegiance to Kabul. With all alike it is

> "The good old rule, the simple plan,
> That they should take who have the power,
> And they should keep who can."

It is misleading to speak of their relations to neighbouring States as "tributary." Are the Khyberis tributary to us or we to them, because we pay them a tribute to let our merchants travel through their Pass? Have we never ourselves come, first as suppliants, then as merchants, then as guests, then as advisers, then as protectors, and, finally, as conquerors?

The procedure of Afghanistan, of Chitrál, of Kashmir, and of our own is very much alike and so are the several radii of influence of the various factors in "the question." We have our fringe of independent frontier tribes with whom we flirt, or wage war, as suits the convenience of the moment. Afghanistan has a similar fringe of independent Ishmaelites round it and even through it, whose hands are against everybody and everybody's hands against them.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Chitral



Chitrál is threatened all along its line by the Kafirs, who even make a part of Badakhshán insecure, but are nevertheless our very good friends. Kashmir has its fringe on its extreme border, especially since, in violation of our treaty of 1846, it has attacked countries *beyond the Indus on the west*, including the Kunjûtis of Hunza, who resumed their raiding—which had ceased in 1867—during and after Col. Lockhart's visit in 1886. Yet there can be little doubt about "the loyalty" of those concerned. The Amirs of Afghanistan consider themselves "*shields of India*," as I have heard two of them say, and so did our Ally of Kashmir, who ought never to have been reduced to a subordinate feudatory position. What wonder then that old Amán-ul-Mulk of Chitrál should also have tried to become a buffer between Afghanistan on the West, Kashmir on the East, India on the South and, latterly, Russia in the North, if indeed the whole story of Russian intrigue in Chitrál be at all truer than a similar mare's nest which we discovered in Hunza? It is the policy of Russia to create false alarms and thereby to involve us in expenditure, whilst standing by and posing as the future saviour of the tribes. Our tendency to compromises and subservient Commissions of delimitation and to "scuttling" occasionally, is also well known and so we are offered in Russian papers "*an Anglo-Russian understanding on the subject of Chitrál*," as if Chitrál was not altogether out of the sphere of Russia's legitimate influence! It is also amusing to find in the *Novosti* that Russia's sole desire is "to prevent *Afghanistan* from falling into British hands." We are already spending at Gilgit on food etc. for our troops more in one year than were spent in the 40 years of the so-called mismanagement of Kashmir, which I myself steadily exposed, but which kept the frontier far more quiet than it has been since the revival of the Gilgit Agency. There is every prospect now of heavier and continued expenditure, as the policy of the Foreign Department of the Government of India develops. On that policy a *veto* should at once be put

Kashmir AV1
1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3


Part I. of a large work, I may claim to speak with some authority as regards these districts, even if I had no other claim. The point which I wish to specially contradict at present, is the one relating to the Russians bringing themselves into almost direct contact with "the Hunza and other tribes subject to Kashmir and, as such, entitled to British protection and under British control."

When I crossed the then Kashmir frontier in 1866, in the disguise of a Bokhara Maulvi, armed with a testimonial of Muhammadan theological learning, I found that the tribes of Hunza, Nagyr, Dareyl, Yasin, and Chitrál had united under the leadership of the last-named to expel the Kashmir invaders from the Gilgit Fort. My mission was a purely linguistic one; but the sight of dying and dead men along the road, that of heads stuck up along the march of the Kashmir troops, and the attempts made on my life by our feudatory, the late Maharaja of Kashmir, compelled me to pay attention to other matters besides the languages, legends, songs, and fables of the interesting races with whom I now came in contact under circumstances that might not seem to be favourable to the accomplishment of my task. I had been warned by the then Lieutenant-Governor of the Panjab, Sir Donald McLeod, whose like we have not seen again, not to cross the frontier, as the tribes beyond were supposed to be cannibals; but as I could not get the information of which I was in search within our frontier, I had to cross it. My followers were frightened off by all sorts of wild stories, till our party was reduced from some fifty to three, including myself. The reason for all this was, that the Maharaja was afraid that I should find out and report his breach of the Treaty by which we sold Kashmir to him in 1846, and in which the Indus is laid down as his boundary on the west. In 1866, therefore, at any rate, even the tenure of Gilgit, which is on the other side of the Indus, was contested and illegal, whilst the still more distant Hunza and Nagyr had more than once inflicted serious punishment on the Kashmir

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



troops that sought to invade districts that have preserved their autonomy during the last fourteen centuries, as was admitted by *The Times* of the 2nd November, 1891, before its present change with the times, if an unintentional pun may be permitted.

Then, as ever, the Anglo-Indian newspapers spoke of Russian intrigues in those regions. I am perfectly certain that if, instead of the fussiness of our statesmen and the sensationalism of our journals, the languages, history, and relations of these little-known races had been studied by them, we should never have heard of Russia in that part of the East. It is also not by disingenuousness and short cuts on maps or in diplomacy, but by *knowledge*, that physical, ethnographical, and political problems are to be solved; nor will the bold and brilliant robberies of Russia be checked by our handing over the inhabitants of the supposed "cradle of the human race" to Affghan, Kashmir, or Chinese usurpations. Above all, it is a loss of time to palm off myths as history in order to suit the policy or conceal the ignorance of the moment.

Just as little as Darwaz and Karategin are ancestral dominions of Bokhara, and, therefore, under Russian influence, so little did even Badakhshan, and much less so, Raushan, Shignan, and Wakhan, ever really belong to Affghanistan. As for the Chinese hold on Turkistan, we ourselves denied it when we coquetted with Yakub Khush Begi, though Kitái was ever the acknowledged superior of Eastern Turkistan. If Hunza admits any allegiance, it is to China, and not to Kashmir; and the designations of offices of rule in that country are of Chinese, and not of Aryan origin, including even "Thàm," the title of its Raja.

As a matter of fact, however, the vast number of tribes that inhabit the many countries between the Indus and the Kuner own no master except their own tribal head or the tribal council. From kidnapping Hunza, where the right to plunder is monarchical, hereditary, and "ayeshó" = "heaven-born," to the peace and learning of republican Kandiá or

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burushe AV7


Gabriál, all want to be left alone. If a neighbour becomes troublesome, he is raided on till an interchange of presents restores harmony. It is impossible to say that either side is tributary to the other. The wealthier gives the larger present; the bigger is considered the superior in a general sort of way, and so two horses, two dogs, and a handful of gold dust are yearly sent by Hunza to Kashmir or to Yarkand as a cloak for much more substantial exactions in return. Nagyr sends a basket of apricots instead of the horses and dogs. In 1871 Chitrál still paid a tribute to Badakhshan in slaves, but it would be absurd to infer from this fact that Chitrál ever acknowledged the suzerainty of Jehandar Shah, or of the Affghan faction that dispossessed him. Nor were the Khaibaris, or other highway robbers, our rulers, because we paid them blackmail, or they our subjects because they might bring us "sweetmeats."

D 648 B 648

The points in which most Englishmen are as deficient as Russians are generally proficient, are language and a sympathetic manner with natives. That, however, linguistic knowledge is not useless may be inferred from the fact that it enabled me, to use the words of my Chief, Commissary General H. S. Jones, C.B., during the Russian War in 1855, "to pass unharmed through regions previously unknown and among tribes hitherto unvisited by any European."

Also in topography and geography linguistics are necessary; and the absurd mistakes now made at certain learned societies and in certain scientific journals, regarding the Pamirs, would be avoided by a little study of the Oriental languages concerned. In 1866, the map which accompanies my philological work on "Dardistan" shows, on linguistic grounds, and on the basis of native itineraries, the various Pamirs that have been partially revealed within the last few weeks, or have been laboriously ascertained by expensive Russian and British expeditions between 1867 and 1890. The publication of my material, collected at my own expense and which shall no longer be delayed, would have saved many complications; but when, *e.g.*, I pointed out,

1: Leitner L-3 (1868-93) 18937 AV3 Dard AV3



Kafirs [whom I include in the term "Dards"] is very little. My informants were two Kafir lads, who lived for some weeks in my compound and whose religious notions had, no doubt, been affected on their way down through Kashmir. That they go once a year to the top of a mountain as a religious exercise and put a stone on to a cairn; that the number of Muhammadan heads hung up in front of their doors indicates their position in the tribe; that they are said to sit on benches rather than squat on the ground like other Asiatics; that they are reported to like all those who wear a curl in front; that they are fair and have blue eyes; that they drink a portion of the blood of a killed enemy—this and the few words which have been collected of their language is very nearly all we have hitherto known about them. What I have been able to ascertain regarding them, will be mentioned elsewhere.*

H. FORMS OF GOVERNMENT AMONG THE DARDS.

Chilâs, which sends a tribute every year to Kashmir for the sake of larger return-presents rather than as a sign of subjection, is said to be governed by a council of elders, in which even women are admitted.† When I visited Gilgit, in 1866, it was practically without a ruler, the invading troops of Kashmir barely holding their own within a few yards of the Gilgit Fort—a remarkable construction which, according to the report of newspapers, was blown up by accident in 1876, and of which the only record is the drawing published in the *Illustrated London News* of the 12th February 1870.‡ There is now (1877) a Thanadar of Gilgit, whose rule is probably not very different from that of his rapacious colleagues in Kashmir. The Gilgitis are kept quiet by the presence of the Kashmir army, and

* Since writing the above in 1867, a third Kafir from Katár has entered my service, and I have derived some detailed information from him and others regarding the languages and customs of this mysterious race, which will be embodied in my next volume. [This note was written in 1872.]

† I have heard this denied by a man from Sazín, but state it on the authority of two Chilâsis who were formerly in my service.

‡ My Saziní says that only a portion of the Fort was blown up.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



by the fact that their chiefs are prisoners at Srinagar, where other representatives of once reigning houses are also under surveillance. Mansur Ali Khan, the supposed rightful Raja of Gilgit is there; he is the son of Asghar Ali Khan, son of Raja Khan, son of Gurtam Khan—but legitimate descent has little weight in countries that are constantly disturbed by violence, except in Hunza, where the supreme right to rob is hereditary.* The Gilgitis, who are a little more settled than their neighbours to the West, North and South, and who possess the most refined Dardu dialect and traditions, were constantly exposed to marauding parties, and the late ruler of Yasin, Gouhar-Amán, who had conquered Gilgit, made it a practice to sell them into slavery on the pretext that they were Shiahs and infidels. Yasin was lately ruled by Mir Wali, the supposed murderer of Mr. Hayward, and is a dependency of Chitrál, a country which is ruled by Amán-ul-mulk. The Hunza people are under Ghazan Khan, the son of Ghazanfar,† and seem to delight in plundering their Kirghiz neighbours, although all travellers through that inhospitable region, with the exception of Badakhshan merchants, are impartially attacked by these robbers, whose depredations have caused the nearest pass from Central Asia to India to be almost entirely deserted (1866). At Gilgit I saw the young Raja of Nagyr, with a servant, also a Nagyri. He was a most amiable and intelligent lad, whose articulation was very much more refined than that of his companion, who prefixed a guttural to every Khajuná word beginning with a vowel. The boy was kept a prisoner in the Gilgit Fort as a hostage to Kashmir for his father's good behaviour,

* *Vide* "History of Dardistan" for details of the contending dynasties of that region, pages 67 to 110.

† Major Montgomery remarks "the coins have the word Gujanfar on them, the name, I suppose, of some emblematic animal. I was however unable to find out its meaning." The word is غضنفر, Ghazanfar [which means in *Arabic:* lion, hero] and is the name of the former ruler of Hunza whose name is on the coins. In Hunza itself, coined money is unknown. [For changes since 1866, see "Hunza and Nagyr Handbook, 1893."]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



and it was with some difficulty that he was allowed to see me and answer certain linguistic questions which I put to him. If he has not been sent back to his country, it would be a good opportunity for our Government to get him to the Panjab in the cold weather with the view of our obtaining more detailed information than we now possess regarding the Khajuná, that extraordinary language to which I have several times alluded. [This was done on my second official mission to Kashmir in 1886.]

The name of *Rá, Rásh, Raja*, applied to Muhammadans, may sound singular to those accustomed to connect them with Hindu rulers. but it is the ancient name for "King" at Gilgit (for which "Nawab" seems a modern substitute in that country)—whilst Shah Kathor* in Chitrál, Tham in Hunza and Nagyr, Mitérr (Mihtar) and Bakhté in Yasin and Trakhné in Gilgit offer food for speculation. The Hunza people say that the King's race is Mogholote (or Mogul?); they call the King *Sawwash* and affirm that he is Aishea (this probably means that he is descended from Ayesha, the wife of Muhammad).† Under the king or chief, for the time being, the most daring or intriguing hold office and a new element of disturbance has now been introduced into Dardistan by the Kashmir faction at every court [or rather robber's nest] which seeks to advance the interests or ulterior views of conquest of the Dogra

* This was the *name* of the grandfather of Amán-ul-Mulk, the present ruler of Chitrál (1877). Cunningham says that the *title* of "Kathor" has been held for 2000 years. I may incidentally mention that natives of India who had visited Chitrái did not know it by any other name than "Kashkar" the name of the principal town, whilst Chitrál was called "a Kafir village surrounded by mountains" by Neyk Muhammad, a Lughmáni Nimtsha (or half) Mussulman in 1866.

† This is the plausible Gilgit story, which will, perhaps, be adopted in Hunza when it becomes truly Muhammadan. In the meanwhile, my endeavour in 1866 to find traces of Alexander the Great's invasion in Dardistan, has led to the adoption of the myth of descent from that Conqueror by the Chinese Governor or the ancient hereditary "Thám" of Hunza, who really is "*ayeshó*," or "heaven-born," owing to the miraculous conception of a female ancestor. "Mogholot" is the direct ancestor of the kindred Nagyr line, "Girkis," his twin-brother and deadly foe, being the ancestor of the Hunza dynasty. (See Genealogy on pages 69 and 111.)

101 131 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

125 631 The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of ● [648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 205 206 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 795 619 101 [174] The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 619 563 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *vid* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 [795] 619 The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *vid* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

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4 AV3 Dard AV3



361 valleys of Doodooshal and Kandbari, can muster about 3,000
161 fighting men, but the people are neither fanatical nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere
648 of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yassin in an attack upon Gilgit. The only resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, fearing probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to
316 Cashmere. The Kandbari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

361 Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road
[167] leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gies, which support a scanty population. The former is a dependency of Chilas, but Gies is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 500 fighting
648 men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

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4 AV3 Dard AV3



military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Soonnees.

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotô Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms, and have at all times borne a high reputation for bravery.

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4 AV3 Dard AV3



000 and have at all times borne a high reputation for bravery. In
● 648 former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1851, to the Maharajah Golab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Lolab Valley, and one from Astor by the Mazenoo Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not
[712] be re-built. Takk is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

533 The love of music, dancing, and polo, which are so marked
535 among all the neighbouring communities, are unknown in
526 Chilas; and ponies, which are common enough elsewhere, are scarce.

361 The country is bare and treeless. The village of Chilas is
[133] situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Booner, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve
173 goats and three tolas of gold since 1842. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bôt and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bôte are now the most prosperous family in Chilas.[1] Tradition still preserves the name of Naron, a

[1] This is perhaps the origin of the name "Bôte," applied indiscriminately to all Dards by Cashmere officials.

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4 AV3 Dard AV3



136 be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tsungling. (The Onion Mountains.)

133 The principal difficulty in communication is caused by
135 the rivers, which in winter are shrunk to small dimensions,
but in summer, fed by snow-fields and glaciers of enormous
316 extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals
[823] would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

361 Nearly half way between Gilgit and the Indus is the
316 Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of
[564] refuge when hard pressed by external enemies. The Bagrot people belong almost entirely to the Shin caste.

133 A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty
[648] mountains it drains. Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

~~Biddulph G-3 (1873-1878) 1880 AVI-Afghanistan AV2~~
AV3 Dard AV3
Burusho AV7



rocky ledges, sometimes letting oneself down nearly to the water's edge, then ascending 300 or 400 feet above the stream, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knobs and corners where no four-footed animal less agile than a wild goat could find a path. D 133

Immediately above the bend of the river is the district of Chaprot, consisting of the fort and village of that name and three other villages. This has always been a fruitful source of contention among the rulers of the three states of Hunza, Nager, and Gilgit, between which it is situated, principally on account of the fort, which, according to local ideas, is impregnable. It is situated in the angle formed by the junction of two streams, with high precipitous banks, and can therefore only be approached from one side. It has belonged in turns to all three states, but at present is garrisoned by Cashmere troops. Continuing up the valley to the eastward, at about 52 miles from Gilgit, the residences of the rulers of the two states of Hunza and Nager are reached, the river forming the boundary between the wild two. D 361 648 B 131 361

The view of the great Rakiposh Mountain from the north side is truly striking. From the water's edge it rises without a break for 19,000 feet to its topmost peak, which is over 25,000 feet above the sea-level. Its lofty sides, girdled with dark pine forest and seamed with glaciers and *mers-de-glace*, some of which reach nearly down to the water's edge, overlook numerous fertile settlements which are nourished by streams flowing from the great mountain. Above the forests extensive fields of snow sparkle and glitter in the summer sun, while, overtopping all, great points of granite, on whose steep sides the snow can scarce find a resting-place, give emphasis and unity to a scene not easily forgotten. B 133

Above Hunza the course of the river, which rises in the Hindoo Koosh, lies entirely in Hunza territory. The people of these two states, of whom so little is known, have been counted as mere robber tribes, who have brought themselves into notice by their depredations on the caravans between Yarkund and Leh. This is, however, scarcely a just estimation of them. They are of the same stock as the people of Yassin, Ponyal, and the majority of the people of Gilgit and the neighbouring valleys. So far from being mere robber tribes, they are settled agricultural communities, living under rulers who boast of their long unbroken descent from princes of native blood. Hemmed in by lofty mountains, they are B 721 B 144 B 193 186

Biddulph G-3 (1873-1878) 1880 Afgh-Afghanistan-Afg
4
AV3 Dard AV3
Burusho AV7



In Hunza there is a tradition preserved of the occurrence B
at some remote period of a Mongol invasion, but no clue 173
exists to the approximate date. It is said to have taken
place at a period before the separation of Hunza from Nager.
In more recent times a prince of Nager is related to have
visited Cashmere to seek assistance from Shah Jehan, which
was granted, and the prince thereby enabled to expel his
brother and make himself master of the country. Bernier
mentions another prince from this neighbourhood, by name
Bowali Khan, applying in a similar manner for assistance to
Shah Jehan. This prince appears to have belonged to the
family of the rulers of Iskardo or Shigar.

During the rule of Ghasanfur Khan, the father of the
present Thum of Hunza, Nager was temporarily forced to
give allegiance to the Hunza ruler, who had secured the
active alliance of Suleiman Shah, of the Khushwakté
family.

Returning into the Gilgit Valley, 19 miles above Gilgit, D
the Ponyal District is reached. This stretches for some 131
22 miles up to the Yassin frontier. Of old an appanage of
Gilgit, Ponyal became in later times a bone of contention D
between the rulers of Yassin and Gilgit, who each possessed 173
it in turn for a time, till it finally came into the pos-
session of Cashmere in 1860. Soomalik, whose name will
be found in the genealogy of the Gilgit Ras, is said to have
given Ponyal as a dowry with his daughter to a prince of
Chitral. At a later date it became an independent republic
for a time, till a certain Shôt, a native of Darel, made himself
Thum of Ponyal, but was shortly afterwards slain by Shah
Pershah, of the Khushwakté family of Yassin, who established
his son Booroosh as ruler. The present Ra of Ponyal,
Akbar Khan, is a descendant of Booroosh, his father having
been re-established and confirmed in his possession by the
Cashmere Government in return for services rendered in the
wars which finally established the Dogra rule on the right P
bank of the Indus. Cashmere troops garrison Ponyal, and 648
grave cases are under the jurisdiction of the Gilgit officials,
but no revenue is paid either to Cashmere or to Akbar Khan,
who receives in lieu a fixed subsidy from the Maharajah, in
consideration of which he is bound to maintain a certain
number of men to guard the frontier posts in time of peace, and
to render military service in war. But for this arrangement,
Cashmere would hardly have been able to make good its
footing west of the Indus, and its success in this matter may
be said to be entirely owing to the father of Akbar Khan.

Biddulph G-3 (1873-1878) 1880 Afgh-Afghanistan-Afgh
4: AVJ Dard AVJ Chitral



This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toor*ikho (*Upper*), *Mool*kho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—Rawlinson's *Ancient Monarchies*, Vol. III. p. 102.

[2] See Appendix H.

1: Drew G-8 (1962-1972) 1975 AV1 Kashmir
Dard AV3



not well kept up, but they at last took the chief stronghold of the Chilâsis, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; as late as 1869 some half dozen of them escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilâsis into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tarshing, a village under Nangâ Parbat, now go to Chilâs, while from Chilâs messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come in exchange.

It is curious that while the people of Astor are all riders and keep many ponies, these Chilâsis have none, and they used not to attempt to take away any they met with in their raids.

The Astor people, who thus in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Drâs also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Baltis, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

The most interesting place I visited in the Astor country is the valley which leads up to the base of Nangâ Parbat. Just beyond the last village, Tarshing, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality unite as there expressed. I have made the correction, as far as I could with certainty, in the map attached to this book. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Bunji districts: these, though I was able to detect them, I had not time to rectify; so they have been allowed to stand in mine as in the Government Map.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



133 plateau on which the village of Choi is situated, and destroyed the prosperity of that place. On the left bank, the flood, in cutting a cliff, carried away the canal that irrigated another village; and some land and some houses at Tarshing itself were washed away. Lower down, in the Astor Valley, at Gurikot, Dushkin, and other places, some cultivated lands were destroyed, but it does not seem that any lives were lost. A curious thing followed this;—the glacier gradually sunk in level, at the rate of a few yards every year, till it came down to its present position, that is about 100 feet below its former level; at the same time it became crevassed, so that now it is difficult to find a road across. It is evident that at the time the glacier abutted against the rock the ice was being compressed, and the crevasses that may have formerly existed were closed up; afterwards, the water kept open a passage, the ice was cracked off bit by bit as it advanced, and the circumstances that cause crevasses (as inequalities in the bed) acted without opposition. Now again the space between the end of the glacier and the cliff is closed up; the waters at present find a passage for themselves beneath; probably the same process of compression has re-commenced, which may again end in a complete stoppage of the upper drainage, formation of a lake, and subsequent outbreak and flood.

[34] The village of Astor is situated on the western side of the valley, at the junction of one of those tributary valleys which come 641 down from the Nangá Parbat Ridge. It is on the remnant of an 175 alluvial plateau, at a height of some 500 feet above the main river. This place, which used to be the seat of a Dárd Raja, is now a cantonment of the Maharaja's troops, the chief station for the Gilgit Brigade. It is a collection of hundreds of small huts, which the soldiers inhabit in twos and threes; these huts are huddled or crowded together in two or three separate clumps. The number of troops is about 1200; the object of keeping them here rather than nearer the frontier is to save carriage of the supplies, which mostly come from Kashmir; the force is on the

1: Drew G-3 (1862-1878) 1878 AVI Kashmir
Card AV3



right side of the snowy Pass, and is always ready to advance to Gilgit if required. I know very little of the history of Astor. Bernier, who wrote about the year 1660, in enumerating the countries that border Kashmir, speaks of the territories of *Raja Gamea*. Now from geographical position I infer that this was the ruler of Astor. When the Sikhs held Kashmir, the Astor Raja was tributary to them; he had become so without any force having been sent; for a time he remained in quiet. But a curious thing happened. When Wazir Lakpat (who was lieutenant of Zoráwar Singh, who was servant of Raja Gulab Singh, who was a tributary of the Sikhs) was victorious in Skárdú, he came over the Harpo Lá and invaded Astor. Lakpat besieged the Astor fort for four months; at the end of which time it was given up for want of provisions, and the Raja was taken away prisoner to Skárdú; and this though he was on terms of friendship and (in a degree) dependent on the Sikh Governor of Kashmir. At last, representations on the subject went to Lábor, and from there Gulab Singh received directions to desist from interfering with Astor, so the Raja was sent back. But not long afterwards the Sikhs themselves from Kashmir required a passage through the Astor territory on their way to Gilgit (as will be related in Chapter XIX.), and not only so, but they required to make their communications sure; with this object a Sikh post was placed at Astor, and from that time the independence of the Raja diminished; now there is a titular Raja, for whose subsistence some provision is made, whether by pension or from land I do not know.

At Astor and for many miles on there is one general character of the valley; at the bottom it is very narrow; the river is quite confined between the ends of great spurs from the lofty mountain-ridges on both sides; the cultivation is on very small spaces, usually some hundreds of feet above the valley-bottom. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with grass in tufts, and with bushes of pencil-cedar scattered over, while in parts sheltered from the sun *Pinus*

In Store G-8 (1863-1872) 1871 A91 Kashmir
Dard A91



132 rained. In winter snow seldom falls, but on occasional years it
133 may do so to the depth of an inch, melting away with the first sun. The mountains round are lofty, rocky, and bare; these increase the summer's heat. There is a fall of about 200 feet to the river Indus, which has here a width of 100 yards; the water flows smoothly, and has, I think, a considerable depth; the ferry is a mile or so above the fort. Immediately opposite comes in the Ile stream, while the Gilgit River falls in a few miles above.

## Gilgit.

140 From the mouths of the Dard people, when talking among themselves, in their own language, the sound of this name seemed to my ear such as would properly be represented by the spelling *Gilgit*.* But all people of other races who have had occasion to use the name—Kashmiris, Sikhs, Dogras, and Europeans—have caught the sound as Gilgit, and used this form until it has become so much known that it would be inconvenient, not to say useless, for me to attempt to change the name.

141 The district of Gilgit consists of the lower part of the valley
142 of a river tributary to the Indus, which, rising in the mountains that bound Dashkhúm and Chitrál, flows south-eastward until it falls into the great river, a little above Darwaz. The length of the course of this Gilgit River, speaking roughly and only following the greater changes of direction, is 220 miles, which are thus divided,—Yásin includes a length of 60 miles, Punial of 35 miles, and Gilgit of 35 miles. Yásin is beyond the Maharaja of Kashmir's boundary; Punial is within it, being governed by a Raja dependent on and aided by the Maharaja's power; Gilgit is administered directly by the Maharaja's officers. This refers only to one line of valley—the main one; besides this there are important branch valleys belonging to Yásin, and there is a long tributary valley on the north-east, which is occupied by two other small states—Hunza and Nagar.

* Upon says that the real name of Gilgit is said to be 'Gilit.' Its Lahnda speaks of 'Gulgilan or Gilit.'

In Draw G-8 (1868-1870) 1874 AVI Kashmir
Dated AVI



The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaux of various form, and various level above the river, which flows in cliffs more or less; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of these the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge bounding the Ile and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood.

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dardistán. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1870, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gauer Rahmán during his seized reign in Gilgit when the Maharaja Gulab Singh's troops had been for a

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Dard AV3



## PUNIAL.

131 Four miles above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and sites of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajaship of Gilgit. Between the villages of Sharot and Gulpur this district ends and Puniál begins.*

132 Puniál is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yásin and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Puniál to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main 140 valley, all along narrow, from Gulpur up to the village and fort 75 of Gákúch. This is a length of some 25 miles; within it there 141 are nine villages and two or three outlying patches of ground cultivated from the nearest; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is *darband*, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

* I believe that originally Gulpur itself was under the Gilgit Raja, and that it was granted to Puniál in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Puniál is the stony and sandy plain between Sharot and Gulpur.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



leads a thousand feet or more above; again, in winter, they can sometimes be turned by twice fording the river. 153 361 715

That we have here come to a country exposed to the attacks, or, at all events, the alarms, of surrounding enemies is shown by the arrangement of the villages. At Sher itself, and from that place onwards, all the villagers, with their wives and families and their cattle, live within the fort; village and fort are here synonymous. 361 712

*Sher Fort* is the strongest hereabouts; it has one face to the bank of the river, whence its supply of water cannot be cut off; all four sides are lofty walls with towers, much in the style of the inner work at Gilgit, but not quite so regularly built. Inside, the whole area is covered, huts are built over it all; these huts are mostly of three stories, the lowest is occupied by the cattle, the second is the usual dwelling-place, and the third is the summer living place; they are lighted by small openings in the roofs. The Raja has a nice set of rooms in one corner. [342]

Besides the country-people, there are 100 irregular sepoys of the Maharaja's army quartered in the fort; they occupy the part next to the walls, while the villagers have the centre. Thus the place is very much crowded. [341]

*Bubar*, which is also on the left bank, some 15 miles up (6000 feet above the sea), is in the same way a place where the villagers live in the fort; this is a large and prosperous village thick in fruit-trees. Vine is much cultivated; it is grown in small vineyards with the plants at irregular distances, many being old trees; the whole of the vineyard is covered with a framework of sticks supported at a height of from two to four feet above the ground, and over this the vines are trained; some of these vineyards are immediately beneath the walls; they are considered as a good defence to the fort; I think it more likely that the fort is a good defence to the vineyards, which are apt to suffer in a war. [345]

Bubar Fort is not quite so strong as Sher, still it is reckoned one of those which cannot be taken by force—the alternative, treachery, is not an uncommon weapon in these countries.

*Gulmutt*, *Singul*, and the other villages in this part of the valley, have the dwellings similarly enclosed in forts.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yāsīn chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

The highest point in the valley that I went to was Gākūj. This is the last village in Puniāl; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the farthest to which the influence of the Government of India reaches. Gākūj is, by my observations, 6940 feet above the sea; it is on a knob of rock behind which is a sloping plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

There is a strong fort at Gākūj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting men. Part of the plain is cultivated, but beyond that part stretches a narrow stony plain backed by mountains 3000 feet or so high, their sides dotted with pencil-cedar bushes with pine-forest above; this strip of plain extends some eight miles up the valley, at which distance a spur from the mountains comes down and juts against the river, making a natural barrier. This spot, called Hūpar, is the extreme point of the Maharaja's territory;

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



here the Puniāl Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gākūj; one is on the left bank of the Ishkoman River (which falls in from the north above Gākūj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is pushed nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yāsīnīs have a guard at a place called Shedodas, on the left bank, opposite to Hūpar.

It was in November, 1870, that I went through Puniāl. The ruler is Raja Isā Bāgdur (a name sometimes corrupted by strangers to Bahādur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yāsīn family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilās, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharaja's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dārdistān, or at all events in that part of it where the government is monarchical.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



the whole length of it. Vineyards abound. Kine and goats are plentiful. Deodar, pine, and oak grow on the hill-sides. Most of the people during summer time live up on the hills, where pasture is to be found. This is a federal republic; but the federal bond seems weak. The people are called by their neighbours Dārele.

*Tangir*, a republic. It has of old been tributary to Yāsīn; but there is no close connection.

*Gor*, a republic; it has three forts or villages. It sends a few goats to the Maharaja by way of tribute, and leaves hostages in Astor, but it is practically independent. The people are called Gūrīje.

*Thalicha*; a small village of seven houses. It is the smallest independent state that I have ever heard of. Its government is republican.

*Chilās.* This is one of the larger of these republics; its people are called by the other Dārds "Bhute." Some account of the way in which the Chilāsīs used to make raids on their neighbours has been given in Chapter XVII. The Sikhs sent an expedition to Chilās under one Sūja Singh, but it was repulsed; this was when Mīān Singh was the Sikh Governor of Kashmir, about the year 1843. The expedition sent by Maharaja Gulab Singh (in 1850 or '51), and its good effects, have already been spoken of. Since that time the Chilāsīs have been in a sense tributary; they now pay yearly to the Maharaja a tribute of 100 goats and about two ounces of gold-dust; otherwise they are free.

Beyond these, down the Indus Valley, are some places of which I know almost nothing but the name, they are—

| | | | |
|---|---|---|---|
| Hudar, whose people are called Hudare. | | | |
| Bunar. | | | |
| Thak, | " | " | Khane. |
| Harban, | " | " | Bhije. |
| Thur, | " | " | Thorīje. |
| Sāzin. | | | |
| Kolī, | " | " | Kolūche. |
| Pālus, | " | " | Palāoche. |

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3



backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgiti legends famous for those parts; fortunately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

One story so told will never be lost to the people; there is

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Jard AV3



487 described in the article on KASHMÍR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 648 Post and telegraph offices. There is a daily postal service with India by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destr ctive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

643 704 Administration, &c. The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891–2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue. A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

631 643 651 Political relations. A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsīn, and Ghizar, the little republic of Chilās, and also for relations with Tangir and Darel, over which valleys the Puniāl Rās and the Mehtarjaos of Yāsīn have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



We remained at Mastuj about a week to give the
Mehtar time to make his preparations for receiving 648
me, to get a little shooting, and to rest our camp. 662
Afzul also was most pressing for us to stay, thinking that every day he spent with me was another nail in Nizam's coffin, another step towards getting the Government of India to recognise him, and not his elder brother, as heir-apparent. Needless to say, Government had not the remotest intention of interfering in any way in the matter.

We beguiled the time during our enforced idleness 133
by moving up the valley and visiting the Chamarkand. This pass leads into the valley we had come by above Ghizr. I had originally meant to use it, but did not owing to the weather: it is in some ways more difficult than the Shandur. The road leading into it from the Mastuj valley winds through a narrow gorge cut through clay, the sides being carved out by water action into the wildest collection of pinnacles and ravines imaginable, with numerous balanced rocks. We came out very light, and I left my personal 000
servants behind. The consequence was that my orderlies put up my camp bed, an English "paragon," without fitting the joints properly, and it smashed irretrievably directly I sat on it. For the next two months I slept on the ground, and in cold weather, when there are no centipedes about, or other horrors, there is no doubt that it is far the most comfortable arrangement, and very much warmer than a bed. My orderlies used to get a lot of *bhoosa*, the broken straw from the threshing floors, and put a foot of it down all over the floor of the tent, stretch my tent carpet over this, and put down the bedding on the top of all. In real cold this makes the most perfect

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



159 wander apparently aimlessly from subject to subject, but you had to be very careful of what you said or admitted, for, like lightning, would shoot out some sudden searching question about the matter on which his mind was really working. It was his little way, practised I imagined originally as an art, but which had become second nature.

643 The moment was an interesting one to be in
• 648 Chitral: Mahomed Ishák had invaded Afghanistan
159 from Russian Turkestan, Afghan Turkestan had fallen into his hands, the old princes of Wakhan, who had taken refuge in Chitral territory from the Amir, had been summoned by him, and momentarily reinstated in their country, his emissaries were passing through Chitral, and going to Dir, Bajaur, and Swat, endeavouring to raise trouble for the Amir. The Mehtar was very anxious; he was between the devil and the deep sea; he feared the Amir, and rightly, and hated him with a bitter and deadly hatred; he was afraid of the consequences if he espoused Mahomed Ishák's cause, for the success of which he prayed incessantly, and the latter failed in his attempt. On the other hand, Mahomed Ishák made great promises, and, if successful, might be a good friend; he could scarcely be a more dangerous and unpleasant enemy than Abdur Rahman. Altogether, it was a very difficult question, and he came and discussed it with me. I advised him, in what were the interests of Government as well as his own, not to stir up strife: a war once kindled on the frontier spreads frequently in unexpected directions. I pointed out that the Amir was our ally, that we did not desert our allies, and that Government would not be best pleased if the Mehtar

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



started a conflagration. In the end, whether my counsel had anything to do with it or not, the old gentleman decided to sit on the fence and do nothing.

The Mehtar's views on the condition of frontier affairs were interesting, and his knowledge of men and matters varied and wide. A man does not rule a frontier state forty years for nothing. He saw that, so far as his dynasty and country were concerned, safety lay in alliance with us, danger in any closer intercourse with Afghanistan. For this reason he was delighted to have an unconquered Kafiristan on his flank as a buffer between him and the "God-given Government." He might occasionally, in retaliation for too numerous murders on the part of the Kafirs, raid their country with the object of getting some slaves, but he had no desire to see it conquered, and he was delighted that the Kafirs made the road down towards Asmar, and up the Ashreth valley to the Lowari pass, their happy hunting-ground, and murdered stray Pathans. The more dangerous the road was, the more isolated and safe his state. We discussed many questions, to which I cannot refer, with daily increasing interest and amusement on my part. Some of his ideas with all his shrewdness were very quaint; one of his most persistent demands was that, given any agreement with Government, it should be engraved on a sheet of copper. Some ruffian had persuaded him that no treaty would be binding on us if only written on paper.

My state visit to the Mehtar was most ceremonious. A deputation of his courtiers came and escorted us to the fort, at the gate of which the Mehtar met us, and conducted us to a daïs outside,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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The chorus at the Mehtar's durbar was composed of all his men off duty, men from all the neighbouring villages who had come to see the fun, a stray Kafir or two who grinned in a friendly way at us, all the heterogeneous rabble possible to collect in Chitral. The price they paid for being present and looking at the dancing was continued applause, shouts of encouragement to the dancers, in which they were led by an official who was described as the head of the Mehtar's household. He was a very wild-looking creature, who rushed along the ranks of the spectators dressed in a scarlet cloth choga, and armed with a big ornamented stick, with which he belaboured any of the crowd who did not shout loud enough. After we had sat through the performance for some time the Mehtar rose, and, taking me by the hand, escorted me along a narrow path made by laying down cotton cloth, white and coloured, and stuffs of various kinds, finishing in a strip of sham kinkob, all of which became the perquisite of my servants after I had passed over it. The path led along the faces of the fort to the private garden, from which there was a door leading to the household offices and ladies' apartments. In the garden we found a tent pitched, into which we entered, followed by three or four of the Mehtar's most important sons and nobles.

Directly we had sat down the Mehtar began an oration which lasted an hour, with interruptions to drink iced water, and to rub snuff on his gums, the Chitrali way of taking this most seductive form of the weed. The upshot of his discourse was that

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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643 he was a faithful servant of the British Government, and that he wanted various things, mostly
• 648 rifles and money. Some of his remarks were
159 amusing, as when looking a Kashmiri officer full in the face he said that he had been in the habit, in the old days, of beating the Kashmiris and looting them, but that out of consideration for us he had abandoned this source of revenue. All this time I was getting horribly hungry; we generally breakfasted about eleven, and had been fetched away from camp just before our breakfast was ready, and it was long past two before the Mehtar showed signs of having talked himself out. There was nothing for me to say beyond the usual diplomatic *banalités* about the assurances I had received from the Viceroy's and the Foreign Secretary's lips of the interest felt by the Government in the welfare of Chitral, and of their personal regard for the renowned chief who ruled its destinies. The whole thing was a sort of full-dress debate, the object of which, on the Mehtar's part, was to let it be known throughout Chitral, and in the adjacent Pathan countries, Asmar, Dir, and Bajour, that he was definitely putting himself on the side of the British Government, and under its powerful protection.

644 The Mehtar, having thoroughly talked himself out,
262 departed, leaving Afzul-ul-Mulk to do host. The dinner was excellent of its kind, and we were introduced to various famous royal dishes, about the best being large flat unleavened cakes of bread full of minced meat, and sweet omelets made with honey.

000 I remained some time in Chitral, seeing the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
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181 time, their rapidity in movement, and intimate knowledge of their country, and its capabilities for defence, would make them dangerous enemies to a small invading force, and valuable auxiliaries while on the winning side.

175 Events proved the justness of the opinion then
181 formed and recorded. A few years later saw Chitral in the throes of civil war, and a Mehtar in possession one day, ousted and flying the next, after the fall of a position attended with the loss of one man. The feeble resistance made to Colonel Kelly's advance by the Chitralis, though holding splendidly defensible positions, the secondary part played by the Chitralis in the memorable siege of Chitral, when all the real fighting was done by Umra Khan's Pathans, and the skill they showed in cutting off small parties of Sikhs, all went to prove that, though not wanting in courage and endurance, they lack the tenacity and grit which is wanted to enable men to face severe loss and to make real soldiers. As Napoleon says, "*Un homme ce n'est pas un soldat.*" The Chitrali is wanting in the something which makes a soldier.

643 I found that the Mehtar had no conception of our
648 real strength, no standard by which to judge our power. He undervalued our troops, his only idea of a standing army being taken from the old Kashmir regulars, a body with whose name disaster was associated, and some of which he had himself defeated, driven into the fort of Gilgit, and besieged there.
643 His sons and leading men who had been to India had
648 not seen enough of our troops for their reports on
743 them to impress him. One thing I found he was most anxious to have, and that was a properly

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 organised hospital and dispensary at Chitral, under a
646 good native doctor; that this was to be at our expense
743 went without saying. I am glad to say I was able to arrange this, a hospital was established next year, and it has flourished and done much good in the country.

431 Before leaving Chitral I sent the Mehtar the pre-
[576] sents I had brought up for him. The local etiquette forbade the gifts being offered in public, as everything so received had at once to be given away. My presents, therefore, were taken to the Mehtar by my head orderly. They consisted of a double-barrel express rifle, a pair of shot guns, and a miscellaneous assortment comprising silver goblets, cutlery, gold cloth from Benares, silks and broadcloths; and as the ladies were to be propitiated, carefully-graduated collections of rich brocades, silks, embroidered muslins, looking-glasses, jewelled trinkets, and last, but not least, boxes of scented soap and cases of perfumery. I was careful to ascertain the proper proportion to be observed in graduating the presents for the Mehtar's leading wives, and had a solemn interview with his minister on the subject. The result was excellent, and to my surprise and satisfaction I found that the Mehtar was delighted with the presents, and valued them at considerably more than treble what they had cost in India, and that the ladies were extremely
[577] pleased with theirs. The Mehtar's appreciation of some of my gifts was amusing. He was much taken with a nest of silver cups in a case, the innermost of which was shaped like a champagne glass. He was delighted with this, and pointed out that it would be most useful as a spittoon when he chewed snuff. The

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dardavi
Chitral



ladies, I heard, revelled in the soap; and, judging from the men, I should say it was needed.

From Chitral I sent letters to Peshawar through Dir and Bajour, and asked permission to come back to India that way. The Peshawar authorities said afterwards we should have had our throats cut had we attempted it. This, "from information received," I did not believe, and in any case it was worth trying, as we had no accurate knowledge of the road. The Khan of Dir and Umra Khan of Jandol were ready to pass me through their territories, and as both wished to come to an understanding with Government, I believed the opportunity to be a good one, more especially as the Mehtar had at the moment considerable influence with them both, and was prepared to do all in his power to assist me in the attempt, believing that Government would take any help given me by him into consideration. However, the fates were against me, and I did not get permission. I arranged to spend the time pending the receipt of an answer in visiting the Dorah, Agram, Nuksan, and Katinza passes, leading over the Hindu-Kush into Badakshan, but the early setting in of the snowfall rendered it impossible for me to visit the last three, and I had to content myself with the Dorah, the main pass, over which runs a rough kafila or caravan road, which has from time immemorial connected Badakshan through Chitral, Dir, and Swat with India.

I had a final interview with the Mehtar before leaving Chitral, and he presented me at parting with the usual number of horses, and with some fur coats, one of which was much admired when I wore it in

4: Durand G-8 (1888-93) 1900 AVI Kashmir
Dard A43
Chitral



Agent in Chitral also came, and had a long talk to me in the morning, during which he inveighed against Rahat Mian, and unfolded his many villainies. Rahat Mian was a study, an old man with a very shrewd face, and an expression entirely under control. He used to sit during my long talks with the Mehtar with a pomegranate in his hand, cutting out all sorts of fantastic geometrical patterns in the rind with a sharp penknife, watching everybody out of the corner of his eye and never losing a word. He produced a letter from Mahomed Ishák, which he said the Mehtar had intercepted, and our Agent praised his loyalty and devotion to Government, and begged that I would bring his services to notice, he having told me all about the letter an hour before, and how copies had been sent post haste weeks ago to their destination. It was interesting to watch the two who hated each other with a deadly hatred, each knowing the other was lying, and both profuse in their compliments and expressions of affection.

Diplomacy in the Hindu-Kush is an interesting game to watch; the men intrigue from their cradle; it is an amusement as well as the business of life. For an Englishman the only safe course is the honest one; he must think pretty carefully before he speaks, and then speak plainly. Every word must prove true, every promise must be fulfilled to the letter; following on these lines a man in the end will get the influence he wants. At first the native diplomatist will not believe him, and will search for hidden meanings, but in the end he will have confidence in this strange being who plays the game on such hitherto unheard-of lines. But the Englishman who believes

4c Durand G-3 (1888-92) 1900 AV1 Kashmir
Dard AV3
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anything which is told him will get into difficulties. You must learn to disbelieve any story told you, however plausible, unless you have proof positive from other sources of its accuracy; your first thought when any statement is made must always be what is the speaker's motive, especially if he has told you the truth. No man ever approaches the object he aims at directly. By roundabout and devious paths he will lead up to his point, which is perhaps only brought out casually at the end of a long interview. You live in an atmosphere of falsehood and deceit, the men you do business with lying freely and unblushingly on every available occasion; but they bear you no ill-will when you expose their little lapses, and at once set to work to weave some new plot. The Mehtar was a past master in the art, and it was a never-failing source of excitement and interest to have dealings with him. We got to know each other fairly well by the end of the next four years.

In the afternoon of the last day we spent together we went off to look on at polo. The game was dull, for the players were indifferent, and the ground, at each end of which cropped up huge rocks, was half under water. But the show was diversified by the Mehtar producing various rifles, and making some very fine shooting at a mark across the polo ground, firing over the heads of the players. Then followed the usual dances, one a sword dance to the music of the royal band, the drummer in which, who had only one tooth in his upper jaw, fascinated Robertson and me by his excitement and animation, throwing his arms about frantically, his whole face lighting up,

4: Durand G-3 (1888-95) 1900 AV1 Kashmir AV1
Dard AV3
Chitral



accompany him, go to England, get instruction in the use of instruments, collect all he wanted for his longer exploration, come up to Gilgit the following year, and again enter Kafiristan. The flying visit would give him a good idea of the difficulties he would be likely to encounter, and of the outfit which would be most suitable. A proposal on these lines was drawn up and sent off at once to India, and was eventually sanctioned by Government. The scheme was successfully carried out, as readers of Robertson's book on Kafiristan know.

On arrival at Gakuch I found letters from the Mehtar warning me that Raja Akbar Khan of Punyal, in league with the people of Darel and Tangir, in the Indus Valley, had arranged to attack my camp a day's march from Gakuch. The Mehtar solemnly warned me against coming by the direct road over the Shandur to Chitral, and begged me to wait till Nizam-ul-Mulk came to escort me with a suitable force. I was then to march by the Yasin Valley, cross the Darkot Pass, and reach Chitral by the upper road. The whole thing was a plot got up to embroil me if possible with Akbar Khan, whom the Mehtar hated, and to show the necessity for his being supplied by Government with arms in order to be able to repel attacks from Yaghistan, as the independent territory in the Indus Valley is called. The Mehtar had over-reached himself for once, for I had sent trustworthy men into both Darel and Tangir some time before, and they had just returned reporting everything quiet. Further, he had mentioned as Akbar Khan's accomplice in the plot the man whom I knew to be the latter's bitterest enemy. I wrote

4: Durand C-8 (1888-92) 1900 Art Section A V
Durd A V3
Chitral



K 648 D 648 at once to the Mehtar saying that I should come by the Shandur or not at all, and that I expected him to make the necessary arrangements for the safety of our party. At the same time I wrote to our native Agent who would, I knew, pass on the gist of my letter to the Mehtar, that the latter's story was untrue. I told him that if my camp was attacked it would be at the Mehtar's instigation, and that if he could not guarantee the safety of a small party of British officers marching through his country the Government of India would attach very little importance to his friendship, and that there would certainly be no question of receiving any proof of its good will.

000 I then sat down at Gakuch for a week to give my letters time to arrive, knowing my hint would be sufficient, and that I should hear no more of impending attacks. It would have been stupid to go on at once, for had an attack come off I should have been naturally blamed by Government for disregarding the Mehtar's warning, and I should have played into my old friend's hands. I knew he was quite capable of arranging a small fight, so that he might reap the reward of having come to my assistance. There was plenty to do at Gakuch. We selected the site for a fort which was to be my headquarters when I visited Punyal, had beats for brown bear, shot chickor, went into the question of establishing a dispensary, and inspected various water-courses which wanted the assistance of skilled labour to improve them, and to bring much land now lying waste under cultivation. There were also interminable but interesting interviews with our friends the Punyal Chiefs.

Dard No 3
Chitral



Finally the Mehtar's Agent at Gilgit, who had 145
preceded me to make arrangements for our march, returned to enquire the reason of our not following him. He came to see me, full of indignation at the idea of an attack in the Mehtar's territory being for a moment considered possible. He loudly averred that the whole story was a lie; I said it might be so, but when his master himself wrote and warned me, what was I to do. He was very angry, and said the Mehtar had been deceived, which, considering his knowledge of the frontier, was hardly likely. Altogether it was rather an unpleasant scene, and showed the importance of warning diplomatic agents of an intended coup.

Next day we started, as I calculated that the Mehtar's letter in reply should reach me at the first Chitrali fort across the frontier. We were met by a great deputation of Nizam-ul-Mulk's head men, amongst whom were many old acquaintances. The marching was now delightful, the stream a dream of beauty, its banks aglow with autumn colouring, and snow falling nightly on the hill-tops. At one camp two soldiers from Badakshan, refugees from the Amir's knife, came to see me. The Mehtar had given them asylum, and of course wished to pass them on to our care. They looked very down and unhappy, and I was very sorry for them, but beyond giving them some temporary assistance could do nothing. It was a miserable position for them, wanderers dependent on the charity of a poor and close-fisted Chief, who naturally did not wish to have his country turned into a refuge for penniless exiles. The Mehtar was bound to assist them by

A Dawood G-4 (1889-92) 1889 A91 Kashmir
Da-4 A-3
Chil-ral



●477 the traditions of them with emotion, where a man never knows what his own fate may be. A ruler must extend such hospitality as is in his power, so that if it should come to his turn he may receive the same treatment.

050 Throughout the march, to keep up the fiction of danger from the Indus Valley, we were furnished with a numerous escort; and strong guards were posted on the passes, from whom hourly messages were received that all was well. Afzul-ul-Mulk met us outside Chanki with a large following, and escorted us into camp. It was the usual medley, a crowd of mounted and dismounted men in velvets, cloth of gold, Bokhara silks and woollen homespun. The effect, as our horses splashed through the glittering crystal of the ford, was very picturesque; shields and arms flashed in the sunlight, and the gay colours of the horsemen and the darker mass of the footmen, winding through the autumn-tinted scrub jungle, made a scene which would have delighted an artist. Afzul marched with us for several days, till he left us to go on ahead and make preparations for our reception at Mastuj. Like all Chitralis, he hated riding a march fast, and, as the roads this year were much improved and we disliked riding at a foot's pace, we used to march comfortably, our party, as a rule, getting some shooting en route. Afzul used to come to my tent and have long talks every day, discussing every possible subject, and full of enquiries as to the political conditions and modes of government of the different European states whose names he knew. He was much shocked to hear that Lord Dufferin had

G. Durand C-3 (1888-89) 1900 Afg Kashmir Afg
Dard Afg
Chitral



offensive, and much in fear of the Chilasis, who in any raids in the Gilgit direction had to pass through their territory. The fighting force of Goz was insignificant, and the little state was tributary to Kashmir. The next republic was Darel; it was more important than Goz, and could turn out from a thousand to fifteen hundred men. The Durbar troops had in 1866 penetrated into the country, the people of which had made submission, and every year hostages were sent in to Kashmir, and a small tribute paid. Tangir, which lay next, was about equal in importance to Darel, and paid tribute to the rulers of Yasin. Below these tribes stretched a band of country inhabited by Kohistanis of different clans until the Pathan border was reached.

I found on my arrival at Gilgit that the Goz headmen had expressed their anxiety to come more directly under the protection of Kashmir. They were anxious to avoid being drawn into trouble should the Chilasis, as seemed likely, create disturbances, and to throw in their lot openly with Kashmir seemed to offer them the best chance of security. In a few days their representative deputation arrived, and after listening to their views I dismissed them to their homes with suitable presents, pointing out that they had nothing to fear from our side.

Rather disturbing news now began to come from Chitral. Umra Khan of Jandol had moved over his border, and occupied a portion of Chitral territory, and Afzul-ul-Mulk clamoured for the despatch of the mission. The arrival of a mission and his recognition as Mehtar by the Government of India would

4c Durand G-9 (1888-93) 1900 AVI Kashmir
Durd Acq
Chitral



strengthen his hands, and would tend to prevent aggression from the neighbouring powers. To my disgust but not surprise, for I knew the little savage well, he had signalised his acquisition of the throne by wholesale murders of his elder brother's adherents, and had killed three of his brothers in cold blood. However it was no business of mine to interfere, and I could only watch from a distance. Robertson was very anxious to reciprocate the advances made by the Gor people, and I suggested to the Government of India that the wishes of their representative should be acceded to, and that he should visit the country. Sanction was accorded to the proposal, and early in November Robertson started for Gor.

The day he was to leave Bunji came a messenger in frantic haste, bearing the news that Sher Afzul, a brother of the old Mehtar, who had been in exile for years in Afghanistan a pensioner of the Amir's, had crossed the frontier by the Dorah, surprised and killed Afzul-ul-Mulk in his fort of Chitral, and proclaimed himself Mehtar. This was bad, but the most serious news was that he had proclaimed a religious war against us, that our native agent and doctor were in danger of their lives, and that troops were being collected and hurried towards Yasin, the tract of Chitral just beyond our borders. Later in the day the late Mehtar's minister and the Governor of Mastuj rode up to my door. I could hardly recognise in the haggard travel-stained man, carrying his favourite son on his saddle-bow, who swung himself off his horse and stood broken with hard riding before me, the picturesque, cheery gentleman,

113, 648 Dard AV3

[For additional information pertaining to international relations from 1842-1873, see 1; Drew, AV1 Kashmir, category 116, pp. 435-455 passim.]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



ulterior plans of conquest of the Maharaja, our feudatory. Whilst the name of Wazir is now comm[illegible] or a "minister," we find the names of the subordinate offices of Trangpá, Yarfá, Zeytú, Gopá, etc., etc., which point to the reminiscences of Tibetan Government and a reference to the "Official Designations" in Part II. of my "Dardistan" will direct speculation on other matters connected with the subject.

I need scarcely add that under a Government, like that of Chitrál, which used to derive a large portion of its revenue from kidnapping, the position of the official slave-dealer (Diwánbigi)* was a high one. Shortly before I visited Gilgit, a man used to sell for a good hunting dog (of which animal the Dards are very fond), two men for a pony and three men for a large piece of pattú (a kind of woollen stuff). Women and weak men received the preference, it being difficult for them to escape once they have reached their destination. Practically, all the hillmen are republicans. The name for servant is identical with that of "companion;" it is only the prisoner of another tribe who is a "slave." The progress of Kashmir will certainly have the effect of stopping, at any rate nominally, the trade in *male* slaves, but it will reduce all subjects to the same dead level of slavery and extinguish that spirit of freedom, and with it many of the traditions, that have preserved the Dard races from the degeneracy which has been the fate of the Aryans who reached Kashmir and India. The indigenous Government is one whose occasional tyranny is often relieved

[illegible] which the Dard Legends and Songs show that the Dards are a superior people to the Dogras, who wish to take their country in defiance of treaty obligations,† and I, for one, would almost prefer the continuance of present anarchy which may end in a national solution or in a *direct alliance* with the British, to the *épicier* policy of Kashmir which, without shedding blood,‡ has drained the

* This designation is really that of the Minister of Finances.

† This was written in 1866.

‡ I refer only to the present rule of Kashmir itself and not to the massacres by Kashmir troops in Dardistan, of which details are given elsewhere.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

## I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort — are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ládak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* *Vide* my comparison between Dardu buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilás and the neighbouring independent Districts. Morality is, perhaps, not quite so stern at Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

~~19:~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3



road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders. 487

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakté family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to themselves more intimately have been Mussulmans for six generations. They marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers. 233 650 631 [721] 696

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Doodookot (fort) 700 houses, in the Samargal district; Manikal (fort), 140 houses; Rashmal (fort), 120 houses, in the Joomeh district; and Gaiyal (fort), 500 houses. The whole community, including the dependent 361 161

~~127~~ Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AU1~~
4: AV3 Dard AV3
Balti AV2



their strictly Hindoo form where the Shin element exists among the population. The class distinctions existing in Chitral are of a totally different nature, and the whole evidence seems to mark the Shins as having been a Brahminical race, who succeeded in imposing their language, and to a great extent their customs, on races to which they were numerically inferior. D 174 B 174

The system of administration which existed under the old Shin rulers is still maintained by the Cashmere Government with slight modifications. The revenues of the Ra were derived as follows: From the land, a tax called "Koodkool" was paid on every crop, in kind, according to the quality of the land, which was regularly and apparently not heavily assessed. A pastoral tax of a sheep or goat, called "Ganoni mari," was paid by each household every alternate year. This might be commuted at the will of the payer for the sum of two shillings yearly. A tax called "Nyoori shairi," of four shillings a year, was paid by each water-mill, which was, however, exempted from payment the first year after construction. For washing gold-dust, in which a considerable number of people in certain villages find employment during the winter, a fixed tax of fifty-five pounds sterling, called "Ra-i-dillki," was paid yearly. In the autumn a grape tax, called "Jachai toni," was levied in kind on every vine according to its size; and when the wine-making began, a certain number of measures of grape juice, called "Rékhoo," were also paid to the Ra. A money tax of sixteen shillings, called "Garé toloo," was levied on each marriage, for which the bridegroom was liable. Every weaver's house furnished eight yards of cotton cloth to the Ra, which was called "Burutcho patchi." Silk also, which was produced by nearly every household, paid a tax called "Chooshi purtai," which consisted of as many cocoons as the Charboo could grasp in one hand, out of the heap collected by each family. Four villages, in which silk was not produced, paid a commutation of one fat sheep, valued at eight shillings, which was called "Chooshi mâri," per village. D 651

Besides these, a curious tax, called "Cha etté goé," was paid by the villages of Burmess, Khomer, and Naupoor only, which consisted of all the milk and butter produced by one cow from each house in those villages between the Ganoni and Chili festivals,—that is, from the middle of May to the end of October. These three villages also gave the Ra one small kid yearly from each house. This impost was called

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4 AV3 Dard AV3


651 "Cheloo." No reason is assigned for the origin of these peculiar taxes, which are said to have been instituted by Queen Jowari. No Shin ruler would have received cow's milk. Another local tax, called "Satêgi," was paid by the village of Bagrot. This originated in a visit paid by Habbi Khan when a boy, during the reign of his mother Jowari, on which occasion the village community made him a grant of a piece of land. It was, however, found inconvenient to cultivate it under the same system as the other crown lands, so it was, shortly afterwards, resumed by the village, on an agreement to pay a tax of thirteen taraks of wheat, equal to five and a half quarters, yearly.

Every trader who entered the country paid a duty, "Masool," of one roll of cloth out of each load, or two per cent. of live-stock, or the equivalent in other goods. At the time of sheep-slaughtering at the winter solstice, one hind quarter was furnished by each house, out of which a certain number went to each of the minor officials, and the head and hind quarters of all game killed was the perquisite of the Ra.

[4:6] Money payments were made in gold-dust, which is still largely used as a circulating medium. An amount of the value of eight shillings is called "Baghaloo."

The Yerfah, or Ra's steward, was responsible for the collection of the land revenue; but special men called "Burro" were appointed to collect the other dues.

[471] In addition to these sources of revenue, the Ra owned tracts of land in each of the larger villages, the cultivation of which was managed by the Yerfah. In each of the villages a certain number of families called "Wairêtché" were responsible for the ploughing, sowing, and irrigation of the Ra's lands under the management of the Yerfah, in return for which they were exempt from all other payments. The harvesting and winnowing were done by the whole village, who combined on certain days for the purpose. The "Wairêtché" of Gilgit, who numbered twenty families as against six or seven in other villages, were [illegible] wood from each family daily during the winter, for the use of the Ra's household, and one load of torchwood a year. Certain families in Gilgit also held the hereditary office of cooks to the Ra, for which they were exempt from all taxes. There are still four families who claim that their ancestors cooked for Shiri Buddutt, and who take no part in the Taleni festival, which celebrates his death, but shut themselves up in their houses, and regard it as a time of mourning. These

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are apart from several other families of hereditary cooks to the later rulers, who still render service to the present Ra of Gilgit.

651 634

The country was divided into districts, for each of which a Wuzeer was responsible. Wuzeers were obliged to be of good family, and are still chosen only from the three principal castes, *viz.*, Rono, Shin, or Yeshkun. The office was not hereditary, but was held for life. On the appointment of a Wuzeer, three pieces of land were taken from among the peasants' holdings, and assigned to him in addition to his own family possessions. Four families were appointed to manage the whole cultivation of his land and furnish him with one household servant, in return for which they were exempt from all dues of personal service to the Ra. The Wuzeer was responsible for the peace and welfare of his district, and for leading the men of it in war. When the population was called to arms, the Wuzeer had the right of releasing one man in each fortified village from military service, in return for which he received from the man so released two "baghaloos" of gold-dust on the return of the army. If, however, the expedition returned without having fought, only half the fee was paid. On the occasion of a marriage taking place, a cake of leavened bread was sent to the Wuzeer of the district by the father of the bride.

In each village was a "Tarangfah" appointed by the Ra, who acted under the orders of the Wuzeer within his own limits. In time of war he had the right to release three men of his village from military service, from whom he received the same dues as the Wuzeer. He also received a fee of three shillings on each marriage taking place in his village, and had three families assigned to him for service, who were exempt from all other tax or service. He further received sixteen yards of cotton cloth yearly from the village weavers, and was especially charged with the management and preservation of the irrigation arrangements.

The dues paid to all officials are called "Luspik."

Next in rank to the Tarangfah, but with totally different duties, came the Yerfah, who had charge of all the private lands of the Ra, to whom he filled the office of steward. He was responsible for everything connected with the cultivation of the Ra's lands in each district, and received six kharwars of grain out of each crop. As *luspik*, four families in Gilgit, and one in each outlying village in which the Ra owned land, were assigned to him, whose duty it was

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D 651 634 to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarangfahs.

Next to the Tarangfah among the district officials was the Charboo, who acted as an assistant to the Tarangfah in each village. His *luspik* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé toloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trangpah (Tamngfah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

D 692 681 634 Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

D 651 The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

B 651 D 804 The same system exists in Hunza and Nagar, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

B 804 *Dry measure.*

| | | |
|---|---|---|
| 1 kaiy | = 2½ lbs. English | Shina. |
| 6 kaiy | = 1 kut | |
| 1 keejootee | = 3 double handfuls, about 2 lbs. | Bourish. |
| 8 keejootee | = 1 keechuk | |

2 [Cf. catalogue no. pp 41-44 -- Analyst]

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First in rank comes the Sangallé, Rezaé, Mahomed Begé, and Khush Amadé, who are descended from the common ancestor and founder of the Katoré and Khushwakté families. They are generally spoken of as Shah Sangallié.[1] Next to them come the Zundré, or Ronos, of whom mention has already been made.[2] They are most numerous about Oyon. Below the Zundré comes a large class styled "Ashimadek." Their clans are—

| | |
|---|---|
| Kashé. | Shaoshé. |
| Atambegé. | Baiyeké. |
| Dushmanné. | Shighnié. |
| Ludimé. | Borshimtik. |
| Bairambegé. | Majé. |
| Koshialbegé. | Jikané. |

The term Ashimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

Among the Ashimadek, the Shighnié and Kashé claim respectively to come from Shighna and Kash (Kishm?), a village close to Jirm, in Badakhsha. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshan, who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population.

In the upper part of the Ludkho Valley, above Droosh, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled

[1] See Account of Chitral.

[2] See page 50.

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4 Ad3 Dard Ad3 Chitral



564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 The administration of justice is practically the will of the [671] ruler, though nominally the precepts of the Shurzat are observed. In some cases the intervention of the Mullahs is useful. In one case which came to my knowledge they 692 intervened to save the life of a condemned man who had murdered a favourite follower of the Mihtar, by pointing out that the Mihtar's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

643 A somewhat elaborate administrative machinery exists 177 which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of these officials with Uzbek titles shows that a new system has been grafted on the old one.

639 The country is divided into eight districts. At the head 651 of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

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produce of any mines. His land is exempt from taxes, and ten families are assigned to him as labourers. He also receives a fee of one tilla, equal to 10 shillings, on each marriage. Next to the Atalik is the Charwêlo, who has charge of a group of villages. The country being much intersected by side valleys branching out of the main valley, the whole population of each of these is generally under one Charwêlo. He is directly responsible to the Atalik of his district, and has four families allotted to him for service. His "ishpin" is eight of each kind of produce. With a few exceptions the office is confined to the Ashimadek class.

Below the Charwêlo is the Baromosh, or head of the village. He is particularly charged with the maintenance of roads, forts, and bridges, for which he receives a yearly "ishpin" of 10 sheep, 10 measures of butter, 10 measures of wheat, and a proportion of the produce of any mines with which he is connected. His land also is free from payment of taxes, and he has the right of releasing ten men of his village from military service.

To assist him he has an attendant "Charbon," whose duties are the same as those of the *Zoytoo* in Gilgit. He receives a woollen robe and five sheep yearly, and his land is exempt from taxation.

In Yassin territory, both on the Chitral and Wooshigum sides, the system and titles of officials are the same as in Chitral, showing, perhaps more strongly, the mixture of two systems.

About the person of the Mihtar are four Waziers, who, with the exception of the Chief Wazier, have no fixed functions. The Chief Wazier is also styled Diwanbegi, and is the Mihtar's slave agent. The practice of selling their own subjects has gained the rulers of Chitral and Yassin an unenviable notoriety, even among people who have not yet learned to regard slavery with the detestation in which it is held in Europe. The beauty of the Chitral (Khe) women has long been proverbial in Peshawar, Cabul, and Badakhshan, and female slaves still form not the least acceptable portion of the presents given by Chitral rulers to neighbouring princes. Chitral, therefore, has always been a favourite resort for slave-dealers from neighbouring countries, and a system grew up under which the rulers of Kashkar came to regard the sale of their subjects as a legitimate and ordinary way of eking out a scanty revenue. All who in any way fell under the displeasure of the Mihtar were consigned to the Diwanbegi, and his agents were always on the look-out for victims whose conduct

[illegible] G-2 (1873-1878) 1881 [illegible]

4 Avi Dard Avi
Chitral



651 might have furnished a pretext for their being sold. Failing
547 an excuse of this sort, the requisite number was made up by forcible seizure. Of late years the market for the disposal of slaves has become circumscribed, and in Chitral the system is now limited to little more than the selling or giving away of female children to supply the harems of Cabul, Badakhshan, and Yaghestan. In Chitral the Ashimadek class can hold slaves without special permission, but none of the "Fakir Mushkin" are allowed to do so.

104 The weights and measures in use are—

*Dry measure.*

6 chwinka = 1 kasi.
6 kasia = 1 mun.
5 munn = 1 kal.

A chwinka equals about 1½ lb. English.

*Long measure.*

A span = 1 vida.
6 vidas = 1 hast.
6 hasts = 1 gaz.

*Land measure.*

6 chuvvums = 1 chuk-wuvum.
6 chuk-wuvums = 1 tukt.

A chuvvum is the extent of land which it takes three kasias, or about 15 lbs., of wheat to sow. The money in use is the Cabul coinage.

Afg Bibliography G-3 (1879-1879) 1880 Afghanistan 4777
4 Afg Dard Afg



563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.
241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The
233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

777 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained
525 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which
341 inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley,
111 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the
511 most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.
574 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl
651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance, and notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yasin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yasin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better
563 known under its Pushtoo name of Patrak. There is also
161 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

Ix Imperial Gazetteer G-3 (1885-95) 1909 AV1 Kashmir
Dard AV3



487 described in the article on KASHMÍR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 Post and telegraph offices. 648 There is a daily postal service with India by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destr ctive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

648 Administration, 704 &c. 6-5 The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891–2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue. A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

639 Political relations. 640 651 A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsīn, and Ghizar, the little republic of Chilās, and also for relations with Tangir and Darel, over which valleys the Puniāl Rās and the Mehtarjaos of Yāsīn have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār-

Hunza and Nagar in gold, Chilás in cash (Rs. 2,800), Ashkuman, Yásin, and Ghizar in grain, goats, and ghi. The relations of the Political Agent with the outlying States are eminently satisfactory. No undue interference takes place in the administration, and the people are encouraged to maintain their customs and traditions intact. Besides the military garrison, furnished by the Kashmír State, there is a small but extremely efficient force of local levies armed with Snider carbines. They are drawn from Hunza, Nagar, Punial, Sai, and Chilás.

**Shináki.**—A group of small republics in the valley of the Indus, lying west of Kashmír and south of Gilgit. The territory extends from the junction of the Astor river with the Indus to Seo on the right bank and Jalkot on the left bank of the latter river. Within this area the people are grouped in communities inhabiting one or more nullahs, each community forming a separate republic. Starting from the junction at Rámghát these are, in order: on the right bank, Gor, Kinergah, and Hodar; and on the left bank, Bunar, Thak, Butogah, Gicho, and Thor. They constitute the area known as the Chilás subdivision of the Gilgit Agency, while Chilás proper includes Kinergah, Butogah, and Gicho. Lower down the river are Darel, Tangir, Khili, and Seo on the right bank, and Harban, Sazin, and Jalkot on the left bank.

After the conquest of Chilás by Kashmír in 1851, the Mahárájá imposed a tribute in gold-dust, and arranged for the administration of the country as part of the Gilgit district. A British Agency was re-established at Gilgit in 1889, which included, among other territory, the Chilás subdivision described above except Thor. In 1892 a British mission to Gor was attacked by the Chilásis, which led to the occupation of their country and the appointment of a Political officer at Chilás. The right of the Kashmír Darbár to construct roads and station a limited number of troops in the territory was secured, but the autonomy of the Chilásis was guaranteed. Under the revised arrangements made in 1897 the republics pay small fixed sums to the Mahárájá, and in 1899 Thor was incorporated in Chilás. Darel has rendered a tribute of gold-dust to Kashmír since 1866, when the Mahárájá's troops raided the country. The tribute is now paid through the Punial governor. Tangir pays a small tribute to the governor of Yásin. The remaining communities have no political relations with either Kashmír or British India, except Jalkot, which from its position dominates Thor and the head of the Kághán valley in the North-West Frontier Province.

D&C 843
C&S 1-61



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Throughout Chitral on this occasion I was not allowed to pay for any supplies. As my camp was very small this was no great tax, and I tried to make up for it by giving presents. I found that the ruler and his guests were always supplied with food and firewood, and that this levy really took the place of part of the land tax, and that in some places it was the sole one or land. In theory, it is a perfectly natural and harmless tax in a wild country like Chitral, but in practice it is bad, as the strong man in a village does not produce his own milk or sheep when the king's camp comes along and has to be fed, but takes those of his poorer neighbour, and presents them, with protestations of joy and loyalty. When I visited Chitral again, or officers under my orders did so in after years, it was always the rule that all supplies and carriage should be paid for by a British officer in person. In the case of coolies this ensured the right man getting the money, but with supplies one was never certain of paying the rightful owner, and, in any case, the strong man armed took his share. That we could not help, you cannot alter the immemorial East; all that we could do was to make it evident to the people that we wanted to pay honestly for whatever we took, and that we were not as the

and some dared grimace his commands. But his rule was not popular—far from it. His oppression extended in all directions: he sold large quantities of timber yearly to Peshawari merchants, and the whole of it was cut and conveyed to the streams by forced labour—of course unpaid for; he interfered in trade, and levied prohibitive taxes on merchandise passing through his country; he bought the goods of passing merchants, if he wanted them, at his own valuation; he sold his subjects into slavery, and sent presents of slave boys and girls to the Amir and to neighbouring chiefs. At the same time he had many good points. He was deeply religious according to his lights, yet he was no bigot. His view was that so long as a man was a good subject the ruler had no call to interfere with his religious opinions, and while I was in Chitral he soundly cuffed his son Murid for trying to enforce orthodoxy among his people. He was a kind and indulgent father, and devoted to his small sons, who used to form a pretty group round him when he came to see me, clustering about him with the fearlessness of affection. In a country whose unnatural vices were rampant he was continent. He had a religious horror of them, and attributed his success over the Kashkár chiefs to their depravity, against which God's wrath had kindled. He was much married, not "casually confined" to one wife, or for the matter of that, to some dozens of wives and concubines. Like David, he "scattered his Maker's image through the land," and at every village you found a small son or heard of a daughter. He had eighty children.

4c Dawood G-8 (1888-92) 1900 AVI Reprint
Dar-i AVJ
Chitral



rather embarrassed us by asking, after a pause in the conversation, during which he had been fixedly staring at Robertson, whether the latter was a really good doctor. You had to be prepared to receive any question or statement with an impassive face, a feat at first a little difficult, for Chitrali views of life were quaint. 159

Nizam mentioned casually that he had sold forty of his people into slavery this year, and explained that he had selected them from houses in which there were several men, so that it would make no difference in cultivating the land, an arrangement which he seemed to think showed a good deal of consideration. Afzul, when discussing the slavery question later with me, pointed out that in India we could afford to keep up jails, but that in a poor country like Chitral this was impossible, and that selling into slavery answered to our penal servitude; it was the only way of punishing a man who was too much of a scoundrel to be allowed at large. If selling into slavery had been ruled by these conditions, there might not have been so much to say against it in a country in the condition of Chitral, but this was not the case. The Mehtar and his sons looked upon selling men into slavery as a natural source of revenue, and they took every opportunity they could of making money in this way. The market value of an able-bodied man was about a hundred rupees, a good-looking young woman ran up to two hundred or two hundred and fifty, a boy or a girl was usually worth a horse, and could be got for from forty to eighty-five rupees, an old man was worth a good sporting dog or a 517 652 517 652

Ac Durand G-8 (1888-92) 1890 AV1 Rashmir
Durd AV3
Chitral



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1: Leitner L-2 (1868-93) 1893? AV3 Dard AV3



000 Although the period may be past in which a great English Journal could ask, "*what* is Gilgit?" the contradictory telegrams and newspaper accounts which we receive regarding the countries adjoining Gilgit show that the Press has still much to learn. Names of places, as far apart as Edinburgh and London, are put within a day's march on foot. Names of men figure on maps as places and the relationships of the Chiefs of the region in question are invented or confounded as may suit the politics of the moment, if not the capacity of the printer. The injunctions of the Decalogue are applied or misapplied, extended or curtailed, to suit immediate convenience, and a different standard of morality is constantly being found for our friends of to-day or our foes of to-morrow. The youth Afzul-ul-Mulk was credited with all human virtues and with even more than British manliness, as he was supposed to be friendly to us. He had given his country into our hands in order to receive our support against his elder brother, the acknowledged heir of the late Aman-ul-Mulk of Chitrál, but that elder brother, Nizám-ul-Mulk, was no less friendly to English interests, although he has the advantage of being a man of capacity and independence. The sudden death of Aman-ul-Mulk coincided with the presence of our protégé at Chitrál, and the first thing that the virtuous Afzul-ul-Mulk did, was to invite as many brothers as were within reach to a banquet when he murdered them. No doubt, as a single-minded paramount, he did not wish to be diverted from the task of governing his country by the performance of social duties to the large circle of acquaintances in brothers and their families which Providence bestows on a native ruler or claimant in Chitrál and Yasin. A member of the Khushwaqtia dynasty of Yasin, which is a branch of the Chitrál dynasty, told me when I expressed my astonishment at the constant murders in his family: "A real relative is a high family is a person whom God points out to one to kill as an obstacle in one's way, whereas a foster relative (generally

[over]

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chitral



of a lower class) is a true friend who rises and falls with one's own fortune" (it being the custom for a scion of a noble house to be given out to a nurse.)

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The dynasty of Chitrál is said to have been established by Baba Ayub, an adventurer of Khorassan. He adopted the already existing name of *Katór*, whence the dynasty is called Katoré. The Emperor Baber refers to the country of Katór in his Memoirs and a still more ancient origin has been found in identifying Katór with "Kitolo, the King of the Great Yuechi, who, in the beginning of the 5th century, conquered Balkh and Gandhara, and whose son established the Kingdom of the Little Yuechi, at Peshawur." (See Biddulph's "Tribes of the Hindoo Koosh," page 148.) General Cunningham asserts that the King of Chitrál takes the title of Shah Kator, which has been held for nearly 2,000 years, and the story of their descent from Alexander may be traced to the fact that they were the successors of the Indo-Grecian Kings in the Kabul valley. If Katór is a corruption of Kaisar, then let it not be said that the remnant of the Katoré exclaimed with the Roman gladiator: "Ave, Kaisar-i-Hind, morituri te salutant."

Amán-ul-Mulk, the late ruler of Chitrál, was, indeed, a terrible man, who to extraordinary courage joined the arts of the diplomatist. He succeeded his elder brother, surnamed Adam-Khór or "man-eater." His younger brother, Mir Afzul, is said to have been killed by him or to have committed a convenient suicide; another brother, Sher Afzul, who is now in possession of Chitrál, was long a fugitive in Badakhshan whence he has just returned with a few Afghans (such as any pretender can ever collect) and a hundred of the Chitrál slaves that used to be given in tribute to the Mir of Badakhshan, which itself never paid a tribute to Kabul before the late Sher Ali of Afghanistan installed Mahmud Shah, who expelled his predecessor Jehandar Shah, the friend of Abdur-Rahman, the present Amir of Afghanistan. Another brother of Amán-ul-Mulk

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



What could be done with troops so treated? The men were well enough, and, poor wretches, looked eagerly to my coming to relieve them of their misery. Some of the officers were keen, but peculation and corruption were rampant; the honest men, if they existed, had no chance, and the condition of the force was deplorable. K 704 705 [703]

If from the military point of view things were bad, from the civil they were no better. The Durbar was robbed by every official from the highest to the lowest; granaries that should have been full of good grain were empty, or full of rubbish substituted for a consideration, bribery and corruption ruled the land, disloyalty and treachery were in its high places. The man to send warning to the Hunza-Nagar forces, when after the capture of Chaprot they had advanced south and were besieging Nomal, the last Kashmir fort between them and Gilgit, of the advance of the Kashmir troops to its relief, was the Governor of Gilgit's right-hand man, Wazir Ghulam Haidar. Every one knew this, yet he was still employed and passed backwards and forwards between both sides, apparently the trusted servant of the Governor. A more villainous-looking scoundrel I never saw. He came one day, bringing the sons of the Raja of Nagar, who had come as ambassadors from their father, to see me. One of them had some years before been made Rá or Chief of Gilgit by the Durbar, the old line of chiefs having died out, and he having married the last surviving girl belonging to it. He had distinguished himself by bolting from Gilgit and leading the attack of the Nagar forces on Chaprot some months before. I thought D 661 D 662

4: Dtand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral



character as I very soon learnt. At heart he was a pure savage, a mixture of the monkey and the tiger. Loyal from calculation, and from hopes of being recognised by Government as the heir-apparent, he was, under his cloak of open bonhomie, generosity, and transparent honesty, the most persistent plotter, and the most treacherous and ruthless foe. At his father's death he very naturally seized the throne, and his elder brother fled the country, defeated by superior powers of intrigue. But with all his cunning Afzul-ul Mulk was a fool. He tried to strike terror by cutting down the leading men; he cut down too many of too few. The cold-blooded and treacherous murder of three brothers would have passed with little comment, the death of leading adherents of his brother was natural, but the announcement that a list of had men existed, who were to be killed, and the uncertainty as to whose turn was to come next, were too much. A carefully prepared plot, hatched in Afghanistan, overthrew him; his trusted adherents betrayed him, his most confidential servant opened the gates of his fort and let in the enemy, and he fell as he had risen, by treachery and murder.

However, at the moment, everything was rosy. No shadows of coming events chilled us, and I gladly arranged to accept the Mehtar's invitation to visit his country, so courteously delivered by Afzul. It was decided that he should move on ahead of me, as he took up a great deal of carriage, and that he should await me at Mastuj, the headquarters of the district he governed. I wanted a few days to arrange about my carriage, and to take farewell of my Kashmiri friends, to each one of whom I had to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



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652 woman quoted. I lived in perpetual terror of being presented with a slave, and was prevented by this and other obvious considerations—one being that I did not want spies in my household—from attempting to start Chitrali servants, which was a loss when later I wanted to learn something of the language.

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4: Durand G-3 (1888-92) 1900 AV1 Kashmir
Dard AV3
Chitral



side of oppression. The result was natural—the slaves and labouring classes liked us; the Adamzadas or nobles, who thought all the money should go to them, hated the sight of us.

The next point in our journey was Mastuj, a hundred and twenty miles from Gakuch, and the capital of Afzul's government. Afzul met me a march from it, and it was a pleasure, after passing some days in marching through Nizam's country, where such luxuries were unheeded, to get into his territory, and to find roads improved and cleared of stones so far as possible, and bridges repaired.

There was plenty of interest on the road: the first five or six marches from Gakuch were much as usual, over the most dreadful ground, but after that the valley opened a little. An extract from my diary for one day will give an idea of the road:—"The road very stony, in many places passing over the rocky *debris* slopes from the cliffs above, and going for some distance over nothing but broken rocks of all sizes: in fact, yesterday and to-day we have been riding gaily over places I should be afraid to lead an English horse over, but my 'Badakshani,' given me by Nizam, with his unshod feet goes over them as smoothly as a cat. We came by the lower road, along a small 'parri,' about three miles back, which is, I think, the most dangerous bit of road we have seen. For twenty yards or so you go along a sort of ledge of *polished* rock, with inequalities here and there where you can put your feet, and there is a clean drop below you of a hundred feet. All the coolies with loads use it, so that no one without a load ought to mind it."

4c Durand G-3 (1892-93) 1900 AV1 Kashmir
Dard AV3
Chitral



kingdom without escorts, parted with me for the last time. I never saw him again, though we had three years more to work together in, and whatever snares he laid for me, however much he plotted to my annoyance and sometimes to my anger, my personal friendship and admiration for the old man never changed. Considering his surroundings he was a great man. He was a typical border chief of the old school: for him and his brothers the question had been whether to kill or to be killed. He had chosen the former, and had carried out his plans with unwavering determination, backed by the coolest calculation and the most ruthless execution.

The lines from Sir Alfred Lyall's well-known poem, "The Amir's Soliloquy," used to ring in my head as I sat looking at the old man's striking face:—

> "The victims of God are pardon and pity, they never were mine;
> They have never been ours, in a kingdom all stained with the blood of our kin;
> Where the brothers embrace in the war field, and the reddest sword must win."

The brothers who opposed him slept where they had embraced, and his red sword was sheathed. He ruled over a united country, and no man might gainsay him.

My return journey was uneventful. Afzul-ul-Mulk entertained me at Mastuj. We crossed the Shandur ahead of a heavy snowstorm which overtook us next day, but nothing of importance happened. I received en route a letter from Younghusband, forwarded by the Hunza Chief, saying that

4c Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AVJ



181 They are unassuming enough in manner and in appearance. They are men of fine enough physique, but they are soft, and have little or no warlike instinct. [51] Very much attached to their lands, they will not move except under official pressure or the compulsion of the direst poverty. Half a dozen able-bodied men of one family prefer starving on a tiny piece of ancestral land to dividing their forces and taking up ample grants, distant perhaps but a few miles from [66] their old home. The systematic oppression of their rulers, which deprived a man of much of the fruit of his labours, accounts in part for their attitude on this particular point, but, allowing for this, the race is sadly wanting in initiative. The Yeshkun is, I am inclined to think, a better man than the Shin, there is no doubt about his being a better fighting man, and the small caste or clan of the Roun is the best of all.

[78] Taking the whole of Dardistan the inhabitants are not warlike, and in the southern portion alone, which is under the religious influence of the Mullahs of Swat, do you find fanaticism. The people are peaceful; there is none of the natural devilry, dash, love of war, and enterprise, which you find in the neighbouring Pathan, and they never have stood up, and never would stand up, against severe losses. 726 But that they could fight behind suitable defences I always felt was pretty certain, and we found this at Nih. Centuries of desultory warfare have made them adepts at the art of field fortification, and awkward customers to deal with when on the defensive. In attack they are contemptible, and only dangerous when overwhelming numbers force disciplined troops on to the defensive, as at Chitral.

[illegible]

years = winter.] The snow is now becoming a little softer and out-of-door life is more possible. The festivities are kept up for twelve days. Visits take place and man and wife are invited out to dinner during that period. Formerly, when the Shins had a Raja or Nawab of their own, it used to be the custom for women to dance during those twelve days. Now the advent of the Sepoys and the ridiculous pseudo-morality of the Kashmir rule have introduced a kind of Pardah and the chaste Shin women do not like to expose themselves to the strangers. Then there is the Nauraz, which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The Id of Ramazan.
The Shina-Shin.
The Nauraz.
Kurbani Id.
The Kiu Shin,* } Astor.
Dismikal, } Gilgit.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their old customs have died out, and the separation of the sexes is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 16).

### 6. THE RELIGIOUS CREED OF THE DARDS.

If the Dards—the races living between the Hindu-Kush and Kaghán—have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Mohammedans. In Chilás, where the Sunni form of that faith prevails, there is little to relieve the monotony of that creed. The men of the Mohammedan Dards are Shiahs, and that belief is more classic and seems to be more suited to a quick-witted race, than the orthodox form of Islam. Sunnism, however, is

* In celebrating its festivals when the fruit and corn have become ripe. For a detailed account of this and other festivals see "Dialect Dogar Khuh Gesh," and Parts II. and III. of the "Languages and Races of Dardistan."

A Dharat G-4 (1888-92) 1930 Art Kashmir Art
Dard Art



What could be done with troops so trusted? The men were well enough, and, poor wretches, looked eagerly to my coming to relieve them of their misery. Some of the officers were keen, but peculation and corruption were rampant; the honest men, if they existed, had no chance, and the condition of the force was deplorable.

If from the military point of view things were bad, from the civil they were no better. The Durbar was robbed by every official from the highest to the lowest; granaries that should have been full of good grain were empty, or full of rubbish substituted for a consideration, bribery and corruption ruled the land, disloyalty and treachery were in its high places. The man to send warning to the Hunza-Nagar forces, when after the capture of Chaprot they had advanced south and were besieging Nomal, the last Kashmir fort between them and Gilgit, of the advance of the Kashmir troops to its relief, was the Governor of Gilgit's right-hand man, Wazir Ghulam Haidar. Every one knew this, yet he was still employed and passed backwards and forwards between both sides, apparently the trusted servant of the Governor. A more villainous-looking scoundrel I never saw. He came one day, bringing the sons of the Raja of Nagar, who had come as ambassadors from their father, to see me. One of them had some years before been made Rá or Chief of Gilgit by the Durbar, the old line of chiefs having died out, and he having married the last surviving girl belonging to it. He had distinguished himself by holding from Gilgit and beating the attack of the Nagar forces on Chaprot some months before. I thought

Durand G-6 (1888-89) 1900 AVI Kashmir AVI
AVI
Gurais AVI



this rather ungrateful at the time, till I found that, with the Governor's connivance, Wazir Ghulam Haidar had previously seized his best house and lands. It was double-dealing of this kind which had brought on the trouble for the Durbar, a mixture of weakness and bullying, fear and swagger, which had half-frightened and half-exasperated the tribesmen into attack. There was also a Helen in the case.

A fortnight at Gilgit put me in full possession of the leading facts bearing on the existing difficulties, which may be summarised as follows:—Hunza was extremely difficult of attack, and practically could have but little pressure brought to bear on it, having exits to the north on to the Pamirs. It could get all its luxuries from Kashgar and Yarkand, and had some connection with China; an Amban being at the time I was in Gilgit, or shortly before, in Hunza, to enquire as to the cause of the trouble. He was plundered and practically sent naked away, but that is another story. Nagar being a *cul-de-sac*, and depending for its salt and other luxuries on Gilgit, could be squeezed, and was, moreover, supposed to be easier of access. The Durbar, while jealous of its military reputation, and ostensibly making great preparations for war, really wished to avoid fighting, and was anxious to arrive at peace by any means in its power. The Committee at Gilgit fully recognised the difficulties of supply and carriage, and were also most anxious to come to some conclusion. The Hunza-Nagar people were sick of the game, and wanted to make peace, so that the men might look after the crops instead of spending the

4c Durand G-9 (1888-92) 1900 AVI Kashmir
Dard Ags
Chitral



We continued at Mastuj about a week to get our
Mehtar time to make his preparations for receiving 649
me, to get a little shooting, and to rest our camp. 662
Afzul also was most pressing for us to stay, thinking
that every day he spent with me was another nail in
Nizam's coffin, another step towards getting the
Government of India to recognise him, and not his
elder brother, as heir-apparent. Needless to say,
Government had not the remotest intention of inter-
fering in any way in the matter.

We beguiled the time during our enforced illness 133
by moving up the valley and visiting the Chamarkand.
This pass leads into the valley we had come by above
Chitral. I had originally meant to use it, but did
not owing to the weather: it is in some ways more
difficult than the Shandur. The road leading into it
from the Mastuj valley winds through a narrow gorge
cut through clay, the sides being carved out by water
action into the wildest collection of pinnacles and
ravines imaginable, with numerous balanced rocks.
We came out very light, and I left my peraggal 000
servants behind. The consequence was that my
orderlies put up my camp bed, an English "paragon,"
without fitting the joints properly, and it smashed
irretrievably directly I sat on it. For the next two
months I slept on the ground, and in cold weather,
when there are no centipedes about, or other horrors,
there is no doubt that it is far the most comfortable
arrangement, and very much warmer than a bed.
My orderlies used to get a lot of *khoosa*, the broken
straw from the threshing floors, and put a foot of it
down all over the floor of the tent, stretch my tent
carpet over this, and put down the bedding on the
top of all. In real cold this makes the most perfect

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral



were told of its wonders, how it could turn out fourteen lakhs of rupees a day—a lakh is a hundred thousand—how it coined every day in the year without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

Between Mastuj and Chitral we found at Sanoghar, Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river, the extensive fields of the Murikho valley. But for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

4: Durand G-3 (1888-92) 1900 AVJ Kashmir
Dur: 6 AVJ
Chitral



willow shaded off into the dark red of the rose thickets.

On our way down we branched off to try and get some shooting. We got none, but were amply repaid by the magnificent scenery. We camped one night at an altitude of about twelve thousand feet on a hillside so steep that our small tent could only be pitched by raising one pole on a pile of stones, and our bed places had to be similarly built up. We here got an insight into the reckless way the Chitralis destroy their timber. Some of our hosts' followers were belated, and in order to attract their attention, the men with us calmly fired a patch of forest. The next morning we rode up and crossed the shoulder of the range we were on at a height of sixteen thousand feet. I was pretty well accustomed by then to riding over anything, but we crossed ground that day that a few months before I should have considered impossible for a horse—long, sloping stretches of shaley rock across which our horses picked their way in the most extraordinary manner. The view from the top was grand: right opposite us, with only one range of lower mountains in between, rose Tirich Mir, twenty-five thousand feet high; no cloud obscured the view, and so close did we seem that every turn of the glaciers could be traced, and the lines of the avalanches distinctly seen.

The Mehtar came out to see me at Shoghot, and we spent another day together. With him was his son-in-law Rahat Mian, a Kaka-Kheyl timber merchant from within our borders, and at the moment the most important man in Chitral, as the Mehtar trusted almost implicitly in his advice. Our Native

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Agrut in Chitral also came, and had a long talk to me
• 6.62. in the morning, during which he inveighed against Rahat Mian, and unfolded his many villainies. Rahat Mian was a study, an old man with a very shrewd face, and an expression entirely under control. He used to sit during my long talks with the Mehtar with a pomegranate in his hand, cutting out all sorts of fantastic geometrical patterns in the rind with a sharp penknife, watching everybody out of the corner of his eye and never losing a word. He produced a letter from Mahomed Ishák, which he said the Mehtar had intercepted, and our Agent praised his loyalty and devotion to Government, and begged that I would bring his services to notice, he having told me all about the letter an hour before, and how copies had been sent post haste weeks ago to their destination. It was interesting to watch the two who hated each other with a deadly hatred, each knowing the other was lying, and both profuse in their compliments and expressions of affection.

641 Diplomacy in the Hindu-Kush is an interesting game to watch; the men intrigue from their cradle; it is an amusement as well as the business of life. For an Englishman the only safe course is the honest one; he must think pretty carefully before he speaks, and then speak plainly. Every word must prove true, every promise must be fulfilled to the letter; following on these lines a man in the end will get the influence he wants. At first the native diplomatist will not believe him, and will search for hidden meanings, but in the end he will have confidence in this strange being who plays the game on such hitherto unheard-of lines. But the Englishman who believes

of learning all the changes in Chitral politics that had taken place during the preceding year. I found that Afzul-ul-Mulk had made considerable progress, and had detached some of his brother's most trusted adherents. The proposed return to India *viâ* Dir and Bajour was discussed with care, and the general opinion was that I could go down in safety if Umra Khan invited me. Both the Khan of Dir and the Khan of Aladand, the last men through whose hands I should have to pass, were said to be most anxious to arrange my passage, but all depended on the Napoleon of Bajour.

Afzul accompanied me on my way to Chitral, and Nizam-ul-Mulk met me half-way there. The brothers, after the first formal meeting, carefully kept out of each other's way, their followers glowered at each other and kept their swords home in their scabbards. Prince Hal, as we christened Nizam, was the same as ever, in manner and looks infinitely superior to his brother; but feckless as to the future, he was busily throwing away his chances of succession to the throne.

He came to see me after dinner one night and nearly finished his earthly career. We offered him tea, but he voted for something stronger, and we brought out one of our last bottles of champagne. He had never tasted it, and to my surprise was quite delighted with it. Unfortunately, accustomed though he had become to spirits, he was not proof against the sparkling wine, and a couple of glasses got into his head. Towards the end of the interview he looked extremely handsome, had a good colour, and was just sufficiently elevated to be on the best of terms with

to all, and to enjoy himself thoroughly, while at the same time he knew perfectly well what he wanted to say, and said it in the confidential, good-humoured drunken man's way. But the return to his own tents was the serious thing: he did not mind his own men seeing him happy, but did not like Afzul's doing so, and he sat on till near midnight. Then, with protestations of eternal friendship and appreciative remarks as to the efficacy of the Dagmut, he wandered solemnly off, one arm round our Agent's neck, the other round his foster-brother's.

Poor Prince Hal. I was always sorry for him; it was so evident that he was playing a losing game and did not realise it, and if to his other vices he was going to add drink, it did not require a prophet to foresee the end. Afzul's private interview followed next evening, and I heard before he came that the little savage had been furious at his brother's visit the night before. He persuaded himself that I was promising to recognise his brother on the part of Government as the heir, and only the strongest dissuasion on the part of his principal adherents prevented his attacking and murdering Nizam as he passed from my tents to his own. We should have been in a pleasant predicament had he done so. After our interview we went and sat round a camp fire and watched Afzul's boys, and afterwards our Balti coolies, dancing. The latter were most grotesque and uncouth in their movements. The entertainment was diversified by a well-acted pantomime, representing the attack and murder of a party of Pathans by Kafirs, the comic element being

Zundut and Sahimmeth, but do not give daughters in return, except to the Zundut, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundut, intermarry without restriction, but never with the Pako Mushkin class, from whom, however, they take daughters as concubines.

The regular revenue of the country is paid solely by the "Pako Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

The administration of justice is practically the will of the ruler, though nominally the precepts of the Shariyat are observed. In some cases the intervention of the Mullahs is useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mehtar, by pointing out that the Mehtar's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Atalik.

A somewhat elaborate administrative machinery exists which was probably imitated by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Uzbek titles shows that a new system has been grafted on the old one.

The country is divided into eight districts. At the head of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wazeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

drunk by the Astoris and Chilasis [the latter are rather nearer Mussulmans than the other Shina people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

wine.*

The Gilgitis are great wine-drinkers, though not as much so as the people of Hunza. In Nagar little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, previously before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Darayl (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tahilgitan (edible pine). In Astor (and in Chilas?) the custom is to put a number of Ghi (clarified butter)-cakes before the Mullis, [after the earth has been put on the deceased] who, after reading prayers over them, distribute them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the wine of another. I passed several of them on my road from Tahiarbita onward, but they appeared to have been deserted. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as in "beer" by the Astoris, viz.: "Mā." The wine press is called "Mān Khar." The reservoir into which it flows is called "Mān Sūn."

amongst the Afghans, and after a time the parties are brought together and made to swear peace on the Koran. The crime of murder is rare, and the readiness to spill blood on slight occasions so noticeable among the Afghans is unknown. No public measure can be carried out except by general agreement, the details being left for the Jushtoma to arrange.

The communities in the lower part of Shinkari, being more exposed to Afghan influence, and having been longer converted to Mahommedanism, have lost many of their characteristic customs; but the remoter valleys of Chilas, Gor, Darel, and in a lesser degree Tangir, are probably little changed from what they were two hundred years ago. A very singular custom exists in these valleys, by which the sexes are kept strictly apart during the summer, from May till September. The custom is apparently very ancient, and any attempt to evade it is punished by fine; the old women of the family being specially charged with the responsibility of seeing that the rule is observed. Great difficulty is said to be experienced in rearing children in Chilas. The great mortality among them is ascribed to the climate, but it is more probably due to too close intermarriage.

Agriculture is left entirely to the women, with the exception of ploughing, which demands more strength than they can afford. In summer the men spin wool and attend to their flocks on the mountain pastures; but in winter the duty of caring for the herds is relegated to the women.

Slavery is a recognised institution in all the Shinkari republics—a matter in which they contrast unfavourably with the Afghans and Nuristanis of the Indus Valley, among whom it is unknown. Prisoners taken in war, and the children born of slave parents, form the servile class.

leaping, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another horse being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, on the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nagar, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to bite them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kafirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadoun who were called *Dain*, and a form of divination called *Dewalla* is still practised in some parts of the Punjab.

Serious crimes, such as murder, are rare. In Wakhan murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Meer, which at certain seasons is a matter of difficulty.

Though bloodshed is rare among the Dards as compared with the Afghans, brutal murders are sometimes committed

On one occasion that came to my knowledge, it
ened that a Gonjur travelling through Dorsé had a
e in his waist-band which was supposed to contain
Two men waylaid him, and shot him down at a
e in the road. On opening the packet it was
nain stuff.

ning used by all classes without distinction when
ion is mixed, the difference between the Sûsu and
enumeration is great. Of the Sûsu names a great
e the suffix of *Sing*, which is retained in spite of
ion of the people to Mahommedanism. These
were found among the purely Bowish population
ld Nagor, but it is to be noted that the suffix *Sing*
ong the earlier Mahgan Kings of Iahordo. The
nes have reference to animals or some familiar
are not always of a complimentary nature. When
children in a family die, it is the custom to give
er a mean name, such as, "the unclean," "old
ker to avert misfortune.

Sûsu Names.

Men.

| | | |
|---|---|---|
| Morning. | Kalida Sing. | Bare Sing. |
| Evening. | Gaming. | Fanyala Sing. |
| Noon. | Chamba Sing. | Singon. |
| Evening. | Bowyâl Sing. | Dingon. |
| Morning. | Gabing. | |

Women.

| | | |
|---|---|---|
| Shell Sai. | Sankamall. | Bani Sai. |
| Shahida. | Bibi. | Sherrah. |
| Shamba S. | Sai. | |

Yemorro Names.

| | | | |
|---|---|---|---|
| Dog. | Girbis | Moon. |
| Ass. | Orahaire | Unclean. |
| Sheep. | Timber | Grandmother. |
| Mad man. | Ghoko | Assistant. |
| Snake. | Lazzaro | Puppy. |
| Eagle. | Bamoo | Calf. |
| Fairy. | Irish | Bear. |
| Bankes. | Shen | Bull. |
| Old clothes. | Duck | Cheese. |

for many years a slave in Chilāo, an Ahmadi Shah reports. The Gabrāls were converted to Muhammadanism by a saint named Ahāyat, whose shrine is in Gabrāl, and is one of the most frequented places by pilgrims. The Gabrālis say that this saint lived six or seven generations ago. His Kalāsha (who is really of Kāfir race, but now lives in Gabrāl) says that the Gabrālis were converted to Islām about eight years ago. Lately, this religion has made great progress among the people of Kandāl generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attended to them, which are generally crowded by students from every room. In Gabrāl, the Mullahs or priests are, for the most part, of the Shia sect, but most of every sect are anxious in giving education to their sons. Their education is limited to Muhammadan law (of the Hanafite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and calligraphy, that great Oriental art; so little, indeed, that Shahrbāk and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the calligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Panjāb.

The most accomplished scholar in Kandāl is the high priest and chief of Patān, named Hazrat Ali, who is a Shia.

The people generally are peaceful, and have a fair complexion and good looking. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the most punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (maliks), but is seldom found among the common people.

Government.—Every village or town is governed by a Council of elders, chosen from among every tribe or "mālo." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Malik, but a Mullā-kamin also cannot be admitted to the Council.

The reigning Council of Gabrāl consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Painda Khān is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose function is limited to inter-tribal feuds.

Games and Marriages.—Hockey or hamstuck, which is called "laghāk" in Gabrāl, is played on holidays; and the place where they meet for the sport is called "laghāk-kōto-ān."

Guns are called "nāli" in Gabrāl, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shia countries. Only "Doms" dance and sing, as this is their profession; they play on the "surāi" (pipe), rabāb (harp), and shagāli (drum).

The "purāli" system, or "selling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghalee of gold for each yoke of oxen. He was also responsible for the collection of the "Kandkool" tax, but no authority could be exercised over him by the Wuzeers or Tarunglehs.

Next to the Tarunglah among the district officials was the Charbon, who acted as an assistant to the Tarunglah in each village. His *dustoor* consisted in exemption from all taxes, and two of the ruler's hens on marriage a year; it being part of his duty to collect the "Gurd tukee" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "*Zeytee*," who only served for a year at a time to the Charbon, and were paid by an impost of 10 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Tungpah (Tarunglah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghalee of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

The same system exists in Hunza and Nagar, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

*Dry measure.*

| | | |
|---|---|---|
| 1 kaiy | = 1 lb. English | Hunza. |
| 6 kaiy | = 1 kut | |
| 1 kutpunee | = 3 double handfuls, about 2 lbs. | Nagar. |
| 8 kutpunee | = 1 kambuk | |

leaping, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another lad being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nagar, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

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acquaintance of Raja Akbar Khan, the Chief of Punyal, and his brothers and cousins. Fine fellows, magnificent mountaineers, who were intent, under me, to prove "tall men of their hands."

The climate was perfect after Gilgit. We were camped in an open orchard, at an altitude of seven thousand feet and over, and the delicious air soon set me up.

[361] 133 Gakuch fort and its cultivation stand high, seven hundred feet or so above the river bed. The formation is curious: the hills, in one fine slope from the snows, sweep out till they finish in an almost sheer cliff into the river, the last few hundred yards before the cliff is reached being comparatively flat. Through this level portion project great rounded masses of rock, water-worn and full of "pot-holes," the remains of glacial action. It looks as if, at some remote period, a huge glacier had flowed down the Ishkuman, and [134] had swept to its left down the Gilgit valley. These rounded hillocks were full of chikor, the mountain partridge, which gave us good sport. In one of them is a cave reputed to be fathomless—really, I suppose, about twenty feet deep—heaped up with human bones. It was said to have been filled by a former ruler of Yasin, and a terror to his neighbours, whose bloodthirsty nature gained him the title of Adam khor, "the man-eater."

643 During my halt at Gakuch, Sirdar Nizam-ul-Mulk, 681 the Mehtar's eldest son, who ruled Yasin, and who was to meet me just across the border, bombarded me with letters, and a curious incident occurred with one of his letter carriers. When I handed this man my answer to Nizam's letter, I gave him, as

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682 vessel, a present, in this case a small round looking-
681 glass in a brass cover, a thing much prized in those parts. He declined to receive it, and said the last man had got five rupees and a knife, and that he would not take less. It would have been impossible to carry on if I allowed myself to be crushed for presents in this way, so I dismissed him, and sending for the Mehtar's half-brother, who was accompanying me, explained the man's importunities to him. The result was startling: the old gentleman was furious, said that, had we been in Chitral territory, he would have cut the man to pieces at once, and that the Mehtar would certainly, if he heard of it, kill the man and sell his wife and children for slaves. I interceded for him, and he got off without punishment, but it gave one an idea of how the Mehtar ruled, and why he was obeyed as he was.

159 Nizam-ul-Mulk met us the first march across the border, and was with us a couple of days. He was a handsomer man than his brother, but had the same heavy under-lip. His manners were charming, but his morals, like those of almost every leading man in the country, excepting the Mehtar, Afzul, and one or two others, left much to be desired. He
[149] was a worse governor than Afzul, a mixture of cruelty, indolence, and good-nature, but he was popular too in his way, being a fine shikari. He was always accompanied by his dancing and singing boys, without whom he would move nowhere, and he was consequently an intolerable nuisance on the march, as they kept up their music right through the night. During his first interview with me he

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rather embarrassed us by asking, after a pause in the conversation, during which he had been fixedly staring at Robertson, whether the latter was a really good-looker. You had to be prepared to receive any question or statement with an impassive face, a feat at first a little difficult, for Chitrali views of life were quaint. 159

Nizam mentioned casually that he had sold forty of his people into slavery this year, and explained that he had selected them from houses in which there were several men, so that it would make no difference in cultivating the land, an arrangement which he seemed to think showed a good-deal of consideration. Afzul, when discussing the slavery question later with me, pointed out that in India we could afford to keep up jails, but that in a poor country like Chitral this was impossible, and that selling into slavery answered to our penal servitude; it was the only way of punishing a man who was too much of a scoundrel to be allowed at large. If selling into slavery had been ruled by these conditions, there might not have been so much to say against it in a country in the condition of Chitral, but this was not the case. The Mehtar and his sons looked upon selling men into slavery as a natural source of revenue, and they took every opportunity they could of making money in this way. The market value of an able-bodied man was about a hundred rupees, a good-looking young woman ran up to two hundred or two hundred and fifty, a boy or a girl was usually worth a horse, and could be got for from forty to eighty-five rupees, an old man was worth a good sporting dog or a 517 691 652 517 652

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ever count with certainty as to the succession. You may sometimes strengthen a vigorous ruler with advantage; to bolster up a weak one is, in the end, almost always useless.

The visit to Dir hinged on that to Bajour, and both now had to be abandoned. Preparations were at once made for the return march to Gilgit. Several posts reached me during my last few days in Chitral, and some had been tampered with and parcels stolen. I reported the matter to the Mehtar, who was furious, and who called instant enquiries to be made, and a man sent for from each of the houses which had furnished the runners. The culprits were tracked, and the Mehtar proceeded to order condign punishment. The men were to be sold into slavery, but escaped at my intercession. The old Chief said it was no use he knew to offer me the wives and children of the robbers, but that he thought my Pathans would appreciate the gift. I had much difficulty in persuading him to leave the unfortunates in peace. But if no one suffered very severe pains and penalties, the fuss made had the desired result, and our posts were secured for the future.

My last days in Chitral were full of business, and the evenings were spent as usual round a camp fire watching the dancing, and listening to the boys singing. Three Kafirs joined the circle one night, one of them having the most revolting type of face I ever saw, and danced badly for some time. Nizam then asked them for the chaunt which is sung when a successful raiding party arrives near its own village. They refused to sing it unless a goat was given them to eat, so one was brought and presented

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Translation :—

(1) Do not weep, O flower-like girl, thy complexion will turn pale!
(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.
(3) Thou wilt (by weeping) burn your heart, thy complexion will turn pale.

In Shinaki there is a custom called "Kao." If a young man has determined to marry a certain girl but her parents are not willing to give her to him, the young man either calls out in an assembly of the village headmen :—" The girl is mine, and I will perform 'Kao' if she is not given to me." Sometimes in order to assemble the people he fires a gun outside the village and utters the same words in the presence of those who collect ; or if he gets an opportunity he tears the girl's shirt slightly in the presence of some other men and says to her :—" You are mine." When this has been done, the parents are obliged to marry the girl to him, but they can demand from him whatever they like up to the limit of his means. If they marry the girl to anyone else, the young man will murder the girl as well as her husband as soon as he gets an opportunity.

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## IV.

### The Ceremony of "Seelo-as-Thali" (Seat of Chastity).

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This ceremony was performed for old women, who have been virtuous and chaste throughout their lives. These women were called "Seelo," and their descendants were very proud of them, so that on the occasion of family quarrels they used to say to the opposite party, "What have you to say to us? Our mother is "Seelo," while yours is not." To accomplish this rite, an elevated stone platform, about five yards each in length and breadth and a yard in height, was erected by the woman's nearest relatives. On the day appointed all her kinsmen came to the place, with a white she-goat as a sacred judge, to decide the fate of the old woman. The latter was clad in silk and placed on a bench. The eldest of the family bound a silk turban on his head, as well as on that of the goat; and, placing the goat below the bench with its face westward, addressed it in the following manner :—

"O thou white goat, if my daughter" (or whatever relative the woman was to the speaker) "has throughout her life lived an honest, virtuous and pious life and has remained clear of the sins and crimes of falsehood, theft, debauchery and treachery, be pleased to salute this bench for the sake of such a righteous and godly woman." In the case of the woman having led a blameless life, the goat by touching the bench approved her virtue. The assembled crowd then broke forth in cheers, and as an expression of their joy the relatives killed several goats and fed the people present. But if it happened otherwise, and the goat instead of performing what was considered an obeisance to the bench, ran round it bleating, then a great shame took hold of all the woman's kinsmen, and they ran away to their homes, never to speak to her again during the remainder of her life.

2: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



585 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

584 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the 331 fields at their work or at festive gatherings. Love declara- [584] tions often take place on these occasions, but if any evil [574] intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pák áshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objec-

582 tion to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and

582 become an adopted son. A "Shin" of true race at Astor
628 may live in concubinage with a girl of lower caste, but the

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[605] (the grain, ghee and sheep that may accompany the betrothal-present is called by the Astóris "sakáro")

| | | | | |
|---|---|---|---|---|
| Husband, | = baráo, | Gil. | baréyo, | Astóri. |
| Wife, | = Greyn, | Gil. | gréyn, | Astóri. |

Wedding dinner "gurév tíki" in Gilgiti. "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread, "bai" is a chippati, kyas = food].

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

## I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort—are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ládak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

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† Seduction and adultery are punished with death in Chilâs and the neighbouring independent Districts. Morality is, perhaps, not quite so stern at Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

~~Yet~~ Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU3~~
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Durusho AV7



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which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

D 608 837

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

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Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan Afgh.~~
AV3 Dard AV3



his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions. 608

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards. [787] [757]

It is sometimes customary for a young couple, at the time of marriage, to induce a mutual friend to become their foster-father. The tie is ratified at the time of eating bread together. Bride and bridegroom being seated opposite to one another, the foster-father elect seats himself between them, and taking a piece of bread in each hand crosses his arms, observing to keep the right one uppermost, and puts the bread into their mouths. From that time he is regarded as their father.

The foster relationship is regarded as so close, that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Koran, it would be impossible for a man to marry the widow of his foster-son. [835]

The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitral. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the purpose of strengthening tribal unity. [853]

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. Treasures are frequently lost altogether by the sudden death of the owner, 454 [685]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bábáji*, whose shrine is in Gabriál and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shin.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taifa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkun. No Kamin can be elected an elder, though he may become a Mullá, but a Mulla-kamin also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Patshé Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influental of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "náli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surúi" (pipe), rabáb (harp), and shapdo (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

~~10~~ Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan Acc~~
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tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

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Biddulph G-3 (1873-1878) 1880 AUI-Afghanistan AU1
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D 651 634 to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarangfahs.

Next to the Tarangfah among the district officials was the Charboo, who acted as an assistant to the Tarangfah in each village. His *luspik* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé toloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trangpah (Tarangfah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

D 692 681 634 Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

D 651 The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

B 651 D 804 B 804 The same system exists in Hunza and Nager, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

*Dry measure.*

| | | |
|---|---|---|
| 1 haiy | = 2½ lbs. English | Shina. |
| 6 haiy | = 1 kot | |
| 1 heejootee | = 3 double handfuls, about 2 lbs. | Boorish. |
| 8 heejootee | = 1 heechok | |

[CF. category 116, pp. 41-44 -- Analyst]

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3 Chitral



564 Zundré and Ashimadek, but do not give daughters in return, except to the Zundré, who, being descended from a former dynasty of rulers of the country, are regarded as of royal blood. All the rest, including the Zundré, intermarry without restriction, but never with the Fakir Mushkin class, from whom, however, they take daughters as concubines.

651 The regular revenue of the country is paid solely by the "Fakir Mushkin" class. Those who live by agriculture are assessed at a tenth of all produce, one sheep, one blanket, and 20 lbs. of honey from each house yearly. The pastoral community is assessed at four sheep, three woollen robes, and 30 lbs. of butter from each house yearly. A few villages, which are almost entirely employed in mining, pay 16 lbs. of mine produce yearly for each house. There is, however, very little regularity observed in collecting these imposts, and, in practice, as much is wrung from the subject population as possible. Considerable dues are collected from the merchants who trade between Badakhshan and the Punjab, and the Chitral ruler's revenue is further increased by the sale of hawks and falcons, of which great numbers are captured every year and sold to merchants, who take them to the Punjab.

643 [671] 692 The administration of justice is practically the will of the ruler, though nominally the precepts of the Sharyat are observed. In some cases the intervention of the Moollahs is useful. In one case which came to my knowledge they intervened to save the life of a condemned man who had murdered a favourite follower of the Mihter, by pointing out that the Mihter's injustice in permitting his favourite to forcibly abduct the man's wife had led to the murder. Small cases are settled by the district Ataliks.

642 177 A somewhat elaborate administrative machinery exists which was probably instituted by, or borrowed from, the Shin Ras of Gilgit. The names of many of the officials are the same, though their functions differ, and the presence of extra officials with Usbek titles shows that a new system has been grafted on the old one.

634 651 The country is divided into eight districts. At the head of each is an Atalik, whose duty it is to collect the revenue of his district and to command the men of it in war. Like the Wuzeers of districts in Gilgit, he has the right of releasing one man in each village from military service. Out of the revenue of his district he receives 12 sheep, 12 measures of butter, 20 measures of wheat, and a proportion of the

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



131 A few miles below Kolī is Batera; beyond that Dārdistān
101 ends and the Pathān country, where the Pashtū language prevails, begins. The Kolī people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



there by the local people till a few years ago, when it was stopped, I think, by the orders of the Mīr of Hunza. Animals were slaughtered there "in the name of the Bōyo".

From a story of Hunza tribal history it appears that the Bōyo were regarded as the avengers of broken oaths taken in their names. In a dispute about the ownership of land between two brothers Khuru and Khamer, Khamer proposed that the case should be decided by their taking oath. Khuru, the weaker party, who was also incidentally in the right, agreed and said: "O brother, the Sahāla Bō.in and the Hālasa Bō.in are very powerful and they are quick to wrath." But Khamer, who meditated a ramp and had no mind to be caught in this way, would not even hear this proposal out. "If we swear by them," he said, "they will work us evil." So the idea was dropped and with it disappeared our chance of learning the methods of taking oath by the Bōyo.[1]

The Bōyo now bear the stigma attaching to the gods of a superseded religion. "Bōyo-worshipper" (bōyo ū.llikinas) is now used in the sense of *heathen, pagan*.

There seems to be a special association between the Bōyo and trees, and the trees share in their sanctity. Whether they each have their own independent virtue, or whether the one owes its worshipfulness in any measure to the merits of the other it is impossible to say.

In the two remaining texts in which I have references to the Bōyo the associate tree plays an important part. In a statement made in Ṣhiṇa by Ṣūbahdār Sulṭān 'Ali of Nagir regarding certain popular practices at Chaprōt he said: "Further they say that all the people used to assemble to do worship to a pine-tree that was there. They used to take a grey goat and slay it at the foot of the tree and a great

[1] I have here accepted the relation of Bō.in and Bōyō as singular and plural which is morphologically quite in order, and is asserted by some, though denied by other, authorities. The word bō.in seems to survive in bō.indūrgas (pl. bō.in dūrgaṣho) which was explained as arwāh—the spirits of the dead. Dūrg-, occurring in other compounds, appears to refer to a dead person.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



## V.

### The Ceremony of Nagi Suchemi.

Nagi Suchemi is said to be a goddess who lived at Nangam in the Astore district, on a stone altar situated at the foot of the Nagishi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jungmi was specially appointed by the Rá to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

### "Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

## VI.

### Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local musicians. A bundle of green chili leaves is then brought, and some of these, with a little *ghi*, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until

### A Pearl Tree on the Deobani Mountain.

361 776 539

On the east of Tashot, a village in the Bagrot Valley, there stands a snow-covered mountain called Deobani. The people say that there is a large pearl tree on its top, which is the property of the fairies and giants. A good mountaineer is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of giants and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life; he was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his shoes. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Nanga Parbat, a mountain on the west of Astor.

### Shangali Ween.

361 778 539 695

At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Ween" (place of putting chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O *Sojo Shangali* (sacred chain), whoever of us is sinful please accuse him by striking his neck; and the chain used miraculously to whirl round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found at the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The men, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at this attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was disclosed.

### Nong and Chakrot Bari.

778 789 823

Near Laos village in the Astor district there is a small fountain called Nong. The people consider it a sacred one and offer sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some unclean thing into the spring, such as the bone of a dog; it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
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when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 16.

19a Biddulph G-3 (1875-1878) 1880 ASH-Afghanistan A58
4 AV3 Darel AV3



road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakté family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Mussulmans for six generations. They marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers.

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Doodookot (fort) 700 houses, in the Samangal district; Manikal (fort), 140 houses; Rashmal (fort), 120 houses, in the Joomeh district; and Gaiyal (fort), 500 houses. The whole community, including the dependent

1: Drew G-2 (1862-1872) 1875 AVI Kashmir
Dard AV3



From Hattú Pír there is a great descent, of about 5000 feet, by a zigzag road, steep and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Hattú spur nearly meets the mountain on the opposite side of the Astor River, leaving but a narrow channel for the water. Here the Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strange one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial tracts, over nine miles of which, with small ups and downs, we have to go before reaching Bawanjí.

## BAWANJÍ.

This is a spot where at one time was a good deal of cultivation, and it is likely that fruit-trees once shaded it; but during the wars of two or three generations back it was laid waste and became entirely depopulated, and nought but bare ground remained. At that earlier time it was inhabited by Dárds, but was ruled, as I am informed, from Rondú; it was by Sulaimán Sháh's invasion that it was laid waste.* At the present time Bawanjí has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dográs; it is manned by about seventy men, and as many more are in barracks outside. There is here also a prison, where a gang of incorrigible Kashmírí horse-stealers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley here is warm and dry; with irrigation two crops can always be

* See Chapter XIX.

1: Leitner 1-3 (1866-93) 1893? AV3 Dard AV3



KOHISTANI.

1. To-morrow night to Lahore I will go.
   *Douche rate Lahore bajanwa.*
2. Thou silent be.
   *Tohe chut guda.*
3. Prepare, ye young men.
   *Jubti masha.*

PUSHTO THE AFGHAN LANGUAGE). 197

1. To-morrow night to Lahore I will go.
   *Saba shapa ba Lahore shazam.*
2. Thou silent be.
   *Tah chup shai.*
3. Prepared be, O young men.
   *Saubhal she zalmú.*

There is a song very current in Kohistan which begins,— 539
*Palas kulal mariga, Patane jirga hotiga, Johle johal madado propár asáli* = "In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."
"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry. 779

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques. 793

*Dress.*—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola." 291 [177]

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans. 411 177

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara.*" Generally their women work with their husbands in the corn-fields, and do not live confined to their houses. 291

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc. 701

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads. [202]

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even 342 221 262 422 000

4: Durand G-S (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



I remained some time in Chitral, seeing the
Mehtar, formally or informally, every day, and talking to his leading men and advisers whom he sent to see me very frequently. To obtain any influence or information in the East an Englishman must always remember that to an Eastern time is no object, and he must be prepared apparently to waste endless hours in desultory conversation. The time so spent is not really wasted; something can be learnt every day, and confidence is engendered by frequent intercourse. Accessibility is a duty on the part of a frontier officer, and I always made it a point during my time on the border to put aside any work to receive a visitor. Talking to a live man is of more value to yourself, and generally, in the end, of more service to Government, than writing or reading reports.

The result of my conversations with the Mehtar and his leading men was to leave in my mind a very poor opinion of the military qualities of the Chitralis. They had an inordinate idea of their power, but they had never been properly shot at. There was no tradition of severe fighting amongst the people. The nature of the country favoured wars of positions, and I found that once a position was turned, and a few men shot, it was a recognised rule of the game that the defenders should bolt. The rule appears to have been strictly adhered to, and I never heard of an action in which more than ten or fifteen men were killed. The people are naturally hopelessly *laissez aller*, and organisation is unknown amongst them. The Adamzadas, I find noted in my diary, might possibly fight, but the common people most probably would only do so in a half-hearted way; at the same

1; Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3



At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yāsīn chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

The highest point in the valley that I went to was Gākūj. This is the last village in Puniāl; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the farthest to which the influence of the Government of India reaches. Gākūj is, by my observations, 6940 feet above the sea; it is on a knob of rock behind which is a sloping plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

There is a strong fort at Gākūj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting men. Part of the plain is cultivated, but beyond that part stretches a narrow stony plain backed by mountains 3000 feet or so high, their sides dotted with pencil-cedar bushes with pine-forest above; this strip of plain extends some eight miles up the valley, at which distance a spur from the mountains comes down and juts against the river, making a natural barrier. This spot, called Hūpar, is the extreme point of the Maharaja's territory;

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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here the Puniäl Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gākūj; one is on the left bank of the Ishkoman River (which falls in from the north above Gākūj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is pushed nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yāsīnīs have a guard at a place called Shedodas, on the left bank, opposite to Hūpar.

It was in November, 1870, that I went through Puniäl. The ruler is Raja Isā Bāgdur (a name sometimes corrupted by strangers to Bahādur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yāsīn family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilās, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharaja's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dārdistān, or at all events in that part of it where the government is monarchical.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3



487

described in the article on KASHMĪR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 648 Post and telegraph offices.

There is a daily postal service with India by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destr ctive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

643 704 [625] Administration, &c.

The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891–2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue.

A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

631 643 651 Political relations.

A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsīn, and Ghizar, the little republic of Chilās, and also for relations with Tangir and Darel, over which valleys the Puniāl Rās and the Mehtarjaos of Yāsīn have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār-

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Bard AV3



Hunza and Nagar in gold, Chilās in cash (Rs. 2,628), Ashkuman, Yāsīn, and Ghizar in grain, goats, and *ghī*. The relations of the Political Agent with the outlying States are eminently satisfactory. No undue interference takes place in the administration, and the people are encouraged to maintain their customs and traditions intact. Besides the military garrison, furnished by the Kashmīr State, there is a small but extremely efficient force of local levies armed with Snider carbines. They are drawn from Hunza, Nagar, Puniāl, Sai, and Chilās.

**Shināki.**—A group of small republics in the valley of the Indus, lying west of Kashmīr and south of Gilgit. The territory extends from the junction of the Astor river with the Indus to Seo on the right bank and Jalkot on the left bank of the latter river. Within this area the people are grouped in communities inhabiting one or more nullahs, each community forming a separate republic. Starting from the junction at Rāmghāt these are, in order: on the right bank, Gor, Kinergah, and Hodar; and on the left bank, Bunar, Thak, Butogah, Giche, and Thor. They constitute the area known as the Chilās subdivision of the Gilgit Agency, while Chilās proper includes Kinergah, Butogah, and Giche. Lower down the river are Darel, Tangir, Khilli, and Seo on the right bank, and Harban, Sazīn, and Jalkot on the left bank.

After the conquest of Chilās by Kashmīr in 1851, the Mahārājā imposed a tribute in gold-dust, and arranged for the administration of the country as part of the Gilgit district. A British Agency was re-established at Gilgit in 1889, which included, among other territory, the Chilās subdivision described above except Thor. In 1892 a British mission to Gor was attacked by the Chilāsis, which led to the occupation of their country and the appointment of a Political officer at Chilās. The right of the Kashmīr Darbār to construct roads and station a limited number of troops in the territory was secured, but the autonomy of the Chilāsis was guaranteed. Under the revised arrangements made in 1897 the republics pay small fixed sums to the Mahārājā, and in 1899 Thor was incorporated in Chilās. Darel has rendered a tribute of gold-dust to Kashmīr since 1866, when the Mahārājā's troops raided the country. The tribute is now paid through the Puniāl governor. Tangir pays a small tribute to the governor of Yāsīn. The remaining communities have no political relations with either Kashmīr or British India, except Jalkot, which from its position dominates Thor and the head of the Kāgān valley in the North-West Frontier Province.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

## I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort — are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ládak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* *Vide* my comparison between Dardu buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilâs and the neighbouring independent Districts. Morality is, perhaps, not quite so stern at Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

1z Leitner L-3 (1866-93)1893? AV3 Dard AV3
Chitral



birth) of Brôz; Abdur-Rahman (low-born) at Owir (Bar-pèsh), and Badshah-i-Mulk, also of Owir, who was reared by the wife of Fath-Ali Shah. There are no doubt other brothers also whose names I do not know. Murid, who was killed by Sher Afzul, is also an illegitimate brother. 173

A few words regarding the places mentioned in recent telegrams may be interesting: Shogôth is the name of a village, of a fort, and of a district which is the north-western part of Chitrál, and it also comprises the Ludkho and tributary valleys. Through the district is the road leading to the Dara and Nuqsán passes, to the right and left respectively, at the bottom of which is a lake on which official toadyism has inflicted the name of Dufferin in supersession of the local name. Darushp (Drôshp) is another big village in this district and in the Ludkho valley, and Andarti is a Fort in it within a mile of the Kafir frontier. The inhabitants of Shogôth are descendants of Munjanis, whose dialect (Yidgah) I refer to elsewhere, and chiefly profess to be Shiahs, in consequence of which they have been largely exported as slaves by their Sunni rulers. Baidam Khan, a natural son of Aman-ul-Mulk, was the ruler of it. The Ludkho valley is traversed by the Arkari river which falls into that of Chitrál. At the head of the Arkari valley are three passes over the Hindukhush, including the evil-omened "Nuqsán," which leads to Zeibak, the home of the heretical Maulais (co-religionists of the Assassins of the Crusades) in Badakhshán. It is shorter, more direct, and freer from Kafir raids than the longer and easier Dora pass. *Owir* is a village of 100 houses on the Arkari river, and is about 36 miles from Zeibak. *Drasan* is both the name of a large village and of a fort which commands the Turikoh valley, a subdivision of the Drasan District, which is the seat of the heir-apparent to the Chitrál throne (Nizám-ul-Mulk). Yet the *Pioneer*, in its issue of the 5th October last, considers that Lord Lansdowne had settled the question of succession in favour of Afzul-ul-Mulk, that Nizám-ul-Mulk would thus be driven to seek Russian aid, but that

361 [487] [712] 133 361 000

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4 AV3 Dard AV3



000 and have at all times borne a high reputation for bravery. In
648 former days, Chilas, with the neighbouring valleys of Darel and Gor, owed allegiance to Gilgit, but the Chilasis were notorious for the way in which they tyrannised over the whole surrounding country, making frequent raids, plundering and carrying off men, women, and children into slavery. The Cashmere, Kishengunga, Astor, and Gilgit Valleys were frequently laid under contribution, and they boast of having once plundered Iskardo. During the Sikh occupation of Cashmere, an expedition was sent against Chilas, but sustained a disastrous defeat. Permission was granted by the British Government, in 1851, to the Maharajah Golab Sing to exact reprisals for a successful raid, and two columns entered Chilas,—one from Cashmere by the Lolab Valley, and one from Astor by the Mazenoo Pass. The Chilas fort was taken, and the Chilasis made submission, agreeing to pay a yearly tribute of a hundred goats and five tolas of gold, and engaging that the fort of Chilas should not
● [712] be re-built. Takk is now the only fortified place in Chilas. Since then Chilas has given no trouble to the Cashmere Government. Three hostages reside in Cashmere, and are changed yearly. Cashmere officials do not, however, visit the country, and any attempt to exercise authority would probably be resisted.

533 The love of music, dancing, and polo, which are so marked
535 among all the neighbouring communities, are unknown in
526 Chilas; and ponies, which are common enough elsewhere, are scarce.

361 The country is bare and treeless. The village of Chilas is
[133] situated about half a mile from the Indus, on a plain three miles in length, and from a mile to a mile and a half in breadth, sloping gently down to the river. Booner, though a dependency of Chilas, has paid a separate tribute to Cashmere of twelve
173 goats and three tolas of gold since 1842. The Chilasis relate that in former times a Hindoo Rajah, named Chachai, ruled in Chilas over the whole of Shinkari, but that, dying childless, his country became divided into republican communities, as at present. In later days a disastrous civil war broke out in the community between two brothers, Bôt and Matchuk, which ended in the defeat and expulsion of all the partizans of the latter. The Bôte are now the most prosperous family in Chilas.[1] Tradition still preserves the name of Naron, a

[1] This is perhaps the origin of the name "Bôte," applied indiscriminately to all Dards by Cashmere officials.

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4 AV3 Dard AV3
Chitral



increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
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000 in the colloquial. Dr. Leitner has collected a large number of Shina songs.

538 Oral traditions and genealogies are also preserved in families to whom this duty is assigned, and carefully handed down from father to son.

411 The ancient weapons were bow and arrows, battle-axe and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not yet quite obsolete. Though powder is easily made, the tribes have to depend on Cashmere and Badakhshan for matchlock barrels, so Robin Hood's weapon is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver, or having engraved [585] patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in-law elect without a battle-axe would be sent away to get one, and if unable to do so would have to make an extra payment. In the present day the men of Chitral are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of Goorkhas in the Maharajah of Cashmere's service were cut to pieces by Chitral and Yassin swordsmen within 3 miles of Gilgit, though they formed square, and tried to reach the fort from which they had been cut off, in that formation.

726 Dard warfare is, however, seldom of a very resolute nature, and their records are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the [713] other with the loss of a few men only. Every village has one or more forts according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass or the narrow part of the valley which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



From Hatū Pīr there is a great descent, of about 5000 feet, by a zigzag road, steep and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Hatū spur nearly meets the mountain on the opposite side of the Astor River, leaving but a narrow channel for the water. Here the Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strange one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial tracts, over nine miles of which, with small ups and downs, we have to go before reaching Bawanjī.

## BAWANJI.

This is a spot where at one time was a good deal of cultivation, and it is likely that fruit-trees once shaded it; but during the wars of two or three generations back it was laid waste and became entirely depopulated, and nought but bare ground remained. At that earlier time it was inhabited by Dārds, but was ruled, as I am informed, from Rondū; it was by Sulaimān Shāh's invasion that it was laid waste.* At the present time Bawanjī has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dogrās; it is manned by about seventy men, and as many more are in barracks outside. There is here also a prison, where a gang of incorrigible Kashmīrī horse-stealers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley here is warm and dry; with irrigation two crops can always be raised.

* See Chapter XIX.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaus of various form, and various level above the river, which flows in cliffs worn in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of them the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Se and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood. 133

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dārdistān. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1870, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gaur Rahmān during his second reign in Gilgit when the Maharaja Gulāb Singh's troops had been for a

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1₂ Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



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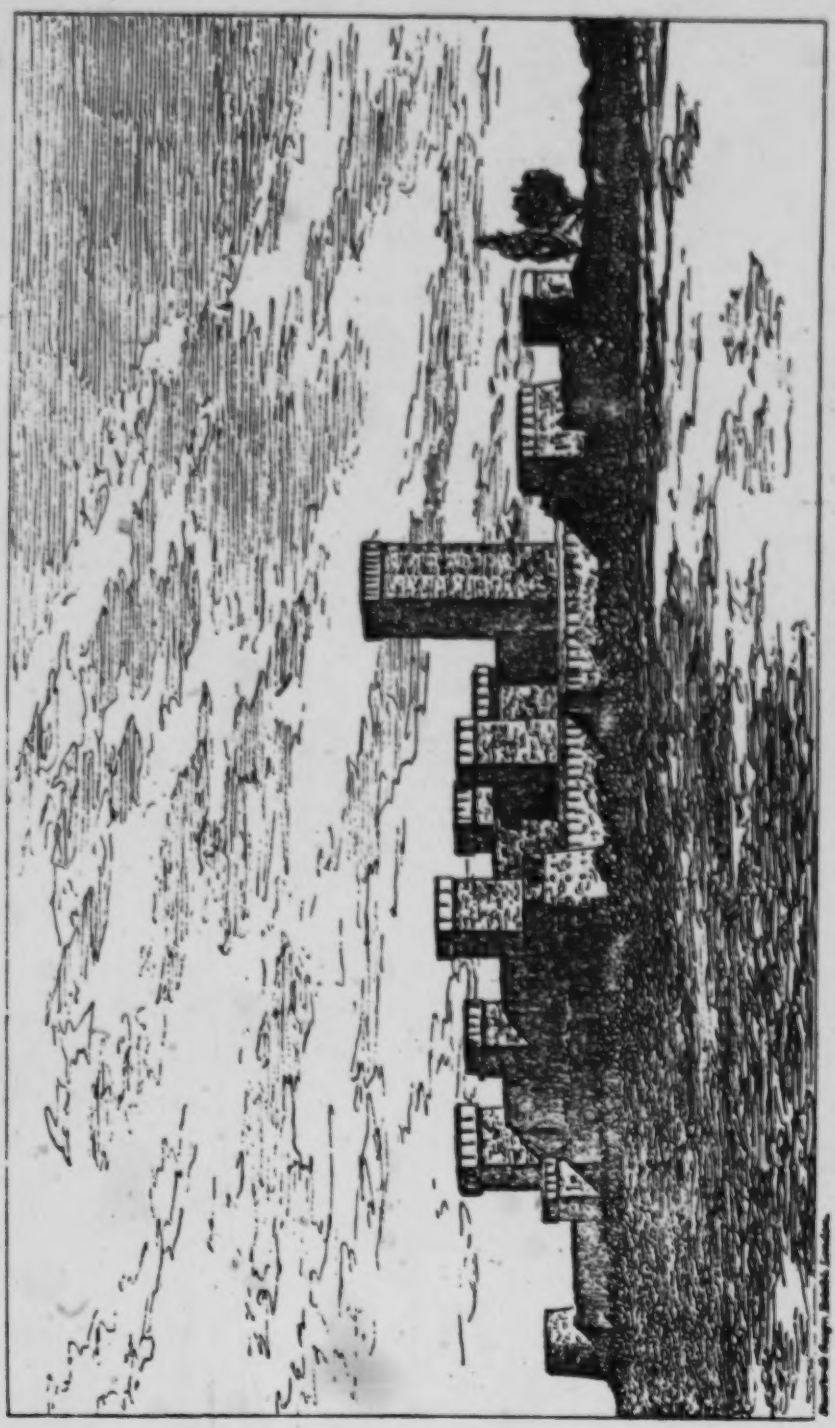

GILGIT FORT IN 1870.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV2



time dispossessed of it; this is built in the Dárd style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dográs; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built cornerwise on to the fort, was what was called the *Sangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars.

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4800 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawanji, whose elevation is given by the G. T. Survey, to be the nearer. The climate of Gilgit is not unlike that of Baltistán, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungt, máh, and masoor), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any perfection), walnut, pomegranate, and sarshing (*Elæagnus Moorcroftii*, called there anáb, sarshing being the Tibetan name); besides musk-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmir, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for kamarbands.

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better.

Ji Drew G-3 (1862-1872) 1876 AV1 Kashmir
Card AV3



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leads a thousand feet or more above; again, in winter, they can sometimes be turned by twice fording the river.

That we have here come to a country exposed to the attacks, or, at all events, the alarms, of surrounding enemies is shown by the arrangement of the villages. At Sher itself, and from that place onwards, all the villagers, with their wives and families and their cattle, live within the fort; village and fort are here synonymous. *Sher Fort* is the strongest hereabouts; it has one face to the bank of the river, whence its supply of water cannot be cut off; all four sides are lofty walls with towers, much in the style of the inner work at Gilgit, but not quite so regularly built. Inside, the whole area is covered, huts are built over it all; these huts are mostly of three stories, the lowest is occupied by the cattle, the second is the usual dwelling-place, and the third is the summer living place; they are lighted by small openings in the roofs. The Raja has a nice set of rooms in one corner. Besides the country-people, there are 100 irregular sepoys of the Maharaja's army quartered in the fort; they occupy the part next to the walls, while the villagers have the centre. Thus the place is very much crowded. *Bubar*, which is also on the left bank, some 15 miles up (6000 feet above the sea), is in the same way a place where the villagers live in the fort; this is a large and prosperous village thick in fruit-trees. Vine is much cultivated; it is grown in small vineyards with the plants at irregular distances, many being old trees; the whole of the vineyard is covered with a framework of sticks supported at a height of from two to four feet above the ground, and over this the vines are trained; some of these vineyards are immediately beneath the walls; they are considered as a good defence to the fort; I think it more likely that the fort is a good defence to the vineyards, which are apt to suffer in a war. Bubar Fort is not quite so strong as Sher, still it is reckoned one of those which cannot be taken by force—the alternative, treachery, is not an uncommon weapon in these countries. *Gulmutt*, *Simpul*, and the other villages in this part of the valley, have the dwellings similarly enclosed in forts.

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1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



At evening, the people, who have been occupied in their fields during the day, all come with their cattle within the walls and the gates are closed; all night sentries watch on the towers, and every half hour the "All's well" resounds through the stillness, though it may get less frequent towards the sleepy hours of morning. At dawn an armed party go forth and make the round of all places that might possibly harbour an enemy, and not until their search has proved that the village is clear do others issue for their ordinary avocations. At the time I marched up the valley the Maharaja's relations with the Yásin chief were in a doubtful state, on account of the murder of Mr. Hayward, for which we were trying to get reparation; these precautions, therefore, may have been more than usually attended to. I did not myself lodge within the forts, but, having an escort of 200 men from Gilgit, we were able to keep such a look-out as effectually to prevent any surprise.

The highest point in the valley that I went to was Gákúj. This is the last village in Puniál; it is the farthest in this north-west corner to which the Maharaja's power or influence extends—and hence it is the farthest to which the influence of the Government of India reaches. Gákúj is, by my observations, 6940 feet above the sea; it is on a knob of rock behind which is a sloping plain, all this being 700 feet above the river. It is a cold windy place; snow falls there in winter to a depth varying from 6 inches to 1 foot 6 inches, and it stays three months; here only one crop is grown, while near the level of the river, 600 feet down, two crops are got from the land.

There is a strong fort at Gákúj, containing within it a spring of water; the garrison is composed of the villagers—about fifty fighting men. Part of the plain is cultivated, but beyond that part stretches a narrow stony plain backed by mountains 3000 feet or so high, their sides dotted with pencil-cedar bushes with pine-forest above; this strip of plain extends some eight miles up the valley, at which distance a spur from the mountains comes down and juts against the river, making a natural barrier. This spot, called Húpar, is the extreme point of the Maharaja's territory;

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



The Bunji plain now holds but a small fort, commanding the ferry six hundred feet below, and a patch of cultivation. It only wants water brought on to it to make it blossom like the rose. But the climate is not pleasant; the heat in summer all down the Indus valley is very great; 125° in tents is not uncommon in May. We found our camp very hot, as our tents were little double-fly tents, seven or eight feet square, just high enough for a tall man to stand up in with a few inches to spare. Our servants, orderlies, and guard were in single-fly sepoys' tents, and we were all thankful for the shade of a few trees. We visited the fort, which stood on the edge of a great ravine leading into the Indus, surrounded on two sides up to the very walls by fruit-trees, under which some hundreds of Kashmiri irregular troops were now camped. All the arrangements for water-supply, magazines, and commissariat were of the vaguest.

At Astor we had begun to hear rumours of the heavy losses the Kashmir troops and coolies who had preceded us had suffered crossing the passes, pushed through as they had been in the early spring. Here we heard more details of losses by snow, and now the losses from cholera, dysentery, and other diseases incidental to bad food, over-work, and no sanitary or medical arrangements, began to be evident.

We crossed the river next day. It was running three hundred yards wide, a very mill race, with huge waves boiling over deep hidden rocks in the centre of its course. We crossed on a large raft, about eight feet by ten, made of a light framework of wood and bamboo, floated on half-a-dozen inflated

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



huge red spots, finished off with bright red trousers, a costume at once startling and effective.

We rode in this way three miles to the bridge, which we dismounted to cross, then on past the fort, which Robertson was a few years later to know so well, and to assist in defending so splendidly, to the polo ground. There the usual performance was gone through, but on a greater scale than I had seen before, with many more riders and more brilliantly arrayed. Then we rode back to my camp, which was in an orchard a few hundred yards from the fort, I having had quite enough of riding hand-in-hand with my host, a custom which, however honourable, involves you in difficulties when you have to ride over small stone walls, narrow water-courses, and in and out of deep ravines. The Mehtar took his leave after a few minutes' conversation, and soon after sent us in a most excellent dinner cooked by the ladies of his household. In the couple of hours I had been with him he had made a deep impression on me. He was a fine old man, a striking figure as he rode along, sitting his horse upright and well; and had the history of his forty years of rule been unknown, there was that in him which attracted your attention at once. I felt instinctively that I was face to face with a ruler of men.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir

Dard AV3
Chitral

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CHITRAL FORT AND VALLEY.

[facing p. 84]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



when excited by other horses. This was the reason Nizam gave him to me. He nearly did for me once at Gilgit. No man could stop him once he was off, but I managed to turn him, and half a mile of flooded ricefield conquered even the Hubshi. Perfectly untiring, I have ridden him day after day, and after we had settled in Gilgit I found him invaluable. He was always put out on a galloping stage; he had no idea of trotting, and his easy wolf's canter went on eating up mile after mile without a check. One can well imagine a horse like this, in the old wild days in Central Asia, being a present for a king. He had come as a colt from Badakshan, through Chitral, with a great reputation, his native name being "Pariṅda," or the flier, and he had gone to the Akhund of Swat, and had passed from king to king, till my friend Nizam, having ruined him, I suppose, at the janáli, and terrified of his life to get on him, had passed him on to me. It would be curious to know what blood he came from: none, I believe, but the Arab could be responsible for such a combination of courage, fire, endurance, and gentle temper. His bold heart was the only one I trusted in implicitly amongst the dwellers in my kingdom.

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We varied the monotony of our march to Gilgit by going down the left bank of the river as far as Cherkilla, the chief fort of Punyal, where we turned up into the mountains, and had a couple of days of abortive attempts at sport. There were some nasty places on the road, one zigzag rising several hundred feet and unusually steep. Half-way up a leading pony dislodged a rock, which came rattling down, and cut my pony's legs from under him. For

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1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



by the fact that their chiefs are prisoners at Srinagar, where other representatives of once reigning houses are also under surveillance. Mansur Ali Khan, the supposed rightful Raja of Gilgit is there; he is the son of Asghar Ali Khan, son of Raja Khan, son of Gurtam Khan—but legitimate descent has little weight in countries that are constantly disturbed by violence, except in Hunza, where the supreme right to rob is hereditary.* The Gilgitis, who are a little more settled than their neighbours to the West, North and South, and who possess the most refined Dardu dialect and traditions, were constantly exposed to marauding parties, and the late ruler of Yasin, Gouhar-Amán, who had conquered Gilgit, made it a practice to sell them into slavery on the pretext that they were Shiahs and infidels. Yasin was lately ruled by Mir Wali, the supposed murderer of Mr. Hayward, and is a dependency of Chitrál, a country which is ruled by Amán-ul-mulk. The Hunza people are under Ghazan Khan, the son of Ghazanfar,† and seem to delight in plundering their Kirghiz neighbours, although all travellers through that inhospitable region, with the exception of Badakhshan merchants, are impartially attacked by these robbers, whose depredations have caused the nearest pass from Central Asia to India to be almost entirely deserted (1866). At Gilgit I saw the young Raja of Nagyr, with a servant, also a Nagyri. He was a most amiable and intelligent lad, whose articulation was very much more refined than that of his companion, who prefixed a guttural to every Khajuná word beginning with a vowel. The boy was kept a prisoner in the Gilgit Fort as a hostage to Kashmir for his father's good behaviour,

* *Vide* "History of Dardistan" for details of the contending dynasties of that region, pages 67 to 110.

† Major Montgomery remarks "the coins have the word Gujanfar on them, the name, I suppose, of some emblematic animal. I was however unable to find out its meaning." The word is غضنفر, Ghazanfar [which means in *Arabic*: lion, hero] and is the name of the former ruler of Hunza whose name is on the coins. In Hunza itself, coined money is unknown. [For changes since 1866, see "Hunza and Nagyr Handbook, 1893."]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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saw that a bear was there and that he with his forepaws alternately took a pawful of "tromba," blew the chaff away and ate hastily. The man was one-eyed [shéo = blind; my Ghilgiti used "Kyor," which he said was a Persian word, but which is evidently Turkish] and ran to his hut to get his gun. He came out and pointed it at the bear. The animal who saw this ran round the blind side of the man's face, snatched the gun out of his hand and threw it away. The bear and the man then wrestled for a time, but afterwards both gave up the struggle and retired. The man, after he had recovered himself went to look for the gun, the stock of which he found broken. The match-string by which the stock had been tied to the barrel had gone on burning all night and had been the cause of the gun being destroyed. The son of that man still lives at the village and tells this story, which the people affect to believe.

### 5.—WEDDING FESTIVAL AMONG BEARS.

A Mulla, of the name of Lal Mohammad, said that when he was taken a prisoner into Chilás,* he and his escort passed one day through one of the dreariest portions of the mountains of that inhospitable region. There they heard a noise, and quietly approaching to ascertain its cause they saw a company of bears tearing up the grass and making bundles of it which they hugged. Other bears again wrapped their heads in grass, and some stood on their hind-paws, holding a stick in their forepaws and dancing to the sound of the howls of the others. They then ranged themselves in rows, at each end of which was a young bear; on one side a male, on the other a female. These were supposed to celebrate their marriage on the occasion in question. My informant swore to the story and my Ghilgiti corroborated the truth of the first portion of the account, which he said described a practice believed to be common to bears.

### 6.—THE FLYING PORCUPINE.

There is a curious superstition with regard to an animal called "Harginn," which appears to be more like a porcupine than anything else. It is covered with bristles; its back is of a red-brownish and its belly of a yellowish colour. That animal is supposed to be very dangerous, and to contain poison in its bristles. At the approach of any man or animal it is said to gather itself up for a terrific jump into the air, from which it descends unto the head of the intended victim. It is said to be generally about half a yard long and a span broad. Our friend Lal Mohammad, a saintly Akhunzada, but a regular Münchhausen, affirmed to have once met with a curious incident with regard to that animal. He was out shooting one day when he saw a stag which seemed intently to look in one direction.

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* Almost every third man I met had, at some time or other, been kidnapped and dragged off either to Chilás, Chitrál, Badakhshán or Bukhárá. The surveillance, however, which is exercised over prisoners, as they are being moved by goat-paths over mountains, cannot be a very effective one and, therefore, many of them escape. Some of the Kashmir Maharajah's Sepoys, who had invaded Dardistan, had been captured and had escaped. They narrated many stories of the ferocity of these mountaineers; *e.g.*, that they used their captives as fireworks, etc., etc., in order to enliven public gatherings. Even if this be true, there can be no doubt that the Sepoys retaliated in the fiercest manner whenever they had an opportunity, and the only acts of barbarism that came under my observation, during the war with the tribes in 1866, were committed by the Kashmir invaders.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

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### "Rashoo ai Yudaini."

(The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

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### The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

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## XI.

### The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

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[1] [Cf. the Greek story of Midas and his ears, and of how their asinine form was revealed to the people.—Ed.]

539 241 the Katchata the crops were that year excellent. The boy was afterwards married and is said to have had four sons. Three of them were sent to the Rás of Hunza, Nagar and Yasin, at their request, to reside in their respective States as beings of divine nature, while one remained at Gilgit. From that time it has become a custom that the Rá's lands are ploughed first by the Katchata clan, and that afterwards the other people commence this operation. As soon as the ploughing is finished and the time to sow the seed has arrived, the Rá gives a big feast to the inhabitants, who all assemble at his house and make merry, with the usual dancing, singing and playing upon flutes and drums. Some flour is then rubbed on a Katchata's face, and his long locks are let loose. Moreover, he is made to bellow and go like an ox in front of all the party towards the Rá's fields, where some food is given him by the Rá. This he catches and eats like a beast. Next begins the sowing operation by the Katchata's putting some handfuls of seed in the Rá's skirt, who mixing with it a small amount of gold dust, scatters it with his own hands in one of the fields. The rest of the seed is scattered by the Katchata, and then by all the other people in their fields. On this day, which is called "Chili," the Katchata receives from the Rá a reward of one maund of flour, 5 seers of *ghi*, one turban and one cloak.

### The Murder of Wazir Thusho.

173 121 539 There lived a wealthy and influential man named Thusho at Gulapur in the Punyal District, during the time of Badshah, who was the ruler of Yasin. He had made for himself a golden plough, and used to keep many hidden treasures in safe places in the adjacent *sullahs*. These are said to be still buried, but the places are unknown. Badshah, the Mehtar of Yasin, once sent him a *khillat*. When the messengers reached Gulapur, Thusho was ploughing in a field on the side of the Yasin road. The men, who did not know Thusho asked him the whereabouts of the house of Wazir Thusho. He pointed out his own house to them, showing them a round-about way to it, while he himself went there direct by a short cut and arrived before them. In the interval he changed his clothes and then met the messengers, who presented him with the *khillat*. On receiving this, Thusho *salaamed* towards his fort called "Boori Thoki." (Its ruins are still found at Gulapur.) By so doing he meant that his fort was so strong that the Mehtars of Yasin sent him presents. The messengers were soon dismissed by him, and they related this story to their chief on their return to Yasin. The chief was much angered by Thusho's bearing, and advanced against him with a large force. Thusho sent out his younger brother, Khushhal Beg, to check his advance, but he had already reached Gulapur. In the fighting which ensued, Khushhal Beg cut his way through the opposite forces and came face to face with Badshah, who made three cuts with a sword at Khushhal Beg, which the latter dexterously parried with his shield, and cried out that it was now his turn of attack. The Mehtar enquired as to which of them was after all to turn tail, to which Khushhal Beg made reply that Badshah was a king of hawks, Khushhal Beg of fowls only, and that he must at last give away. The fighting was then stopped, and the Mehtar being considered victorious, returned to Yasin. Thusho was very angry that his brother Khushhal Beg had not killed Badshah when such a favourable opportunity offered itself; so he made him a prisoner in the fort of Chatur Khan in Ishkoman. Hearing this news, Badshah again led his forces against

Thusho. The Mehtar captured Hakim Beg, the son of Thusho, at Gakuch and brought him along with great ceremony and treated him very kindly, making him many presents in order to show him his magnanimity. Reaching Gulapur, the Mehtar sent Hakim Beg to his father Thushoo with a message of surrender; but Thusho was still more enraged at such a message from the lips of his own son, whom he blamed for bringing with him an army against his father; and (taking up a matchlock) was ready to commence fighting. Hakim Beg who had seen Badshah's might, however, persuaded him from doing so, and forced him to accept allegiance. Thusho yielded to this, and in the midst of a large crowd of the headmen and his followers, came out of his fort to *salaam* to Badshah. A dance was then held by the Mehtar, and Thusho ordered to show his obedience by dancing. This he did, but instead of *salaaming* to Badshah in the course of the dance, he bowed towards his own fort. The Mehtar was filled with anger and ordered his servants to behead Thusho with his 12 sons at the same spot. They were cruelly murdered and buried all together. Their grave, which is called "Thusho ai Bombat," is about five yards square and nine feet high, having the form of a small vault in which they are buried. The roof has now fallen in owing to a fig-tree having grown out of the vault. Khhushal Beg, the brother of Thusho, was afterwards recalled by Badshah from Chatur Khan and made Wazir of Gulapur.

### The advance of Skardu Chiefs against Chitral and the Devastation of the Chemogah Village.

When Sher Shah, Ali Shah, Shah Murad, and Shah Sultan, the princes of Skardu, advanced towards Chitral, they halted on their way for a couple of days at Chemogah, a village about 19 miles east of Gilgit. Here they made merry, played polo, and tried to overawe the people by the horrible noise of about a score of drums. All the inhabitants of the village came to pay their respects, except one wealthy man of Chemogah. Some of his enemies called his absence to notice. He was therefore brought by the Chiefs' men and asked to explain the cause of his delay in paying his respects. He stated that he had gone to his goat-pen, and as he had left the kids and lambs loose to suck milk, he could not, owing to their noise, hear of the arrival of the princes or the sound of their drums. The chiefs turned very angry, and to ascertain the truth of his statement, they deputed some of their servants to go into the man's pen and to listen for the sound of the drums, which would be beaten afterwards. They returned, saying that the noise of his flocks was sufficiently overpowering to overcome the sound of the drums. The chiefs were astonished to hear this; but still they did not relent, and they decided that the lands of Chemogah should be laid waste in order to prevent any of the people becoming rich enough to admit of a similar display of arrogance and disrespect. For this purpose the chiefs gave orders that twelve bags of quicksilver should be thrown into the source of the Chemogah stream, in order that thequick silver, because of its weight, would cause the level of the stream to be depressed and prevent water from being obtained for the irrigation of the land; and so it came about that Chemogah village and fields were laid waste.

Their army is said to have arrived at Gilgit by both the Haramosh and the Astore routes. When both the divisions joined at Hinzil, a village about seven miles north-west of Gilgit, the

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princes thought of counting their men for the purpose of ascertaining their losses, as they were proceeding against a distant and formidable foe, who was likely to inflict a further loss on their numbers. Such a large force was never seen before in the country, and it was not an easy task for the chiefs to have them counted in a day. The simplest way therefore was adopted by the chiefs, *viz.*, to order their men to throw stones together in a heap at one stone per man, and to take out one stone from the same heap on their return, in order that by this means they might be able to deduct the casualties. There is a heap of stones at Hinzil, which, however, is more probably the ruins of a Bhuddist tope.

They conquered the country as far as Chitral, where they are said to have placed a big stone under a large *chinar* tree.

The *dâk* arrangements are said to be so excellent that the chiefs used to eat dinner cooked at Skardu, which reached them warm at a distance of about 400 miles.

The following song is still preserved at Gilgit in memory of these Chiefs :—

"(1) Ala, Sher Shah, Ali Shah, Murad trai draro, Khiri nile sine aje Kaltor ganaige.

(2) Ala pote, Makpoon ai pote, trai draro Khiri nile sine aje Kaltor ganaige.

(3) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri hole sarega lam guti ganaige.

(4) Ala, pote Makpoon ai pote, trai draro Khiri hole sarega lam guti ganaige.

(5) Ala, Sher Shah, Ali Shah, Murad, trai draro, Hathoo Khân Khur bai Khiri Hosi ga Yur phiraigai.

(6) Ala, pote, Makpoon ai pote, trai draro, Hathoo Khân Khur bai Khiri Hosi ga Yur phiraigai.

(7) Ala, Sher Shah, Ali Shah, Murad, trai draro, Chemogar ai cel phote, sang brang tharaigai.

(8) Ala, pote, Makpoon ai pote, trai draro, Chemogar ai cel phote, sang brang tharaigai.

(9) Ala, Sher Shah, Ali Shah, Murad, trai draro, hune nili Chili ai Khiri devai notaige.

(10) Ala, pote, Makpoon ai pote trai draro, hune nili Chili ai Khiri devai notaige.

(11) Ala, Sher Shah, Ali Shah, Murad, trai draro, hune nile Chili ai Khiri dum dolo bashaigai.

(12) Ala, poti, Makpoon ai pote trai draro, hune nili Chili ai Khiri dum dolo bashaigai.

(13) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri Brook ga Balim photai, Khiri roni ronal tharaigai.

(14) Ala, pote Makpoon ai pote trai draro, Khiri Brook ga Balim photai, Khiri roni ronal tharaigai.

(15) Ala, Sher Shah, Ali Shah, Murad, trai draro, Khiri Brook ga Balim phota Khiri chai ghinigai.

(16) Ala, pote, Makpoon ai pote, trai draro, Khiri Brook ga Balim photai Khiri chai ghinigai.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



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(17) Ala, Sher Shah, Ali Shah, Murad, trai draro, Chtrachtral aje *bat bai*, Khiri oordome thap tharaigai.

(18) Ala, pote, Makpoon ai pote, trai draro, chtrachtral aje *bat bai*, Khiri oordome thap tharaigai.

(19) Ala, Sher Shah, Ali Shah, Murad, trai draro, Shah Katur nayáta, mute chhal bagaigai.

(20) Ala, pote, Makpoon ai pote, trai draro, Shah Katur nayata, mute chhal bagaigai.

(21) Ala, Sher Shah, Ali Shah, Murad, trai draro, Gilit brangsa ganen, Yasin ar bola degai.

(22) Ala, pote, Makpoon ai pote, trai draro, Gilit brangsa ganen, Yasin ar bola degai.

(23 Ala, Sher Shah, Ali Shah, Murad, trai draro, chimar ai chhai photai, dare bat othaigai.

(24) Ala, pote, Makpoon ai pote, trai draro, chimar ai chhai photai, dare bat othaigai."

TRANSLATION.

(1) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have made a bridge over the blue river below.

(2) O (countrymen), the sons, the sons of Makpoon, three brothers, have made a bridge over the blue river below.

(3) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have pitched their shining tents beside the rippling pond below.

(4) O (countrymen), the sons, the sons of Makpoon, three brothers, have pitched their shining tents beside the rippling pond below.

(5) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have made a *kul* (watercourse) below Hathu mountain (between Ramghat and Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(6) O (countrymen), the sons, the sons of Makpoon three brothers, have made a *kul* below Hathu mountain (between Ramghat and Doyan) and have worked a water-mill with it at Hosi (a place near Ramghat).

(7) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the *nullah* of Chemogar (Chemogah) and have made the land barren.

(8) O (countrymen), the sons, the sons of Makpoon, three brothers, have broken the *nullah* of Chemogar (Chemogah) and have made the land barren.

(9) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have held a dance of giants beneath that high, green *chili* tree.

(10) O (countrymen), the sons, the sons of Makpoon, three brothers, have held a dance of giants beneath that high green *chili* tree.

(11) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, are having their drums beaten beneath that high, green *chili* tree.

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(12) O (countrymen), the sons, the sons of Makpoon, three brothers, are having their drums beaten beneath that high, green *chili* tree.

(13) O (countrymen), Sher Shah, Ail Shah, and Murad, three brothers, have conquered Brook and Balim, and the women of the places are weeping.

(14) O (countrymen), the sons, the sons of Makpoon, three brothers, have conquered Brook and Balim, and the women of the places are weeping.

(15) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have seized Brook and Balim and have brought here a number of the girls of these places.

(16) O (countrymen), the sons, the sons of Makpoon, three brothers, have seized Brook and Balim and have brought here a number of the girls of those places.

(17) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have placed a stone in Chitral and have upset the land.

(18) O (countrymen), the sons, the sons of Makpoon, three brothers, have placed a stone in Chitral and have upset the land.

(19) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have defamed the name of Shah Katur (ruler of Chitral) and have distributed many goats.

(20) O (countrymen), the sons, the sons of Makpoon, three brothers, have defamed the name of Shah Katur (ruler of Chitral) and have distributed many goats.

(21) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have halted at Gilgit, and played polo at Yasin.

(22) O (countrymen), the sons, the sons of Makpoon, three brothers, have halted at Gilgit, and played polo at Yasin.

(23) O (countrymen), Sher Shah, Ali Shah, and Murad, three brothers, have broken the iron lock and left the doors open.

(24) O (countrymen), the sons, the sons of Makpoon, three brothers, have broken the iron lock and left the doors opened.

### Trakhan's being Thrown into the River.

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Tra-Trakhan, an ancient Rá of Gilgit, is said to have married a woman of a wealthy family of Darel. The Rá was very fond of playing polo and used to go to Darel weekly for the purpose of playing his favourite game with the seven brothers of his wife. One game was played on the condition that whichever party lost the game should be murdered. After a long and skilful game the Rá was winner, and according to the conditions of the agreement he executed all his brothers-in-law. The Soni (queen), who was much disturbed on hearing the sad news of her brothers' death, determined to revenge them and mixed arsenic in her husband's food. So he died, and she took the reins of government into her own hands. After a lapse of a month she gave birth to a son who was named Trakhan; but, his mother, who was deeply grieved on account of her brothers' fate, did not like to see the son of a murderer, and cruelly locked him up in a wooden box, which she secretly threw into the river. The box is said to have been carried away by the current as far as Hodar, a village in the Chilas District, where it was seen by two brothers of poor means, who were collecting wood on the river bank. Noticing that

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road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders. 487

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakté family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Mussulmans for six generations. They marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers. 233 651 631 [721] 696

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Doodookot (fort) 700 houses, in the Samangal district; Manikal (fort), 140 houses; Rashmal (fort), 120 houses, in the Joomeh district; and Gaiyal (fort), 500 houses. The whole community, including the dependent 361 161

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tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

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186 Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

361 The principal place in Ponyal is Cher,[1] which has been
147 corrupted into Sher by the Dogras. The people are, with few
795 exceptions, Yeshkun or Boorish, but the language spoken is
161 Shina. In religion they are mostly Maulais, a few Sooonees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is
124 fertile and yields two harvests in the year, but between the
202 different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

361 At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

133 Opposite Gahkuch, the Karoomber Valley and river, run-
487 ning almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo-Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

162 The Karoomber Valley, which contains the ruins of several
● 721 large villages, now supports only 300 souls. The former in-
133 habitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

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from the Wakhis and Sirikolis, but the wars of the Yassin rulers since the beginning of the century have been the most powerful agent in depopulating the country. The security given to inhabitants in one way has been accompanied by a fresh source of danger to them in another. More than once the glacier has temporarily dammed up the stream until sufficient water has accumulated to burst the barrier and carry destruction to the valley below. At Eemit there is a hot mineral spring.

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1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



137 and the pine-forest is less extensive, while spruce-fir has become
138 rare. Birch is found nearly up to 12,000 feet, and *Pinus excelsa* at 11,500. Some of the hill-sides have great stretches of birch-wood, which, as I saw them in autumn, made a glorious blaze of yellow, from the valley-bottom far up the mountain, enveloping detached woods of dark pine.

[36] Coming down the valley we reach traces of cultivation at the level of 10,000 feet. First are detached hamlets and small villages, bare, with no trees round them. Then, at Ratté, are some apricot trees; at the next place are some small walnuts; while at Chagám, which is 8500 feet, are many fine walnut trees, and from there onwards the villages are mostly well shaded by fruit-trees.

75 *But in that upper part it is chiefly traces of former cultiva-*
74 tion that one sees; they are enough to show that crops will grow and ripen; but the fields are waste, the hamlets deserted. In
[6] most of the mountain-tracts we have hitherto gone over the population has increased nearly up to the limit of land available; but here is room for hundreds of settlers. This state of things was brought about by the raids of the people of Chilás. The
[30] Chilásis are a Dárd race inhabiting a long valley on the west of Diyámir or Nangá Parbat. Until about 1850 they used to make occasional expeditions for plunder into this Astor Valley. Often they came over the Mazeri Pass to reach these higher parts, while for Astor itself, which they also attacked, they came round
[567] by the Hatú Pass and Dtiyán. The plunder they came for was cattle and people to make slaves of; their captives they do not sell, but they keep them for their own service, making use of them to take their flocks and herds to pasture. But since it would be almost impossible to keep grown men as their slaves at such work, where opportunities for escape would be plentiful, they used to kill the men and carry away only the women and the young people.

It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilás; this he did in 1851 or 1852, I am not sure which; one force went direct from Kashmir, and one advanced by this Mazeri Pass. The Dográs were in great straits for provisions, as the communications were

[i.e. Astor Valley - Astor]

Ja Drew G-2 (1869-1872) 1871 AVI Kashmir
Dard AV3



not well kept up, but they at last took the chief stronghold of the Chilâsis, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience. A few of the slaves were released, but most of them had been sent to neighbouring valleys for safety, and they could not be recovered; as late as 1869 some half dozen of them escaped, and returned to their homes in Astor. The expedition had the effect of frightening the Chilâsis into good behaviour; there has been no raid since. There is even some communication kept up; the people from Tarshing, a village under Nanga Parbat, now go to Chilâs, while from Chilâs messengers or envoys come to the Maharaja with a yearly tribute and hostages, of whom a certain number remain in Kashmir until, after a year or two, others come in exchange.

It is curious that while the people of Astor are all riders and keep many ponies, these Chilâsis have none, and they used not to attempt to take away any they met with in their raids.

The Astor people, who thus in later times have suffered so much, used formerly, when they were stronger, to do the same kind of thing. Gurez was liable to their attacks, and Drás also.

The present state of quietness and security is a great change for them all. But the country has not yet recovered the ruin and depopulation. Some new small settlements have indeed been made in the old village sites; attempts have been made to induce the Baltis, who overflow from their own country, to settle; but the inclement climate of the higher part of the valley (where chiefly there is vacant ground), and the absence of the fruit-trees they are so much used to enjoy, deter them.

The most interesting place I visited in the Astor country is the valley which leads up to the base of Nanga Parbat. Just beyond the last village, Tarshing, one comes to the foot of one of the glaciers that spring from that great mountain.* I went

* The G. T. Survey Map is not accurate in the delineation of these glaciers; they do not in reality unite as there represented. I have made the correction, so far as I could with certainty, in the map attached to this book. Other small mistakes occur in the Survey Map as to the position of streams and so on in the Astor and Bunji districts: these, though I was able to detect them, I had not time to rectify; as they have to be allowed to stand in mine as in the Government Map.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



right side of the snowy Pass, and is always ready to advance to Gilgit if required. I know very little of the history of Astor. Bernier, who wrote about the year 1660, in enumerating the countries that border Kashmir, speaks of the territories of *Raja Gamou*. Now from geographical position I infer that this was the ruler of Astor. When the Sikhs held Kashmir, the Astor Raja was tributary to them; he had become so without any force having been sent; for a time he remained in quiet. But a curious thing happened. When Wazir Lakpat (who was lieutenant of Zorâwar Singh, who was servant of Raja Gulâb Singh, who was a tributary of the Sikhs) was victorious in Skârdû, he came over the Harpo Lâ and invaded Astor. Lakpat besieged the Astor fort for four months; at the end of which time it was given up for want of provisions, and the Raja was taken away prisoner to Skârdû; and this though he was on terms of friendship and (in a degree) dependent on the Sikh Governor of Kashmir. At last, representations on the subject went to Lâhor, and from there Gulâb Singh received directions to desist from interfering with Astor, so the Raja was sent back. But not long afterwards the Sikhs themselves from Kashmir required a passage through the Astor territory on their way to Gilgit (as will be related in Chapter XIX.), and not only so, but they required to make their communications sure; with this object a Sikh post was placed at Astor, and from that time the independence of the Raja diminished; now there is a titular Raja, for whose subsistence some provision is made, whether by pension or from land I do not know.

At Astor and for many miles on there is one general character of the valley; at the bottom it is very narrow; the river is quite confined between the ends of great spurs from the lofty mountain-ridges on both sides; the cultivation is on very small spaces, usually some hundreds of feet above the valley-bottom. The hill-sides are partly broken into cliffs and partly of a smooth surface, grown over with grass in tufts, and with bushes of pencil-cedar scattered over, while in parts sheltered from the sun *Pinus*

2½ Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3



539 And the Queen ordered that the youths be brought to her. She was at once smitten by the likeness of the now handsome Trakhan to the Ra she had poisoned. She asked the youth from whence he had come, who his parents might be, and he told her all he knew. Then she was certain that he must be her son. The years had softened her; she was sad and lonely at times, for her daughter had married and left her castle, and she told him the rest of his story, pronouncing him to the men of Gilgit as their rightful Ra and seating him on the "Nilo But"—the coronation stone of the Ras of Gilgit. He was later to become the most famous of all the Ras of Gilgit, his rule was wise and strong, he extended the frontiers of his country, "he increased them to beyond Hunza and Nagar, right to the confines of Cathay." His nephews Girkis and Mughlot—the sons of his sister—he made the first rulers of Hunza and Nagar, their descendants being the Mirs there today. His memory will ever remain with the people of Gilgit, for there are so many songs of his great deeds and his wisdom now held up before the youths of those hard mountain parts as an example of what they, who also are born of that land, can achieve.

538 The men will sit for hours telling such stories as this to the young men and boys, stories of blood, honour, swords and wars, whilst the women's stories, though not as bloodthirsty, are also those which rekindle a determination in the girls that the land, the gold and the women of Gilgit shall never be taken, whatever the sacrifice demanded or the price paid to hold them.

503 The people of Gilgit are Mohammedans of both the Shia and the Sunni sects; the people of Nagar are of the Shia sect only, those of Hunza of the Ali-Ilahi sect—that is, believing that Ali is God; the others are Mulahis.

172 Yet there are signs that the Buddhist faith at one time also reached as far as this, for Knight tells of walking to the entrance of the Kargha nullah, through which there is a track leading on to Yaghistan, and of a carving of the Lord Buddha to be seen on the face of a great rock.

721 The chiefs of Gilgit "living in their mountain fastness", were in the days gone by, "notorious for their raids into the countries of their neighbours, which they made with impunity".

[See category 539, pp. 225-228 -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



started a conflagration. In the end, whether my counsel had anything to do with it or not, the old gentleman decided to sit on the fence and do nothing. 643 644 159

The Mehtar's views on the condition of frontier affairs were interesting, and his knowledge of men and matters varied and wide. A man does not rule a frontier state forty years for nothing. He saw that, so far as his dynasty and country were concerned, safety lay in alliance with us, danger in any closer intercourse with Afghanistan. For this reason he was delighted to have an unconquered Kafiristan on his flank as a buffer between him and the "God-given Government." He might occasionally, in retaliation for too numerous murders on the part of the Kafirs, raid their country with the object of getting some slaves, but he had no desire to see it conquered, and he was delighted that the Kafirs made the road down towards Asmar, and up the Ashreth valley to the Lowari pass, their happy hunting-ground, and murdered stray Pathans. The more dangerous the road was, the more isolated and safe his state. We discussed many questions, to which I cannot refer, with daily increasing interest and amusement on my part. Some of his ideas with all his shrewdness were very quaint; one of his most persistent demands was that, given any agreement with Government, it should be engraved on a sheet of copper. Some ruffian had persuaded him that no treaty would be binding on us if only written on paper. [721]●

My state visit to the Mehtar was most ceremonious. A deputation of his courtiers came and escorted us to the fort, at the gate of which the Mehtar met us, and conducted us to a daïs outside, 644

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



I remained some time in Chitral, seeing the
Mehtar, formally or informally, every day, and talking to his leading men and advisers whom he sent to see me very frequently. To obtain any influence or information in the East an Englishman must always remember that to an Eastern time is no object, and he must be prepared apparently to waste endless hours in desultory conversation. The time so spent is not really wasted; something can be learnt every day, and confidence is engendered by frequent intercourse. Accessibility is a duty on the part of a frontier officer, and I always made it a point during my time on the border to put aside any work to receive a visitor. Talking to a live man is of more value to yourself, and generally, in the end, of more service to Government, than writing or reading reports.

The result of my conversations with the Mehtar and his leading men was to leave in my mind a very poor opinion of the military qualities of the Chitralis. They had an inordinate idea of their power, but they had never been properly shot at. There was no tradition of severe fighting amongst the people. The nature of the country favoured wars of positions, and I found that once a position was turned, and a few men shot, it was a recognised rule of the game that the defenders should bolt. The rule appears to have been strictly adhered to, and I never heard of an action in which more than ten or fifteen men were killed. The people are naturally hopelessly *laissez aller*, and organisation is unknown amongst them. The Adamzadas, I find noted in my diary, might possibly fight, but the common people most probably would only do so in a half-hearted way; at the same

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



strengthen his hands, and would tend to prevent aggression from the neighbouring powers. To my disgust but not surprise, for I knew the little savage well, he had signalised his acquisition of the throne by wholesale murders of his elder brother's adherents, and had killed three of his brothers in cold blood. However it was no business of mine to interfere, and I could only watch from a distance. Robertson was very anxious to reciprocate the advances made by the Gor people, and I suggested to the Government of India that the wishes of their representative should be acceded to, and that he should visit the country. Sanction was accorded to the proposal, and early in November Robertson started for Gor.

The day he was to leave Bunji came a messenger in frantic haste, bearing the news that Sher Afzul, a brother of the old Mehtar, who had been in exile for years in Afghanistan a pensioner of the Amir's, had crossed the frontier by the Dorah, surprised and killed Afzul-ul-Mulk in his fort of Chitral, and proclaimed himself Mehtar. This was bad, but the most serious news was that he had proclaimed a religious war against us, that our native agent and doctor were in danger of their lives, and that troops were being collected and hurried towards Yasin, the tract of Chitral just beyond our borders. Later in the day the late Mehtar's minister and the Governor of Mastuj rode up to my door. I could hardly recognise in the haggard travel-stained man, carrying his favourite son on his saddle-bow, who swung himself off his horse and stood broken with hard riding before me, the picturesque, cheery gentleman,

1: Drew G-3 (1862-1872) 1875 AVi Kashmir
Dard AV3



## PUNIAL.

131 Four miles above the village and fort of Gilgit the valley narrows; still there is generally a bit of alluvial plateau on one side or other of the river; a few villages are passed and sites of deserted villages. For a day's march up one is still in the district of Gilgit, which is conterminous with the old Rajaship of Gilgit. Between the villages of Sharot and Gulpūr this district ends and Puniāl begins.*

648 642 Puniāl is a part of the valley which had long been held by separate Rajas, sometimes I think independent, sometimes depending on one or other of their neighbours—Yāsīn and Gilgit. The last result of the wars and disturbances that for some generations so much affected these valleys has been to leave Puniāl to a ruler of the line of its old Rajas, but under the protection of and in close dependence on, and, in those matters in which interference might be called for, in obedience to, the Maharaja of Kashmir. The district thus held is simply the line of the main valley, all along narrow, from Gulpūr up to the village and fort of Gākūj. This is a length of some 25 miles; within it there are nine villages and two or three outlying patches of ground cultivated from the nearest; these villages vary in altitude from 5500 feet to nearly 7000 feet; the chief place is Sher, on the left bank, where the Raja dwells. A characteristic of this part of the valley is that often, after every few miles, one comes to a place where the space is narrowed for a short distance by spurs coming down, so that the passage along is extremely difficult; the name given to these places is *darband*, or "shut-door"; they are of much importance from a military point of view, since at each of them a few might stop an army for a time; but there are usually two roads by which they can be passed—a very difficult one, fit only for agile foot-passengers, along the cliff, and a bridle-path that

361 133 725

* I believe that originally Gulpūr itself was under the Gilgit Rajas, and that it was granted to Puniāl in dowry of one of the daughters of the house. The present actual boundary between Gilgit and Puniāl is the stony and sandy plain between Sharot and Gulpūr.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



133 way every fan has been formed, the stream which
132 made it cutting its way through its own fan to reach the river.

The mud flow of which we saw the traces was a mere baby; it had only covered rocks ten feet high in the stream bed, and made a miniature fan where it debouched, but its force was attested by the huge boulders it had moved. These mud flows come down with terrible rapidity and irresistible force, and with no further warning than a tremble of the ground like an earthquake and a grinding roar, followed immediately by the wall of mud and rock: man or beast caught in a ravine by them is lost. The peculiar formation so common in the Hindu-Kush by which a stream, with a catchment area perhaps thirty to fifty miles round, cuts its way into the main river through a gorge fifty feet wide, with walls several hundred feet in height, is what makes these mud
491 flows possible and so dangerous. No one who had not had his attention drawn to them would believe in their action. When making the road down to Chilas in 1893 I found a bridge being built over a ravine apparently in a perfectly safe situation about thirty feet above the bed. The engineer in charge would not believe that it could be unsafe till I showed him on the cliffs not fifty yards from the bridge traces of a mud flow, which I knew was only a year or so old, some thirty feet higher than his bridge site.

● 725 About twelve miles from Gilgit we passed lines of sungahs, stone breast-works, following the edge of the cliff above the river, and blocking the ravine heads leading into it, and asked their meaning. The road at this point dropped into the river bed, and led for a

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



few hundred yards along a flat sandy bank by the water's edge. We were told that the place was called "the fort of Bhoop Singh," from a Kashmir general of that name who, some forty years before, had marched up to the relief of Gilgit. Instead of pushing on to the high ground beyond, he had halted his men here, and had neglected to hold the heights. Immediately taking advantage of his folly, the insurgents who were beleaguering Gilgit came down during the night, seized both the paths leading up from the river bed, and built the sungahs we saw, while the Hunza-Nagar men came down and took up a position on the opposite bank. After some days of hopeless fighting the force, which numbered twelve hundred, was wiped out, every single man killed or carried off into slavery.

One could see the tragedy; the wretched men under a plunging fire, with inaccessible cliffs above them, and a raging torrent in front of them, badly equipped, badly led, and with nothing but death or worse staring them in the face. It was a useful reminder to all soldiers passing by. I never rode through the place without feeling the horror of the long past days of agony, and without having the difficulties and dangers of campaigning in such a country forcibly brought in on me. It would have saved us many a life before some years were over had all ranks, British and native, taken the lesson to heart. But it was not to be: each generation must apparently make the same mistakes, men will be reckless, and some apparently can only buy experience with the wasted blood of their men, and gain common-sense for themselves when it comes to them hand in hand with death.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



The sizes of the stones forming the slope vary with the character of the rock and the length of the fall. You may pass through the foot of a slope by a path running over and amongst a heap of gigantic fragments weighing many tons each, or you may ride across a slope of fine slatey shingle which gives at every step, but wherever you cross a slope you generally find all the stones at that point very much the same size. Whenever there is heavy rain, or snow begins to melt in the spring, rock avalanches come down, and I have lain at night for hours listening to the thundering roar of great fragments plunging down from thousands of feet above one's camp. In the day-time you have to keep a sharp look-out when marching. There are many places well-known as extremely dangerous, in crossing which it is prudent not to loiter. I have never seen a man killed, but I have seen a man's leg broken a few yards in front of me by a falling stone, and have witnessed very narrow escapes. There was one particularly nasty stone shoot at Shaitan Nara, where stones fell all day long, the smaller whizzing by like a bullet, and the larger cannonading down in flying leaps, the last of which frequently carried them nearly across the Astor River. Starting stone avalanches on to an enemy below is a well understood and thoroughly appreciated form of warfare in these parts, and a very effectual means of offence it is.

A "parri" is a cliff, across the face of which the road is carried. These cliffs constantly occur, either where the hills close in on the river, or where a long alluvial fan projects into its bed. Rising sheer from

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral



644 were told of its wonders, how it could turn out
484 fourteen lakhs of rupees a day—a lakh is a hundred
177 thousand—how it coined every day in the year
[462] without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

000 Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

361 Between Mastuj and Chitral we found at Sanoghar,
311 Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river,
487 the extensive fields of the Murikho valley. But
725 for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

133 Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



smoothed, and polished by the ice, and showing the characteristic surface scratchings. 133

Many "darbands" or positions were shown us, that on the Parabek plain being the most curious. The road runs across a huge fan once cultivated, now a desert owing to the failure of the stream which formed and watered the fan. Suddenly you come to a great ravine with perpendicular walls sixty to a hundred feet deep. The ravine runs without a break up into the mountains to the right, and into the river to the left; there is only one path leading down into it at its debouchure. Elsewhere one or two goat tracks exist, the heads of which are covered by sungahs. These sungahs, planted apparently without purpose in the open plain, are the first intimation you get of the existence of this ravine. This was the second position forced by Colonel Kelly on his march to the relief of Chitral, and it was carried by a turning movement to his right in the hills. It is the only position in the open that I ever came across in Chitral; it possessed great natural strength, but like all positions taken up with only the idea of passive resistance, it was of course doomed to fall to an enterprising enemy. An invading army from Badakshan had been here checked and defeated. 133 725

Below Parabek was position after position, and every day impressed me more with the difficulties of making war in this country, and with the danger to which isolated bodies must be exposed. A small body of troops moving in the valley could so easily, as our men found to their cost when Chitral was besieged in 1895, be headed by mountaineers using

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



133 paths thousands of feet above them, and would
725 then find themselves in a trap with the road cut on both sides of them, advance or retreat equally impossible.

Near Barnas there is a defile connected with one of the proudest days in Chitrali history. In Shah Katur's day the Badakshani ruler attacked him, and the invading army penetrated to Barnas. An envoy from the Mehtar met the conquering general in the gorge, threw himself at his feet, made complete submission on his master's part, and, clasping the conqueror's knees, he implored mercy, then with a sudden jerk hurled him off the road to plunge a hundred feet into the roaring torrent below. Both ends of the defile were in a moment in Chitrali hands, and the whole invading force, said to have numbered seven thousand men, was destroyed or taken prisoner.

181 It was impossible not to be taken with the Chitralis. Putting aside their avarice, which was but natural, and their cruelty and treachery amongst themselves, their nobles were pleasant men to meet, fond of sport, courteous and hospitable, and with a great love of their wild country. The people—that is, the freemen, not the slaves—were bright, cheery, impervious to fatigue, splendid mountaineers, fond of laughter and song, devoted to polo and dancing. The man striding along before your horse, with his loins girt, and the front end of his choga tucked into his waistband to give his legs free play, his chest open, and his shoulders thrown back by a sword carried across his back hooked into his elbows, would sing all the way uphill and down dale, and would

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



## VII.

### Omens.

Probably on account of the frequent attacks on Gilgit made by the chiefs of the surrounding States, certain signs and occurrences are considered to be omens among the Gilgitis. They are as follows :—

(1) If an unusually heavy rain falls at any season in Gilgit, it is supposed that the chief of Yasin will advance towards Gilgit.

(2) If innumerable kites are seen hovering over Gilgit, it is generally accepted that Gilgit is to be invaded by the Nagar people.

(3) If packs of wolves make frequent night visits into Gilgit, and inflict heavy losses among the flocks, it is affirmed that the chief of Hunza is certainly going to invade and plunder Gilgit.

(4) If the harvest be unusually abundant, it is believed that Gilgit will be attacked by the Punyal Chiefs.

## VIII.

### Lunar Eclipse.

The Gilgitis say that Grahn is the name of a giant, who is a lover of the moon. On the 14th of the lunar months, when the moon is in its full beauty, the Grahn, whenever he pleases, catches hold of the moon, leaving untouched only a part which contains a fig tree. At such time the people of these parts beat their iron pans (on which they cook bread) like drums and cry loudly, "O Grahn, we have brought a large force, beating drums against thee, leave her (the moon), or we will rush upon thee?"
In the meantime the eclipse ends, and they become happy at their success.

### Solar Eclipse.

The Gilgit people say that whenever any good king dies or is banished from his country, the giant Grahn becomes angry against the sun, and darkens a whole or a part of his (the sun's) face as a sign of grief for the death or the banishment of such a good king.

## IX.

### The Creation of the World.

It is said that the earth was at first enveloped in water, which was at some places frozen, and where some Yaths (giants) had taken their abode under Yamlo Hal Singh, their ruler. On a certain day they held a council for the purpose of bringing earth over the water. Their ruler said that the task was above their power but, however, he knew of a wolf called Bojare Shal who lived at a place named Milgamok (old ice) and who, owing to his great genius, would be able to perform this work. "Provision[1]," was first sent as a messenger by the Yaths, but the wolf refused to come, saying that he would not

[1] [In answer to a question regarding this name, the author of the paper informs me that the original word is *rayi*, which may also mean "fortune."—Ed.]

Biddulph G-3 (1873-1878) 1880 ~~AD1 Afghanistan AD1~~
4
AD3 Dard AD3



000 in the colloquial. Dr. Leitner has collected a large number of Shina songs.

538 Oral traditions and genealogies are also preserved in families to whom this duty is assigned, and carefully handed down from father to son.

411 The ancient weapons were bow and arrows, battle-axe and round leather shield. Those able to afford it also wore a shirt of mail and a steel cap. The bow and battle-axe have been replaced by matchlock and sword, but are not yet quite obsolete. Though powder is easily made, the tribes have to depend on Cashmere and Badakhshan for matchlock barrels, so Robin Hood's weapon is still used in the chase. The bows are made of strips of ibex horn, softened in water and bound together, and are very tough, powerful weapons. The battle-axes are of different shapes, according to locality, some of them being inlaid with silver, or having engraved [585] patterns on them. The old weapons are carefully preserved and produced on the occasion of weddings, which would not be thought complete without them. A bridegroom presenting himself at the house of his father-in-law elect without a battle-axe would be sent away to get one, and if unable to do so would have to make an extra payment. In the present day the men of Chitral are noted for their swordsmanship, which has gained many a victory over matchlocks. In 1852 a regiment of Goorkhas in the Maharajah of Cashmere's service were cut to pieces by Chitral and Yassin swordsmen within 3 miles of Gilgit, though they formed square, and tried to reach the fort from which they had been cut off, in that formation.

726 Dard warfare is, however, seldom of a very resolute nature, and their records are full of accounts in which two or three days' skirmishing has led to the defeat of one party or the [713] other with the loss of a few men only. Every village has one or more forts according to the number of inhabitants, in which all can take refuge in case of need. Owing to the easily defensible nature of the country, surprise is absolutely necessary to success. An attack having been determined on, every effort is made to throw the enemy off his guard, and then, by a succession of forced marches, possession is gained of the pass or the narrow part of the valley which forms the key of his country. Should these be gained, the inhabitants of the invaded country take refuge in their forts. Their defence then depends almost entirely on the state of their supplies. Sometimes their water-supply is

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726 cut off or their stores fail, and they are obliged to make terms. On the other hand, if they are well supplied, the invader gets tired after a short time and retires. If they feel strong and confident, the garrison sallies out to offer battle outside the walls, but the taking of a fort by assault is unknown. On account of the supplies it is usual to plan an attack for the time when the standing crops in the invaded country are just ripe.[1] The store in the fort is then at its lowest, and the invader finds no difficulty in subsistence.

D
805 Though Islam has introduced the inconvenient Mahommedan calendar, the ancient method of computation by the sun is still in use. In Gilgit and the valleys to the south
[177] the months are now distinguished by the Arabic names of the zodiacal signs. In Hunza and Nager a more ancient nomenclature still exists, as it did till lately in Gilgit, though most
B of the names in the latter place are now lost. The year is
805 divided into two seasons, from solstice to solstice, called "yôl" (Boorish) and "hallôl" (Shina). The season commencing at the winter solstice is called "baiy," and the one commencing at the summer solstice "shini." Each season is divided into six months, the names of which are repeated in each season in a different order; the second season beginning with the first month, and then the other names being taken backwards. The months are named from certain objects or fancied resemblances on the horizon behind which the sun sets at certain dates, as seen from the gate of the ruler's castle, so that each place has a different set of names for the month. The calendar as it still exists in Nager will give a sufficiently good idea of the system.

The months are as follows, commencing with the winter solstice:—

1. Baiy Isha.
2. „ Gamoosa (*ice-sun*, the sun sets behind a glacier).
3. „ Tikkidir, (*earth line*, the sun sets behind a level space).
4. „ Kabula, (*kibla*, the direction of Mecca).
5. „ Hingbalter (*door-way*, from a rock resembling a gateway).
6. „ Booye (*shoulder-blade*, from a rock resembling the blade bone of a sheep).
7. Shini Isha (commencing with the summer solstice).
8. „ Booye.
9. „ Hingbalter.
10. „ Kabula.
11. „ Tikkidir.
12. „ Gamoosa.

[1] "The time that kings go out to battle," 2 Chron., XX, 1.

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AVI



181 The Shin is enterprising, manly in character and in perseverance. They are men of fine enough physique, but they are soft, and have little or no warlike instinct.

[511] Very much attached to their lands, they will not move except under official pressure or the compulsion of the direst poverty. Half a dozen able-bodied men of one family prefer starving on a tiny piece of ancestral land to dividing their forces and taking up ample grants, distant perhaps but a few miles from

[661] their old home. The systematic oppression of their rulers, which deprived a man of much of the fruit of his labours, accounts in part for their attitude on this particular point, but, allowing for this, the race is sadly wanting in initiative. The Yeshkun is, I am inclined to think, a better man than the Shin, there is no doubt about his being a better fighting man, and the small caste or clan of the Ronu is the best of all.

[795] Taking the whole of Dardistan the inhabitants are not warlike, and in the southern portion alone, which is under the religious influence of the Mullahs of Swat, do you find fanaticism. The people are peaceful; there is none of the natural devilry, dash, love of war, and enterprise, which you find in the neighbouring Pathan, and they never have stood up, and never would stand up, against severe losses.

726 But that they could fight behind suitable defences I always felt was pretty certain, and we found this at Nilt. Centuries of desultory warfare have made them adepts at the art of field fortification, and awkward customers to deal with when on the defensive. In attack they are contemptible, and only dangerous when overwhelming numbers force disciplined troops on to the defensive, as at Chitral.

[The Shins -- Analysis]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Gurusho AV7



Even then they would never push an attack home, it is always an affair of a ring of stone breastworks drawn tighter and tighter round the invested body, of incessant fire and perhaps mining, never of a stern open assault such as Pathans would deliver. From the soldier's point of view they are certainly not first-class fighting men. Their rulers alone are blood-thirsty, and that really from the accident of birth and of religion. Even among them, though you might find instances of ruthless severity such as must accompany succession in a Mahomedan state, you but very rarely found the cruelty of the savage who delights in the torture of his victim. It was generally a case of a short sharp shrift. Among the people murders are very rare, and are almost invariably the result of a slip on the part of a lady. By their own laws the resulting punishment, if inflicted under certain circumstances, is perfectly lawful, so that it can scarcely be called murder.

The great difference between the Dard and the Pathan cannot be better illustrated than by the condition of Hunza and Nagar after our fighting there in the year 1891. Within a day of the last fight which decided the short campaign, officers could and did traverse the country unarmed: Conway's mountaineering party wandered all over it six months later without the semblance of an escort, and not one single shot was fired at us after the power of the tribesmen had been broken. They "took their licking," and bore no malice, and within a year, from the very men who had fought against us, I had organised local levies who were ready to fight on our side, who turned out without hesitation when called on, and who did excellent work.

tutelary deity of Chilas whose worship was practised in former times.

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Shuryat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

1: Drew G-3 (1862-1872) 1874 AVI Kashmir
Dard AVI



The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaux of various form, and various level above the river, which flows in cliffs more or less in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of them the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Sin and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood.

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in two and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dardistán. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1870, when I was there, the appearance of it from the south-west was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gaur Rahmán during his second reign in Gilgit when the Maharaja Gulab Singh's troops had been for a

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



without its note, no warlike expedition could be expected to succeed which started without the fairy approval. But if I never heard the fairy drum, I have seen what few will ever have the chance of seeing again, the Dainyal, the diviner or soothsayer inspired by the fairies. Dainyals are usually women, but men sometimes become possessed, and the seers are seemingly of all ages. The one I saw was a buxom married village girl of about twenty, held in great estimation in the village and district on account of her supernatural powers, and ruling her household with a rod of iron.

I had ridden up the Bagrot valley, down which a stream from the southern glaciers of Rakapushi reaches the Gilgit river, in order to see what could be done to improve the water channels, which were carried along very difficult cliffs, and which the people only kept in even partial repair with the greatest labour. It was a melancholy ride. The valley had been raided years ago by the Yasin ruler, and some two-thirds of the population carried off into slavery or killed, and the traces of the tragedy were recognisable on all sides. At the mouth of the Bagrot valley lay hundreds of acres of land gone out of cultivation, the terraced fields and the raised irrigation channels still intact, their lichen-grown and sunburnt stones showing that water had not run over them for decades. Further up the valley half, and sometimes two-thirds, of the village land lay in the same state, the dead and gone vineyards easily recognisable by the small stone vats, which had once run full of foaming must; the flat stones above them, on which the grapes had been trodden out, and the little stone runnels, through which the juice had poured, were still in their places.

Biddulph G-3 (1873-1878) 1880 All Afghanistan ACC
4 Avs Dard Avs

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## CHAPTER II.

### GILGIT—HUNZA—NAGER—PONYAL.

CLOSE above Gor the traveller leaves Yaghestan and reaches Cashmere territory. On the left bank is the extensive Astor Valley, of which so good a description has already been given by Mr. Drew. Twelve miles below the point at which the Indus, after a north-westerly course of nearly 500 miles, turns between precipitous rocks abruptly to the south, is Boonji, the name of which has been converted by the Sikhs and Dogras into Bawanji. This was at one time a flourishing settlement, and is said to have contained eight forts, which would represent a population of between 2,000 and 3,000 souls. Its prosperity began to decline under the influence of the wars undertaken at the beginning of the present century by the rulers of Yassin and Chitral, which finally led to the Sikh occupation of Gilgit. In 1841 Boonji only contained 200 houses, and it was then finally ruined by the disastrous flood, of which Mr. Drew gives so interesting and able an explanation. The water-courses, on which the prosperity of such alluvial spots entirely depends, were swept away, and the amount of labour and expense necessary for their repair are beyond the power of a small village community. The Cashmere Government has lately taken them in hand, with a view to encouraging the resettling of the place, which at present only contains a colony of convict horse-stealers and a small garrison.

Immediately opposite Boonji is the narrow but fertile Sai Valley. Six miles further up, the Gilgit river falls into the Indus. The lower part of the valley of this river, nearly 40 miles in length, forms the Gilgit district. Gilgit itself, situated 24 miles from the Indus, at an elevation of 4,890 feet, combines the advantages of a good climate, a considerable extent of fertile land, and a central position, and appears from ancient times to have been the seat of a succession of rulers who, to a greater or less degree, exercised authority over the surrounding valleys and states.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



491 rope, swaying in the wind, and facing the cold air which rushes down above the centre of these ice-fed torrents. In order to prevent the side-ropes getting close together they are kept apart by sticks inserted at every few yards, over which you have to step. This is rather an acrobatic performance, as in the middle of the bridge the side ropes are two-and-a-half to three feet above the foot rope, but you soon get used to it. Every one crosses these bridges, old women, children, men carrying any loads, alive or dead. Some dogs negotiate them quite easily, but many get frightened and lie down half way and have to be picked up. We had one pariah, who followed us from Kashmir, drowned, alas! three years afterwards in the Indus, who always tried to walk over the rope bridge, and invariably fell into the water when half way over. He did not try the Shaitan Nara: nothing that fell into that boiling torrent could come out alive.

312 From Ramghat the road runs for eight miles over
133 an open sloping plain bordering the Indus to Bunji.
• 731 This plain extends north for another ten miles, and is reported to have been richly cultivated, to have been partially ruined during the numerous wars at the beginning of the century, and to have had its devastation completed by the great flood in 1841. This was caused by a gigantic landslip, probably following an earthquake. The whole hillside facing the Indus, just above the Lechur nullah, from a height of about four thousand feet above the river, was precipitated into the valley below, impinging on the opposite bank, and bringing down on that side a secondary hill-fall. The course of the river was completely

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



312
133
731

arrested by a huge dam thousands of feet thick and some hundreds high; the water must have risen at the dam to fully a thousand feet above its present level. Whatever may have been the ordinary level then, the Bunji plain was converted into a lake, and the Gilgit river, which runs into the Indus six miles above Bunji, was dammed up for thirty miles to just below the present fort of Gilgit. The tradition is that the dam held for months, and that, when it began to cut, the river completed its work in one day, and swept down in a solid wall of water carrying all before it. All down the Indus valley to the plains the people were of course prepared for the rush, and though miles of cultivated land were ruined, one does not hear of much loss of life. But where the river begins to open out into the plains of India near Attock, a great disaster occurred. A portion of the Sikh army was encamped practically in the river-bed, and the flood caught it and swept it away. In the picturesque native description it is said: "As an old woman with a wet cloth sweeps away an army of ants, so the river swept away the army of the Maharaja." All down the Indus valley ruined village lands covered with sand still attest the violence of the flood. You pass through a mile or more of the great dam, a mass of crumpled and distorted hillocks, on the road by the left bank of the Indus to Chilas; and the remains of a great pile of drift-wood left by the flood, which had for fifty years formed an inexhaustible supply of firewood for every traveller, shepherd, shikari, or raider who had passed that way, was still to be seen a year or two ago.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



133 bullock skins. It was a most exhilarating perform-
501 ance; once you had pushed out from the shore and began rowing, the raft was caught in the stream, and went dancing madly down, tossed in all directions by the waves, the men pulling for their lives so as to avoid being swept past the landing-place and through the heavy rapids below. A few minutes of racing down-stream, and you pulled into quieter water on the opposite side, some hundreds of yards lower down than you started. All our kit, guard, etc., crossed in the boats, a much more dangerous performance, unless most carefully watched, for the Kashmir officials had never realised that the flat-bottomed boats, suitable to the navigation of the Woollar Lake, and of the quiet upper reaches of the Jhelum, were not fitted to the roaring stream
[731] of the Indus in flood. Consequently, year by year, they continued to build slab-sided flat-bottomed boats, and to man them with unfortunate impressed Kashmiri boatmen, accustomed to use a futile heart-shaped paddle instead of an oar; the natural result was that every year, as a rule, there was a disaster, and twenty to thirty men drowned. The local officials did not even trouble to select the best place for a ferry; there were far better places a little up the stream. A Kashmir officer, while the arrangements for crossing were being made, explained to us the advantages of the rafts, and thoughtfully remarked: "The boat is very dangerous; we will not go in it ourselves, but send the coolies and guard." I crossed often afterwards by boat, but it was most unpleasant, and with a lot of men and horses
000 in it, really unsafe. There were the usual casualties

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



181 time, their rapidity in movement, and intimate knowledge of their country, and its capabilities for defence, would make them dangerous enemies to a small invading force, and valuable auxiliaries while on the winning side.

175 Events proved the justness of the opinion then formed and recorded. A few years later saw Chitral
181 in the throes of civil war, and a Mehtar in possession one day, ousted and flying the next, after the fall of a position attended with the loss of one man. The feeble resistance made to Colonel Kelly's advance by the Chitralis, though holding splendidly defensible positions, the secondary part played by the Chitralis in the memorable siege of Chitral, when all the real fighting was done by Umra Khan's Pathans, and the skill they showed in cutting off small parties of Sikhs, all went to prove that, though not wanting in courage and endurance, they lack the tenacity and grit which is wanted to enable men to face severe loss and to make real soldiers. As Napoleon says, "*Un homme ce n'est pas un soldat.*" The Chitrali is wanting in the something which makes a soldier.

643 I found that the Mehtar had no conception of our
648 real strength, no standard by which to judge our power. He undervalued our troops, his only idea of a standing army being taken from the old Kashmir regulars, a body with whose name disaster was associated, and some of which he had himself defeated, driven into the fort of Gilgit, and besieged there.
643 His sons and leading men who had been to India had
648 not seen enough of our troops for their reports on
743 them to impress him. One thing I found he was most anxious to have, and that was a properly

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



643 organised hospital and dispensary at Chitral, under a
648 good native doctor; that this was to be at our expense
743 went without saying. I am glad to say I was able to arrange this, a hospital was established next year, and it has flourished and done much good in the country.

431 Before leaving Chitral I sent the Mehtar the pre-
[576] sents I had brought up for him. The local etiquette forbade the gifts being offered in public, as everything so received had at once to be given away. My presents, therefore, were taken to the Mehtar by my head orderly. They consisted of a double-barrel express rifle, a pair of shot guns, and a miscellaneous assortment comprising silver goblets, cutlery, gold cloth from Benares, silks and broadcloths; and as the ladies were to be propitiated, carefully-graduated collections of rich brocades, silks, embroidered muslins, looking-glasses, jewelled trinkets, and last, but not least, boxes of scented soap and cases of perfumery. I was careful to ascertain the proper proportion to be observed in graduating the presents for the Mehtar's leading wives, and had a solemn interview with his minister on the subject. The result was excellent, and to my surprise and satisfaction I found that the Mehtar was delighted with the presents, and valued them at considerably more than treble what they had cost in India, and that the ladies were extremely
[159] pleased with theirs. The Mehtar's appreciation of some of my gifts was amusing. He was much taken with a nest of silver cups in a case, the innermost of which was shaped like a champagne glass. He was delighted with this, and pointed out that it would be most useful as a spittoon when he chewed snuff. The

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



make a present of more or less value on the part of Government.

We were not sorry to start; the valley was horribly hot and unhealthy, the rice cultivation in full swing, the fields a sea of putrid water, cholera was more or less all round us, and we had both been rather out of sorts. The measures taken to stop the cholera were curious. No attention was paid to such trifles as water-supply or sanitation, but morning and evening the Brahmins used to march round the camps of the troops, blowing conch-shells and invoking their gods, a plan which, however effective against the walls of Jericho, left something to be desired during a cholera epidemic.

We found the country we marched through to Gakuch, the last fort in Punyal, and for many marches beyond, wilder than anything we had yet seen. For the most part the road runs through a narrow valley just wide enough to give room for a roaring torrent sixty to eighty yards across, with an average fall of forty feet to the mile, the valley here and there opening out and showing alluvial fans and patches of cultivation. The two most marked features of the road for a hundred miles from Gilgit, and practically throughout the Hindu-Kush, are shingle slopes and the "parris." Thousands of feet above you are the mountain tops, shattered by frost and sun into the most fantastic outlines, from whose rugged summits fall masses of rock. Below any precipice you consequently see the shingle slope in existence; these slopes sometimes running up thousands of feet at a steep unbroken angle, almost universally of thirty degrees.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Dards AV3



D 162 54v 771 for this extraordinary arrangement by the fact that originally the Dards were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; D [764] sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that D 784 inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Brogpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krims med" D not the custom. For some time it almost seemed to us as if ● 751 vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time cajoling, threatening, entreating and advising then, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

NT 563 443 671 Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shināka, or the land of the Shins, where Shinā is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shīn village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.
162 Drew mentions the following caste divisions: Ronu, Shins, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 7,733. The Shins are regarded
[592] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shins as their forefathers. The Shins give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shinā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shins in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



Yaçh and Yaçhôlo still receive attention in some localities as beings capable of affecting, at least prejudicially, the prosperity of the crops.

Turning now to purely human beings gifted with supernatural powers we find two principal representatives of the class: the Rû.i, a woman displaying some of the powers and proclivities of the western witch, and the Daiyâl, a person of either sex endowed with some of the abilities of the Seer and the Prophet.

There are also the possessors of the EVIL EYE, voluntary or involuntary, and there are persons who have acquired powers of magic (chhla).

These are the principal Dramatis Personæ of the Living Supernatural, and we may now examine their peculiarities in somewhat greater detail, paying particular attention to the Bôyo, the Chhçh and the Rû.i, partly because of their peculiarly local character, as signalized by their purely local names, and partly because of their intrinsic importance.

## THE BÔYO

From what I have heard I very much fear that the Bôyo are as extinct as the Dodo, though their extinction is of quite recent date. Perhaps they still enjoy a tenuous existence in the phantasies of some elderly minds, but their day of power and awe is gone, their cult is dead, and their worshippers departed.

From the little information I possess it appears that the Bôyo lived in holes at the foot of trees and rocks; and that the cult consisted in placing offerings of food, at any rate of slaughtered animals, at the foot of the trees, i.e. presumably in front of the holes. The Bôyo themselves are described as puppies, or animals like puppies, so this simple form of worship was probably acceptable to them. At any rate they condescended to eat the offerings.

There were Bôyo in residence at a spot on the Dadimo Lat a little above the fort at Hindi, and the cult was maintained

2z Lorimer L-3 (1920-34) 1929 AV3 Dard AV3



he keeps quiet. The man has children, their appearance they say, is ill-favoured, like that of a Yaṣḥ. The Yaṣḥ lives in his house and he (Roskli) is superior, they say, to all the Astôris in wealth. They say that the Yaṣḥ is in Roskli's house in the skin of a cat. They say that his wife's food every seven days is 24 eggs and 2 seers (4 lb.) of ghee. This matter is publicly known to all the people. A number of Astôri people have told us this story." The wife's diet seems rather limited in kind, but bread and vegetables are perhaps taken for granted. 776

## Yaṣḥṭio

The Yaṣḥṭio,[1] by his name, must be some sort of cousin of the Yaṣḥ, but he is a shadowy personage whose only known interests are agricultural. Here is all the information I have about him: "At the time of the reaping of the wheat and barley, in the name of the Yaṣḥṭio they put some mîli (gruel) in a dish and carry it to some place in a field where there is a big stone and where they say the Yaṣḥṭio is. The reason is this: they say, 'if we propitiate the Yaṣḥṭio our wheat and barley will be plentiful.' Nowadays they do not do this in Gilgit (proper), but in Shinâki places, e.g. Bagrôt, at places on both sides of the River (Sherôt, Shakiôt, and Bârgo), and at Herkmosh, in these places they do it." 776 241

We may now pass on to the Human Supernatural, of whom the Rô.i and the Daiyâl are the chief. The term Rô.i is Shina. The Burushaski equivalent is Bîlas, but the word has also, I think, wider application. In Khowâr the idea is, I believe, covered by the word Gôr. 776 171

## Rô.i

The Rô.i is perhaps the most interesting of the whole Gilgit cast, and of her I happen to have particularly full 764

[1] I have lately come on an isolated note: "Yachîl, a demon like a bear."

2: Lorimer 1-3 (1920-24) 1929 AV3 Dard AV3



154 information. I might have devoted the whole of this article to her but decided that it was preferable to cover as wide a field as possible. All I can do in the available space is to mention briefly her chief characteristics and her methods.

Rū.is are witches with a limited repertory. They are ordinary women possessing some specialized tastes and gifted with some extraordinary powers. Their master-taste is an appetite for human flesh which they indulge at the expense of their less gifted neighbours.

Briefly stated, their procedure is as follows: a Rū.i disables and seizes a victim and bears him off, flying through the air to some tryst where the whole Rū.i community is assembled. There they slaughter the victim, after which they chop him up into bits and distribute portions to all present. The company then partake of the feast so furnished and return again to their homes as they came. Meanwhile the victim, whose visible and material body has to all appearance remained at home unaffected, presently falls ill and dies.

A few details may be given regarding the various episodes in this drama. It appears that normally a particular Rū.i is told off by the group to provide a victim for the next assembly. The duty falls on the various members in succession. At the same time one may consider it unlikely that a Rū.i would ever see a favourable opportunity and let it slip. The process of capture is facilitated by her ability to change into any animal form she pleases. Like the Chèch she may do a series of lightning changes. So she may appear as a cat, donkey, magpie, etc., or simply as a woman or as one after another in succession. Rū.is hunt alone or sometimes in couples.

If the intended victim detects the Rū.i and divines her mission, and can keep his head and do her a physical injury, he escapes her clutches and she it is who suffers. She appears at home bearing the injury which she sustained, it may be when in animal form, and unless her victim can be brought to visit her sick-bed she dies. If through ignorance or

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



weakness he does come to her, she recovers and he in his turn dies.

When the Rõ.i succeeds in her attack she flies off with the victim to the Rõ.is' meeting-place. Rõ.is fly mounted on boxes or on spinning-wheels. They are debarred from the use of the broomstick, for that is an implement of Western civilization unknown in Gilgit. The victim is carried along in a sheet. As it is stated that at certain places Rõ.is are sometimes *heard* flying through the air, one may conclude that they are not visible when they fly and that they conduct their revels in spiritual, immaterial forms and not in their everyday fleshly bodies. Similarly with the victim, for his bodily presence remains to all appearance safe in his home. What the Rõ.i secures is only some spiritualised, but still edible, presentation of him.

A Rõ.i in action has to look where she is going and to mind her steps, for if her foot touches water or a graveyard she can proceed no further.

When the victim has been safely conveyed to the place of assembly where all the Rõ.is of the district are collected, it simply remains to chop him up and distribute him in fragments to the company. The chopping-up is effected with an adze. Hence, incidentally, the adze has acquired a taste for human flesh and is a dangerous house-mate for a woman at child-birth as it is apt to go and open the door to give admittance to Dõ.õs, Peris, and Rõ.is (*vp.* 317).

No time is wasted on cooking or dressing the flesh, for the Rõ.i [illegible] information goes, enter into the order of the day. This is curious in view of the procedure at the Sabbats of the Western Witches and the popularity of dancing on festive occasions in Gilgit at the present day.

I have mentioned physical obstacles which may intervene between the Rõ.i and the indulgence of her tastes, but she has other more active interference to reckon with.

There are two kinds of human Avvi-Rõ.i, whose business

In Lecture 1-3 (1930-34) 1938 AVS Dent AVS



●759 and pleasure it is to come between the Rākṣ and her prey. These are gifted with superhuman faculties of perception and with powers of locomotion not inferior to the Rākṣ's.

759 759 The Paṇḍ—the word belongs to the root *paṇḍ*, "to see"—is a "seer", a man or woman who sees what ordinary people cannot see. The Paṇḍit can see not only Rākṣ in action but also Dēvīs and Pṛts.

By one means or another the Paṇḍit gets to know that someone has been carried off. We have it generally stated that people's guardian spirits—Iṣṭadēvīs—inform the Paṇḍit when their protégés are threatened; but in one case a Paṇḍit told me that the Rākṣ themselves informed him, when he was asleep, that they were carrying off a victim and invited him to come along: a sporting action on their part, for the Paṇḍit's function is to baulk them of their prey.

The moment the Paṇḍit learns of an abduction he starts off in pursuit. He also flies through the air no less swiftly than the Rākṣ, a fact which is all the more remarkable in that he flies in his proper person and not only in an immaterial semblance. When he is absent on a mission of rescue his place at home is empty.

Having come up with the Rākṣ at their meeting-place the Paṇḍit demands the surrender of the victim, but if the latter is already dead his labour has been in vain. If the victim is still alive he enters into negotiations with the Rākṣ and as a rule succeeds in striking a bargain with them. For a ransom, in the shape it may be of a goat or an ox to be delivered within a certain period, they relinquish their prey.

All then return apparently to their various homes.

The Rākṣ are not above making attempts to deceive the Paṇḍit by concealing their victim in the skin of a goat, cow, or other animal.

A practising Paṇḍit, who told me that he was peculiarly successful in rescue work, claimed that in two years he had had 200 successes against 100 failures. He had gone so far afield

In Lucknow L-8 (1250-94) 1939 AVS Dard AVS



as India. In his flights he was unconscious of mountains or other obstacles, but it is probable that like the Bilás he must not touch water or a graveyard. 754 771

The other Anti-Bilá is the Mirú. I am unable to give any explanation of the name. Mirús appear to be always men. The Mirú is a more ambiguous person than the Pushú. He is professedly an antagonist of the Bilás, but he seems to slip very easily into the rôle of aider and abettor. Ostensibly his functions and practice are similar to the Pushú's, but he appears to have less authority and less firm moral purpose. When he fails, he yields to pressure or persuasion by the Bilás and allows himself to be used as a sort of human anvil on which the victim is dismembered, or else he himself drops him up. He still, however, retains some of his original better feelings, for he refuses to accept a share of the victim's flesh.

Some doubt is cast on the Mirú's original good faith by a statement made to me by a Pushú: that the Mirú accompanies the Bilás carrying an axe with him; but perhaps this imputation is due to professional jealousy.

I must confess to some doubt as to the use of the Mirú as a chopping-block. It is a curious idea and I have no actual vernacular text to support it, only notes made in English of what I understood at the time was told me.

The Mirú is unconscious when travelling on his errand of mercy; but if his feet touches water he returns to consciousness, is unable to proceed further, and returns home.

Mirús are found in Nagir and Hagrú, but there are none [171] in Gilgit proper.

It may perhaps be useful to offer a few more facts about Bilás. Bilás are numerous and ubiquitous in the Gilgit area. They are found in Punial, Hunza, Nagir, and other districts, as well as in Gilgit proper. 754 171

My Pushú friend told me that in Gilgit there were some 300 of them, but this I can only take to be a gross exaggeration. I fancy he was something of a misogynist, for he also

In Lantzner 1-3 (1930-34) 1928 AV3 Dard AV3



●754 informed me, with all the seriousness that the statement
[071] deserved, that there is a trace of the Rā.i in all women.

All women in fact are potential Rā.is—a truly terrible thought.

[648] Fortunately, in practice Rā.is are products of heredity rather than education. The potential Rā.i does not seem as a rule to pass spontaneously into the practising Rā.i, but if a woman is a Rā.i her daughter will also be a Rā.i.

As regards their external distinguishing features the infallible sign of a Rā.i is that her feet are turned backwards. This must only be when she is functioning as a Rā.i, and even then it is noteworthy that when she is in animal form the animal's feet are not reversed in this way. Rā.is' hair and clothes are said to be repulsive. Their hair stands up on end. Their mouth is red (query—with blood?) when they have been maltreating anyone and at night they vomit. People then say, "Perhaps she has killed some one to-day."

It is a very remarkable thing that Rā.is and their doings do not seem to arouse any active resentment either in the public or in private individuals. There are many women who are notorious as being practising Rā.is, but they do not appear to be subjected to any form of persecution. I have heard of no case of Rā.i-baiting.

Tests and ordeals, such as ducking, may be unnecessary where the quality of at least the most important Rā.is is known to everyone and is beyond dispute, but then one would expect that they would be dealt with summarily and drastically by the irate relatives of their victims.

[illegible]

It would be possible to support it by many actual instances, but that would take too much space. I will, however, quote just a couple of stories which illustrate some of the main points.

754 The following is the story of a Nagir Rā.i which I recorded in English: "Two young men in Nagir one day wanted water. There was a shortage of water so they went to the head of an

2: Lortmer L-3 (1920-24) 1929 AV3 Dard AV3



754

irrigation channel where it entered a field. The men both saw two cats going along in front of them. The cats kept looking back at them and fire was issuing from their mouths. The elder of the young men threw stones at the cats, on which they both turned and seized him by the leg. Being strong-minded he preserved his senses and did not fall down but beat the two cats with a stick. The two cats then turned into a donkey. The youth, thinking that the donkey was perhaps someone's which had strayed or been left behind, mounted it.

"When they had gone on some distance he dismounted from the donkey and saw that it had turned into a magpie. He threw a stone at it and it turned into two women. With a stone he broke the head and upper jaw of one of the women, and both women vanished. In the morning the young man returned to his home and lapsed into unconsciousness.

"Meanwhile the woman who had been wounded went out on to the roof of her house, fell down from it and broke her head and her jaw, which accounted for the results of her previous misadventure. The people carried her into the house and she not unnaturally developed symptoms of indisposition. She told her people that a certain man had cast the evil eye on her and said that he must be sent for. The man accused was of course the youth who had broken her head when she was playing the Rā.i. They went off and called him, but he refused to come. The woman died. The other woman who had been with her, and the man, are still living."

The following is a statement made to me by the experienced Pushū already referred to: "Four days ago when I was asleep the Rā.is came and informed me by word of mouth: 'We have taken So-and-So, you come.' They then bore off their victim like stones carried by the wind. I said: 'I'll rescue him,' and started off after them. I caught them up at Bāltas, a big boulder in the direction of Harkū. I told them to let him go. The boy's mother was among the Rā.is. She let go the sheet in which he was tied, and I raised it up. The boy was dead. If a victim is freed when still alive all is well,

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



754 but if he dies then his real self at home dies in a day or two. On this occasion there were present many Rū.is from all quarters."

In taking leave of the Rū.is it is, I presume, superfluous to lay stress on their similarity to the witches of the West. Almost every point that has been mentioned above can be duplicated from European records of witches.

## The Daiyāl.

791 787 We now come to the Daiyāl, the last of the characters whom I propose to treat of here. Daiyāls are superhumanly endowed human beings, who at the present day chiefly exhibit their powers by furnishing answers to recondite questions. They supply on request information relating to what lies outside the scope of the ordinary senses of sight and hearing, and regarding what is going to come to pass in the future.

Their sources of knowledge are hidden, but there is nothing obscure about their procedure, for they exhibit their powers before all the world in broad daylight.

The public attend on the local polo ground, which corresponds to the village green. At one side sit the local band of drums and pipes and the Daiyāl enters the circle formed by the spectators. There he primes himself by inhaling the smoke of burning juniper twigs which has some sort of intoxicating effect on him. After this he divides his time between stooping over and listening to the drums, dancing round the circle in various measures and posturing in the middle of it.

At certain points he may be asked questions by members of the general public, the answers to which he ostensibly obtains by listening to the drums or by watching the behaviour of some grains of corn thrown on the vibrating parchment of a drum. His answers are couched in language which is really I think unintelligible, but which someone eventually is always found to interpret.

Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUL~~
4 AV3 Dard AV3



his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions. 608

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards. [787] [757]

It is sometimes customary for a young couple, at the time of marriage, to induce a mutual friend to become their foster-father. The tie is ratified at the time of eating bread together. Bride and bridegroom being seated opposite to one another, the foster-father elect seats himself between them, and taking a piece of bread in each hand crosses his arms, observing to keep the right one uppermost, and puts the bread into their mouths. From that time he is regarded as their father.

The foster relationship is regarded as so close, that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Koran, it would be impossible for a man to marry the widow of his foster-son. [835]

The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitral. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, to the purpose of strengthening tribal unity. [853]

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. Treasures are frequently lost altogether by the sudden death of the owner, 454 [685]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



765 meat. After that period the grave is again visited by the deceased's friends, who, on reaching the grave, eat some ghí and bread, offer up prayers, and, on returning, slaughter a sheep, whose kidney is roasted and divided in small bits amongst those present. Bread is distributed amongst those present and a little feast is indulged in, in memory of the 771 deceased. I doubt, however, whether the Gilgitis are [761] very exact in their religious exercises. The mention of death was always received with shouts of laughter by them, and one of them told me that a dead person deserved only to be kicked. He possibly only joked and there can be little doubt that the Gilgit people are not very communicative about their better feelings. It would be ridiculous, however, to deny them the possession of natural feelings, although I certainly believe that they are not over-burdened [177] with sentiment. In Astór the influence of Kashmir has made the people attend a little more to the ceremonies of the Mussulman religion.

In Chilás rigour is observed in the maintenance of religious practices, but elsewhere there exists the greatest 212 laxity. In fact, so rude are the people that they have no written character of their own, and till very recently the art of writing (Persian) was confined to, perhaps, the Rajas of these countries or rather to their Munshis, whenever they had any. Some of them may be able to read the Koran. Even this I doubt, as of hundreds of people I saw only one who could read at Gilgit, and he was a Kashmiri who had travelled far and wide and had at last settled in that country.

### F. HOLIDAYS.

796 The great holiday of the Shín people happened in 1867, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shinó náo," "the new day of the Shín people." The Gilgitis call the day "Shinó bazóno," "the spring of the Shín people." [The year, it will be remembered, is divided into bazono = spring; walo = summer; shero = autumn;

Biddulph G-3 (1873-1878) 1880 ~~AUS Afghanistan AUS~~
4 Av3. Dard Av3
Burushu Av7



D 762 178 It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the B 762 178 woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

The burning of the dead ceased to be practised more D [764] than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D 771 171 It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 778 782 In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



585 539 *Nikastali ke karantlie.*
Come out why delayest thou.
*Né ro tsharéyn baráye.*
Do not weep waterfall's fairy.
*Né ro teyn róng boje.*
Do not weep thy colour will go.
*Né ro jaro shidati.*
Do not weep brethren's beloved.
*Né ro téy róng boje.*
Do not weep thy colour will go.
*Né ro maleyn shidati.*
Do not weep father's beloved.
*Né ro téy róng boje.*
Do not weep thy colour will go.

*Translation.*

Come out, O daughter of the hawk!
Come out, why dost thou delay?
Come forth from thy father's tent,
Come out and do not delay.
Weep not! O fairy of the waterfall!
Weep not! thy colour will fade;
Weep not! thou art the beloved of us all who are thy brethren,
Weep not! thy colour will fade.
O Weep not! thou beloved of fathers, [or "thy father's darling."]
For if thou weepest, thy face will grow pale.

Then the young man catches hold of her dress, or in Gilgit of her arm, puts her on horseback, and rides off with her, heedless of her tears and of those of her companions.

### E. FUNERALS.

764 Funerals are conducted in a very simple manner. The custom of eating grapes at funerals I have already touched upon in my allusion to Dureyl in the chapter on "Wine." Bread is commonly distributed together with Ghi, etc., three days after the funeral, to people in general, a custom which is called "Nashí" by the Astóris, and "Khatm" by the

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



Gilgitis. When a person is dead, the Mulla, assisted generally by a near friend of the deceased, washes the body which is then placed in a shroud. Women assemble, weep and relate the virtues of the deceased. The body is conveyed to the grave the very day of the decease. In Astor there is something in the shape of a bier for conveying the dead. At Gilgit two poles, across which little bits of wood are placed sideways and then fastened, serve for the same purpose. The persons who carry the body think it a meritorious act. The women accompany the body for some fifty yards and then return to the house to weep. The body is then placed in the earth which has been dug up to admit of its interment. Sometimes the grave is well-cemented and a kind of small vault is made over it with pieces of wood closely jammed together. A Pir or saint receives a hewn stone standing as a sign-post from the tomb. I have seen no inscriptions anywhere. The tomb of one of their famous saints at Gilgit has none. I have heard people there say that he was killed at that place in order to provide the country with a shrine. My Gilgiti who, like all his countrymen, was very patriotic, denied it, but I heard it at Gilgit from several persons, among whom was one of the descendants of the saint. As the Saint was a Kashmiri, the veracity of his descendant may be doubted. To return to the funeral. The body is conveyed to the cemetery, which is generally at some distance from the village, accompanied by friends. When they reach the spot the Mulla reads the prayers standing as in the "Djenazi"—any genuflexion, "ruku" رکوع and prostration are, of course, inadmissible. After the body has been interred the Mulla recites the Fatiha, [opening prayer of the Koran] all people standing up and holding out their hands as if they were reading a book. The Mulla prays that the deceased may be preserved from the fire of hell as he was a good man, etc. Then after a short benediction the people separate. For three days at Gilgit and seven days at Astor the near relatives of the deceased do not eat

3: Muhammad G-3 (ca. 1900) 197 AV3 Dard AV3



frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazoo;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

### The Ceremony of Sai Kun.

Sri Kun is said to be the sister of Nagi Schemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocs, herds, or the produce of their lands.

### "Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some place in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them i one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

### Sankar Village and a "Chenar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fair named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chenar* wood deep into the ground, prayed again to the Almighty to make it into a large *chenar* tree. This [illegible] was also created, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprung out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

Biddulph G-3 (1873-1878) 1880 Afgh. Afghanistan 4th
AVJ Dard AVJ



from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

4 Biddulph G-8 (1573-1578) 1880 AV3 Died AV3
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In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nagar, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yasin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

I have elsewhere discussed the old custom of disposing of the dead by burning. Here the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

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as exists south of the Hindoo Koosh, and Wood remarked the same in Kundooz. In Darel and Tangir a piece of roughly-carved wood is placed at each end of the grave, which is neatly plastered over, and small pieces of white spar are placed along the ridges between the pieces of wood, which are about 8 feet apart. In Chitral, instead of wood, flat pieces of stone or slate, 3 or 4 feet long, are used.

All that concerns the division and inheritance of land is naturally of great consequence among a people who live almost entirely by agriculture. In Gilgit and the adjacent valleys, on a man's death his land is not divided equally among his sons, as is prescribed in the Sharyat, but in equal portions between his wives' families; for instance, should a man leave one son by one wife and three by another, the one son inherits half land, and the other three the other half, which again is sub-divided between them. Should one wife have sons, and the other only daughters, the land is divided among the former, the daughters being only entitled to a marriage-portion out of the land. Should a man die leaving only daughters, the land goes to the nearest male heir of the deceased; but a curious exception is made in the case of a man leaving only a single daughter, who is allowed to take the whole land as her marriage-portion. The practice is always spoken of as a favour, and not a right, but it seems to be a relic of a custom by which the succession of women was once recognised. The history of these countries shows several instances of the succession of female rulers in default of male heirs. In Wakhan and Sirikol daughters share equally in everything except land, which is divided among the sons. In Chitral and the Swat Valley the law of the Sharyat, by which all sons have equal shares, is followed. Daughters are entitled to a dowry out of the paternal land on marriage. In Torwal, women inherit the father's land in equal shares with the sons.

The system of foster-relationship is maintained among all the ruling families, and its ties seem more stringent than those of blood kinship. On the occasion of a son or daughter being born, the child is assigned to a foster-mother, in whose house it is brought up, so that frequently the father does not see his children till they are six or seven years old, and the whole family of the nurse place themselves at the disposal of their foster-child, with whom, for the rest of their lives, their fortunes are unalterably bound up. Whatever are a man's misfortunes or crimes in after-life, his good and bad fortunes are equally shared. Should exile be his lot,

4 A-3 Dard AVJ

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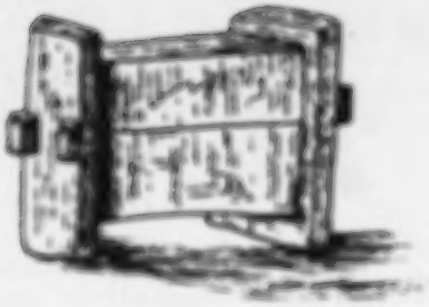
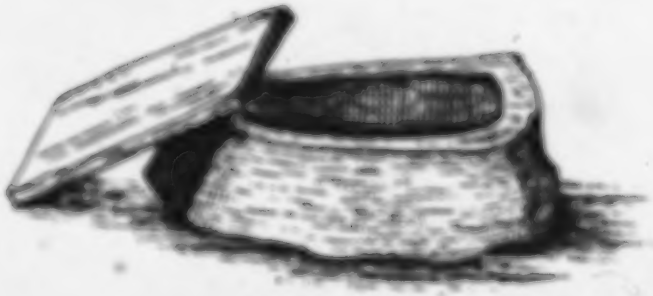


16 Inches high.
11 Inches long.
9 Inches broad.



14 Inches long.
8 Inches broad.
8½ Inches deep outside.

COFFINS

[facing p. 115]

Rudolph G-3 (1873-1878) 1880 AUI Afghanistan AUI
4 Av3 Dard Av3



good grounds for supposing that the religion of the Shins was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangariké,[1] *i. e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangariké is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangariké, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Chân, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

[1] Cunningham met with the term in Baltistan, and speaks of Gilgit being inhabited by Dangariks, and of the Dangri language, as if it was the name of a tribe. The now well-known term of Dard has no doubt come to be applied in the same manner.

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Burish. A-7



D 762 178 It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

B 762 178 The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D [764] It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 771 171

D 778 782 In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

Ali Sacred Art
Quranic Art
Daily Art



D
795
539
Bo
795
539

Others go their own way
But I am faithful to you,

Sahih-i-sermon.

I, Salman, the distressed in mind,
Have seized the skirts of your bounty,

Sahih-i-sermon.

D
Bo
795
[244]
D
Bo
[791]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Sunnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Sunnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hussun and Hoossain.

D
795
764
Bo
795
764

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Caliphs comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshun"), and a six-stringed guitar called "ghurba" being produced, singing is kept up for the whole night.

D
Bo
795

I have sometimes shown the portrait of Agha Khan in Yule's Marco Polo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi
795
173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapulu. It is apparently an attempt to form a *via media* between Shiah and Sunnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Sunnee tenets by Syud Ali Hamadani. Later, a certain

Lib. Tibetan and Indian D-S (1914-20) 1920 Add. W. Tibetan
Durbin AV3



for this extraordinary arrangement by the fact that originally the Durbs were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Brogpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krims med" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

In Draw G-8 (1869-1878) 1878 AVI Kashmir
Card AVI



The Yashkun without any Shia are found in more distant places, in the upper parts of the valleys of the Indus tributaries, namely in Nagar, Hunza, Ishkoman, Yasin, and Chitral.

## MUHAMMADANISM AMONG THE DARDS.

The Dards are now (with the exception that will be noted further on) Mohammedan.* Formerly they had some kind of idolatry of which we know not much, nor do we know at what period they were converted to Islam. At the time the Sikhs annexed Gilgit and Astor the people of those places were in some respects but very weak Mohammedans; it so happened that the Sikh commander, Nathé Shah by name, was a Mohammedan and a Syed; he acquired over these Dards a great influence, and he exerted it to make "good Mohammedans" of them, to get them to attend more carefully to the forms of their religion. It is a fact that before Nathé Shah came (say in 1842) the Astor people used to burn their dead, and not bury them as Mohammedans should. A curious remnant of the custom still remains there—when they bury they light a fire by the grave; it is true they will now tell you that they light the fire to keep off jackals; this may be in some sense true, that is to say they could hardly reconcile themselves to leaving the body in its grave unbestrewed, so they lit the fire as they had been used to, and this satisfied them in giving an amenity as against the beasts of prey and at the same time making a link with the past.

But it is not enough to say that these Dards are Mohammedans; they are divided into three separate Mohammedan sects—Sunni, Shia, and Maláhi.

Sunni and Shia require no description, as the division exists in almost every part of the Mohammedan world. The Maláhi sect corresponds very nearly, or it may be exactly, with that sect called Ali-Ilahiah which we found in Baltistán (see Chapter XVI.), which was a modification of the Shia. The name must have its

* This must be taken without prejudice to the question of the relationship of the Kafirs to the Dards. It is true at all events of those who have as yet been definitely classed as Dards.

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2



might infer that they are, or have been, of the Shin caste, from the fact that all these customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dárds to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hunt Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladákhis in the practice of polyandry, to which they are completely given: among these Buddhist Dárds a woman has sometimes as many as five husbands.

Their religion, I think, lies very upon them; they are not so attentive to its ordinances as the Ladákhis are; and I do not think that any of their young men are trained up to be Lámas. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up these with stones.

## Sundry Notes.

Leaving now the Buddhist Dárds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dárds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmírís and the Baltis—sometimes in villages separate, sometimes occupying part of the same village.

At Dráss the Dárds nearly equal the Baltis; the two do not intermarry. At Dáwar also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dard and at Sarpára they are of those who do not drink cow's milk; these must be of the Shin caste.

1: Leitner 1-3 (1866-93) 18837 AV3 Dard AV3



drunk by the Astóris and Chilasis [the latter are rather stricter Mussulmans than the other Shiná people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

### WINE.*

The Gilgitis are great wine-drinkers, though not so much as the people of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Darey[illegible] (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tahilgutaa (edible pine). In Astor (and in Chilas?) the custom is to put a number of Ghi (clarified butter) cakes before the Molla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the store of another. I passed several of them on my road from Tahukerbin onward, but they appeared to have been destroyed. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as in "Inner" by the Astoris, viz. "Mú." The wine press is called "Mú-ri-Khor." The reservoir into which it flows is called "Mú-ri-Sim."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



Gilgitis. When a person is dead, the Mulla, assisted 764
generally by a near friend of the deceased, washes the body which is then placed in a shroud. Women assemble, weep and relate the virtues of the deceased. The body is conveyed to the grave the very day of the decease. In Astor there is something in the shape of a bier for conveying the dead. At Gilgit two poles, across which little bits of wood are placed sideways and then fastened, serve for the same purpose. The persons who carry the body think it a meritorious act. The women accompany the body for some fifty yards and then return to the house to weep. The body is then placed in the earth which has been dug up to admit of its interment. Sometimes the grave is well-cemented and a kind of small vault is made over it with [778]
pieces of wood closely jammed together. A Pir or saint receives a hewn stone standing as a sign-post from the tomb. I have seen no inscriptions anywhere. The tomb of one of their famous saints at Gilgit has none. I have heard people there say that he was killed at that place in order to provide the country with a shrine. My Gilgiti who, like all his countrymen, was very patriotic, denied it, but I heard it at Gilgit from several persons, among whom was one of the descendants of the saint. As the Saint was a Kashmiri, the veracity of his descendant may be doubted. To return to the funeral. The body is conveyed to the cemetery, which is generally at some distance from the village, accompanied by friends. When they reach the spot the Mulla reads the prayers standing as in the "Djenazi"—any genuflexion, "ruku" (q.v.) and prostration are, of course, inadmissible. After the body has been interred the Mulla recites the Fatiha, [opening prayer of the Koran] all people standing up and holding out their hands as if they were reading a book. The Mulla prays that the deceased may be preserved from the fire of hell as he was a good man, etc. Then after a short benediction 765
the people separate. For three days at Gilgit and seven days at Astor the near relatives of the deceased do not eat

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



765 meat. After that period the grave is again visited by the deceased's friends, who, on reaching the grave, eat some ghí and bread, offer up prayers, and, on returning, slaughter a sheep, whose kidney is roasted and divided in small bits amongst those present. Bread is distributed amongst those present and a little feast is indulged in, in memory of the 771 deceased. I doubt, however, whether the Gilgitis are [761] very exact in their religious exercises. The mention of death was always received with shouts of laughter by them, and one of them told me that a dead person deserved only to be kicked. He possibly only joked and there can be little doubt that the Gilgit people are not very communicative about their better feelings. It would be ridiculous, however, to dény them the possession of natural feelings, although I certainly believe that they are not over-burdened [177] with sentiment. In Astór the influence of Kashmir has made the people attend a little more to the ceremonies of the Mussulman religion.

In Chilás rigour is observed in the maintenance of religious practices, but elsewhere there exists the greatest 212 laxity. In fact, so rude are the people that they have no written character of their own, and till very recently the art of writing (Persian) was confined to, perhaps, the Rajas of these countries or rather to their Munshis, whenever they had any. Some of them may be able to read the Koran. Even this I doubt, as of hundreds of people I saw only one who could read at Gilgit, and he was a Kashmiri who had travelled far and wide and had at last settled in that country.

### F. HOLIDAYS.

796 The great holiday of the Shin people happened in 1867, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shiné nin," "the new day of the Shin people." The Gilgitis call the day "Shiné bastan," "the spring of the Shin people." [The year, it will be remembered, is divided into bastan = spring; walo = summer; shero = autumn;

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



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### 9. HOLIDAYS.

796 The great holiday of the Shia people happened in 1867, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shiá eáo," "the new day of the Shia people." The Gilgitis call the day "Shiá baolen," "the spring of the Shia people." [The year, it will be remembered, is divided into baoseo = spring; walo = summer; shero = autumn;

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



advancing in Dardistan and will, no doubt, sweep away many of the existing traditions. The progress, too, of the present invasion by Kashmir, which, although governed by Hindus, is chiefly Sunni, will familiarize the Dards with the notions of orthodox Muhammadans and will tend to substitute a monotonous worship for a multiform superstition. I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmir to gather into the fold those races and creeds which, merely because they are not Muhammadan, are induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature-worship which is being encroached upon by Hindu myths, not because they are altogether congenial but because they constitute the religion of the enemies of Muhammadans, their own bitter foes who kidnap the pretty Kafir girls and to kill whom establishes a claim among Kafirs to consideration. In the same way there is a revival of Hinduism in the Buddhist countries of Ladak and Zanskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, but any one can become a Muhammadan, Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by amalgamation with other idolatrous creeds. To return to the Mussulman Dards, it will be easy to perceive by a reference to my ethnographical vocabulary what notions are Muhammadan and what traces there remain of a more ancient belief. The "world of Gods" is not the mere عرش which their professed religion teaches, nor is the "serpent world" a Muhammadan term for our present existence. Of course, their Maulvis may read "religious lessons" and talk to them of Paradise and Hell, but it is from a more ancient source that they derive a kindly sympathy with the evil spirits "Yatsh," credit them with good actions, describe their worship of the sun and moon, and fill the interior of

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



mountains with their palaces and songs. Again, it is not Islam that tells them of the regeneration of their country by fairies—that places these lovely beings on the top of the Himalayas and makes them visit, and ally themselves to, mankind. The fairies too are not all good, as the Yatsh are not all bad. They destroy the man who seeks to surprise their secrets, although, perhaps, they condone the offence by making him live for ever after in fairy-land. Indeed, the more we look into the national life of the Dards the less do we find it tinctured by Muhammadan distaste of compromise. Outwardly their customs may conform to that ceremonial, but when they make death an opportunity for jokes and amusement we cannot refuse attention to the circumstance by merely explaining it away on the ground that they are savages. I have noticed the prevalence of caste among them, how proud they are of their Shin descent, how little (with the exception of the more devout Chilâsis) they draw upon Scripture for their personal names, how they honour women and how they like the dog, an animal deemed unclean by other Muhammadans. The Dards had no hesitation in eating with me, but I should not be surprised to hear that they did not do so when Mr. Hayward visited them, for the Hinduized Mussulman servants that one takes on tours might have availed themselves of their supposed superior knowledge of the faith to inform the natives that they were making an improper concession to an infidel. A good many Dards, however, have the impression that the English are Mussulmans—a belief that would not deter them from killing or robbing a European traveller in some districts, if he had anything "worth taking." Gouhar-Amân [called "Gôrmân" by the people] of Yasin used to say that as the Koran, the word of God, was sold, there could be no objection to sell an expounder of the word of God, a Mulla, who unfortunately fell into his hands. I did not meet any real Shin who was a Mulla,* but I have no doubt that, especially in

* I have already related that a foreign Mulla had found his way to Gilgit, and that the people, desirous that so holy a man should not leave

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



Hunza, they are using the services of Mullas in order to give a religious sanction to their predatory excursions. I have said that the Dards were generally Shiahs—perhaps I ought not to include the Shiah Hunzas among Dards as they speak a non-Aryan language unlike any other that I know*—and as a rule the Shiahs are preyed upon by Sunnis. Shiah children are kidnapped by Sunnis as an act both religious and profitable. Shiahs have to go through the markets of Bokhara denying their religion, for which deception, by the way, they have the sanction of their own priests.† Can we, therefore, wonder that the Mulái Hunzas make the best of both worlds by preferring to kidnap Sunnis to their own co-religionists? A very curious fact is the attachment of Shiahs to their distant priesthood. We know how the Indian Shiahs look to Persia; how all expect the advent of their Messiah, the Imám Mahdi; how the appointment of Kazis (civil functionaries) is made through the Mujtehid [a kind of high priest] and is ratified by the ruling power, rather than emanate direct from the secular authorities, as is the case with Sunnis. The well-known Sayad residing at Bombay, Agha Khan, has adherents even in Dardistan, and any command that may reach them from him [generally a demand for money] is obeyed implicitly. Indeed, throughout India and Central Asia there are men, some of whom lead an apparently obscure life, whose importance for good or evil should not be underrated by the authorities. [See my "Hunza and Nagyr Handbook, 1893."]

What we know about the religion of the Siah-Posh

them and solicitous about the reputation that their country had no shrine, killed him in order to have some place for pilgrimage. Similar stories are, however, also told about shrines in Afghanistan. My Sarini speaks of shrines in Nagyr, Chilás and Yasin, and says that in Sunni Chilás there are many Mullahs belonging to all the castes—two of the most eminent being Kramins of Shatiál, about 8 miles from Sazin. About Castes, vide page 62.

* I refer to the Khajuná, or Burishki, a language also spoken in Nagyr and a part of Yasin, whose inhabitants are Dards.

† I refer to the practice of "Taqqiah." In the interior of Kabul Hazara, on the contrary, I have been told that Pathan Sunni merchants have to pretend to be Shiahs, in order to escape being murdered.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3


ready to take a tin containing pork and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakim Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakim." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were liable to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleaned and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zoorawra, who was then on his Dawyl expedition, had saved his life.

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Since then, the Dards have made the acquaintance of diseases for which there was not even a name in 1866. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment, which are full of lessons for the impartial learner, are dying out. Industrial handicrafts, historical superstitions or reminiscences, national feasts which existed in 1866 exist no longer, and what exists now will soon vanish before the monotony of orthodox Muhammadanism and the vulgarity of so-called European civilisation. "*Und der Götter Instt Gerümmel, Hat vglaich das stille Haus gefüllt.*" The fairies and prophetesses of Dardistan are silent, the Thum of Hunza no longer brings down rain, the family axes are broken, the genealogies have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. Worse than all for enquiry into ancient human history, the languages which contain the words of "*whatever was,*" are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hunza, where the oldest human speech still showed elementary processes of development. I fear that my attempt to commit, for the first time, to writing, in an adapted *Persian* character, the Khajuna language, has only been followed in a document of honour which the venerable Chief of Nagya sent me some years ago. Already do some European writers call him and his people "ignorant" when their own ignorance is alone deserving of censure. I deeply regret that the friendship of so many Dard Chiefs for me has made them unsuspicious of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attracted the European adventurer to Dardistan by saying anything about Pliny's "*fortissimi sunt Dardæ*," except in Khajuna Ethnographical Dialogues in the "Hunza-Nagya Handbook," which explorers were not likely to read. Now others have published the fact, but not the accompanying risks.

As Kandia is inserted, Nagya pious, Chilas puritanical, and all true Dard tribes essentially peaceful and virtuously republican, so, no doubt, Hunza was the country of free love and of raiding, that had ceased in 1865, which we gratuitously revived (see Appendix I.). I doubt, however, whether

2: Leitner L-8 (1868-98) 1887 AVS Dard AVS
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# APPENDIX VI.

## A ROUGH ACCOUNT, COLLECTED IN 1866, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By Raja Khushwaqtia and Dr. G. W. Leitner.

### Route I.

From Gilgit to Kabul, viâ Darayl, Tangir, Kandia, Ujh, Torwal, Swat, Dir, Maidán, Jandúl, Bajour, Mamuzai, Pushái, Kunár, Jalálabad, Kabul.

Gilgit to Sherrila, 9 kúrha (rough) kós * (18 miles), ruled by Ism Bahadur's son, Raja Akbar Khan, under Kashmír, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

Sherrila to Patári (is uninhabited), over a ridge Pir (17 kurha kós) called Banzir, which is a pleasure on which the Darayls graze their flocks in the spring.

Patári to Yasnoor (12 kurha kós), road stony and jungly. Yasnoor is a village of Darayl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and buffaloes (which are not found in Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. There is excellent water, but it is very cold. The people are Sunnis, and speak Shind (the dialect of Chilás). [The Shins appear to have been a Hindu tribe expelled from Kashmír territory and converted to a sort of Mohammedanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Babylonical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its calf at the end of a prong.] Yasnúr has two mosques, and Mullas who understand Arabic well. The Darayls are very religious, and attentive to their ceremonial practices. The remainder of Darayl runs past it.

Yasnoor to Mankial, 3 kurha kós, a plain easy march through a prairie. Mankál has two forts, one of which has about 300 houses, and is called Dirkana; and the other, Mankál proper, which has 300 houses and an old Mosque. Mankál is surrounded by forests. When the Kashmír troops reached Mankál, the Darayls, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

Mankial to Sawarghái, 3 kurha kós, over an inhabited plain. The fort contains 800 houses. A great elder (Djadoorun) called Kalashmír resides there, whom all the Darayls respect and follow, although there are many other Djadoorun, like Mingbáshees (tribes, mayors), in Kashmír villages. He is wise and rich, possessing, perhaps, in addition to cattle,

* A kós is a measurement of distance varying from 1 to 4½ miles, and often depending on the speaker's imagination due to localities unacquainted as to other means. "Kurha" and "pukka," for "rough, unfinished" and "thorough," respectively, are terms well known to Anglo-Indians. "Kurha" and "pukka" are generally spelt "kutcha" and "pucka."

In Lockwood 1-5 (1950-54) 1959 AV3 Dard AV3



The matter I have to present came to me largely fortuitously. My own interests lay in matters linguistic, and my immediate object was to obtain knowledge and specimens of the local languages. These languages are, of course, unwritten.

My principal method in such cases has been to get the people to tell me current popular tales and legends, and to give me accounts of local customs and beliefs, and to write them down to their dictation.

The content of my language material may therefore present subject of interest to folklorists, but it has not been collected with the critical knowledge or care of an expert folklorist.

Material thus casually collected is bound to present contradictions, ambiguities, and possibly misunderstandings, when it is not set in the firm frame of a story.

In regard to the terrain with which we are concerned, it is enough to recall that it is situated in the extreme north of India, to the north-west of Kashmir, in one of the loftiest mountain tracts of the world: the meeting point of the Hindu Kush and Karakoram ranges, where peaks and even ranges of 20,000 feet are a commonplace. The physical features are such as to favour isolation, a condition difficult of attainment in a continental country. Access for foreign influences must always have been difficult and restricted.

Even in recent times with the advent of the Pax Britannica, the partial establishment of foreign administration, and the construction of traversable roads, there has been no overwhelming inflow of exogenous influences, only a gradual infiltration. Thus old-standing beliefs and customs have not been subjected to any violent assault by modern disintegrating forces.

Isolation, however, is never more than relative.

In the case of Gilgit, at some unknown time, probably not more than 500 or 600 years ago, Islam gained admittance and sooner or later became the sole recognized religion in the region. Islam is a whole cultural system in itself,

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providing everything from popular tales and domestic ritual upwards, and its effects on the outlook of any unvitiated people must be immense.

Again a new period of foreign influence opened in the nineteenth century, first with the incursions of the Dogra rulers of Kashmir, resulting in partial occupation and administration, and later, in 1892, by the establishment of British general control in the rest of the country.

There are three principal languages in use in the Gilgit area: Burushaski, Shina and Khowar. Burushaski is the language of the people of Hunza Nagir, and a dialect of it is spoken by the inhabitants of Yasin. Shina is the language of the majority, current, in various dialects, over the greater part of the Gilgit Agency, as well as in Darel and Tangir to the south. It is an Aryan language. Khowar is also of that stock and is the language of Chitral. It is spoken in the western districts of Gilgit, Ghizar, and part of Kuh, and as a secondary language in Yasin.

How far there are to-day any definite ethnical distinctions in the population corresponding to these different languages is an open question. There has certainly been considerable mingling through intermarriage and individual migration, but there are at present insufficient data for solving the ethnological problems of the Gilgit region. When in Gilgit I secured anthropometric measurements of some 600 men from the various districts, and it is possible that if these are ever worked out by some competent anthropologist they may afford grounds for intelligent guessing.

The material of which I am going to make use reached me chiefly through the medium of Shina: that is, it represents the beliefs of the Shin and Yashkun speakers of Shina. To a lesser extent I shall be able to refer to corresponding beliefs existing among the Burushaski speakers of Hunza and Nagir. It is significant that the names of several of the principal supernatural actors are different in the two languages, for this means that even if the two linguistic communities derive

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121 from a common racial source these supernatural beings have
197 been long enough in the possession of each to acquire
● 771 independent existence in its language. This of course
171 probably represents an inversion of the facts. It is safer on the whole to assume independent origins and gradual assimilation through contact and social fusion.

197 It appears to me not an impossible theory that of the two
563 great sections into which the Shina-speaking population
194 is divided, the socially inferior Yashkuns represent the earlier population who probably shared the language and culture of the surviving Burushaski-speaking peoples, while the Shins were an invading and conquering race who imposed on the Yashkuns their language and probably took over from them some of their beliefs.

[532] The Khowar in the western districts is due probably to the extension of the Chitrali population beyond the political and natural borders of Chitral, reinforced by intermarriage which goes on at the present day, and in part to political domination in the past, which in quite recent times amounted to actual rule. Punial and Yasin are still governed by members of the Khushwakhti family of Chitral whose mother tongue is Khowar.

128 In order to facilitate the arrangement and handling of the material with which we have to deal, it is necessary to adopt some system of classification of the Supernatural. I am not in a position to offer any scientific scheme, but a very rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural as represented :—

1. By Animate Beings possessing certain supernatural powers or qualities, e.g. demons, witches, etc.

2. By Qualities or Virtues pertaining to, or affecting inanimate objects, exhibited in magical or irrational processes and properties.

With the latter category, comprising examples of sympathetic and contagious magic, the working of the evil

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there by the local people till a few years ago, when it was stopped, I think, by the orders of the Mir of Hunza. Animals were slaughtered there "in the name of the Bōyo".

From a story of Hunza tribal history it appears that the Bōyo were regarded as the avengers of broken oaths taken in their names. In a dispute about the ownership of land between two brothers Khuru and Khamer, Khamer proposed that the case should be decided by their taking oath. Khuru, the weaker party, who was also incidentally in the right, agreed and said: "O brother, the Sahāla Bō.in and the Hilesa Bō.in are very powerful and they are quick to wrath." But Khamer, who meditated a ramp and had no mind to be caught in this way, would not even hear this proposal out. "If we swear by them," he said, "they will work us evil." So the idea was dropped and with it disappeared our chance of learning the methods of taking oath by the Bōyo.[1]

The Bōyo now bear the stigma attaching to the gods of a superseded religion. "Bōyo-worshipper" (bōyo ā.šikinas) is now used in the sense of heathen, pagan.

There seems to be a special association between the Bōyo and trees, and the trees share in their sanctity. Whether they each have their own independent virtue, or whether the one owes its worshipfulness in any measure to the merits of the other it is impossible to say.

In the two remaining texts in which I have references to the Bōyo the associate tree plays an important part. In a statement made in Ghizr by Šāhabāz Sultān 'Ali of Nagir regarding certain popular practices at Chapēt he said: "Further they say that all the people used to assemble to do worship to a pine-tree that was there. They used to take a grey goat and slay it at the foot of the tree and a great

[1] I have here accepted the relation of Bō.in and Bōyō as singular and plural which is morphologically quite in order, and is asserted by some, though denied by other, authorities. The word bō.in seems to survive in bō.indrgus (pl. bō.in dērgaṛi) which was explained as urwāh—the spirits of the dead. Dērg, occurring in other compounds, appears to refer to a dead person.

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frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazono;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

532 174 776 778

### The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankank, a village near Gudai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

776 782 262

### "Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

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Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were buried with their ornaments.

[174]

### Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

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Mr Biddulph G-8 (1873-1878) 1880 Afgh-afghanistan-Afgh-
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languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit. 101

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eye and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan. 197 563 134 311 142 562 302 771 291

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops. 361 162

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which 628

[i.e. the country of the Pathans - Analyst]

## CHAPTER VII.

### HABITS AND CUSTOMS.

NOTWITHSTANDING original tribal differences, the Shin rule in Gilgit and the surrounding valleys practically welded both conquerors and conquered into one people, distinguished only by caste divisions; and, though Mahommedanism has in some instances modified and in others abolished old customs, many of great interest still remain. Many of these, though originating in religious rites and beliefs, have now lost all connection with them in the minds of those who still practise them. It is difficult, almost impossible, now to distinguish between those which were introduced by the Shins, and those which were adopted by them from the original inhabitants; but fairly correct conjectures concerning the origin of some of them may be formed. Hunza is the country least affected by external influences, and in which the laxest form of Mahommedanism now exists, but there is scarcely any custom or observance maintained there which has not its counterpart still existing, or which till lately existed in the neighbouring valleys. In Chitral and some of the valleys to the westward, many customs seem to have partly disappeared. This may, not improbably, be due to the inhabitants having been earlier converts to Islam, or more exposed to external influences. In the valleys to the southward, like Chilas and Darel, the want of a single ruler and the stricter tenets of Soonnee Mahommedanism have contributed to cause many old customs and festivals to fall into disuse. In spite, however, of local differences, enough remains to show that a strong bond of kinship exists between all the Dard and Ghalchah tribes.

In appearance the men are light, active figures, averaging from 5 feet 5 inches to 5 feet 8 inches in height. Though well made, they are not, as a rule, remarkable for muscular development, presenting in this respect a marked contrast to the Tartar races. Notwithstanding their hardy, simple lives, they seem unequal to any prolonged physical effort. In travelling and shooting I have constantly found them knock up before

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## CHAPTER IX.

### PAST AND PRESENT RELIGIONS.

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MR. DREW has shown that the stricter observance of Mahommedan customs in Gilgit dates from a very recent period, and though the tenets of Islam, owing to local circumstances, have taken firmer root in some valleys of Dardistan than in others, there are no positive records or traditions to indicate the nature of the religion which they supplanted. Circumstantial evidence, however, enables some opinion to be formed on the subject, and each religion that has in turn prevailed in these valleys has left some trace of its existence.

The Oxus Valley having been the cradle of the religion of Zoroaster, the valleys south of the Hindoo Koosh are not likely to have escaped its influence. In Wakhan there are many towers and structures which are still ascribed to the worshippers of fire, and the tradition of this worship still lingers in Yassin. The secluded easily defensible valleys of Yassin and Gilgit are so eminently suited to afford shelter from persecution to the followers of a dying faith, that fire-worship probably existed in them long after it had been driven out of neighbouring, more accessible, valleys. In the "Taleni" portion of the Nôo festival, of which mention has already been made, we probably see the last surviving relic of Magian worship in these countries.

Richardson, in his Dissertation, says, speaking of the ancient fire-worshippers—

"In December, on the shortest night of the year, was the anniversary of the great festival of fire, called *Shab Sindeh* (شب سده), when their temples were illuminated, and large piles of fire blazed all over the kingdom; round which the people entertained themselves all night with choral dances, and various amusements peculiar to the season."

He also says that the festival was instituted to commemorate a popular tradition—

"In the time of King Hushang (about 860 years before the Christian era) a monstrous dragon infesting the country, the king himself attacked him with stones, when one of them falling with prodigious force upon

another, struck fire, set the heritage and surrounding trees in a blaze, and consumed the dragon in the flames."

The resemblance of this legend to the Gilgit legend, which the Talemi festival is said to commemorate, is noteworthy. Under the story of the tyrant Shiri Buddum devouring his subjects is probably concealed an ancient sun-myth. Long after the original meaning of the celebration had been forgotten, the custom no doubt survived; and advantage may have been taken of the festival to get rid of an unpopular ruler. In the legend of Shiri Buddum it is represented that his life could not exist fire, and he is still fabled as dwelling in a place surrounded by glaciers, from which he attempts to issue yearly at the time of the winter solstice, but is driven back by the Talemi.

Later, when Buddhism was the prevailing religion on both sides of the Hindoo Koosh, this religion doubtless established itself as strongly in the southern valleys as it did in the lateral valleys of Badakhshan. Scattered through the Gilgit and Astor Valleys are a number of remains of Buddhistic stone altars, similar to those which are so common in Ladakh. The name "Mani," which is still applied to them, sufficiently attests their origin, though the natives attempt to account for them by saying that they have been made for the convenience of people carrying loads to rest their burdens upon. Their size, position, and the labour that has evidently been expended on them, however, forbid the acceptance of the reason assigned. They are sometimes also called "Thalli."

Both in the Sai and Gilgit Valleys there are several remains of Buddhist Chortens, whose forms can still be distinctly traced. Those in best preservation are about 3 miles from Gilgit, near the village of Nowpoor, where there are four Chortens close together in line. The remains of a large one also exist in the Chitral Valley, on a conspicuous point near the road not far from the valley of Koosht, and are still spoken of as "the idol." Closer research would no doubt discover many others.

Near the village of Nowpoor,[1] not far from Gilgit, is a large rock-cut figure of Buddha. The angle of the fork of two ravines is formed by an abrupt perpendicular rock several hundred feet high. In the very point of the angle the rock has split, so as to leave a broad smooth surface 50 feet from the ground. On this a deep slot has been cut in

[1] Nowpoor would appear to have been formerly the more important place of the two, its earliest name was Amoor.

[Cf. category 116, plate facing p. 108 -- Analyst]

4 Adj Dard Adj



771 174 172 the form of a pentagon, within which the figure has been cut in intaglio. The face is exactly as represented on well-known figures of Buddha, with ear ornaments and head-dress, thick compressed lips, smooth face, and impassive countenance. The figure is erect, and is about 9 feet high. The upper part, which is in excellent preservation, is well finished, the lower part is not so well executed. The right arm is held across the body with the hand open, palm outwards; the left hand hangs by the side, and holds a staff or some kind of weapon. The whole figure is exposed, but the edge of a robe or some hanging drapery is portrayed, which, with the smooth face, has given rise to the modern belief that it is intended for a female figure. The lines of the pentacle are accurately drawn and deeply cut. On the edge are deep square niches, cut at regular intervals, which may have been used to hold timber supports of a frame to protect the figure from injury. The feet of the figure are upwards of 30 feet from the ground, and it must have been a matter of considerable difficulty to execute the work in such a position.

It is probable, however, that the level of the soil below the figure was formerly higher than it is at present, for there are signs close by of the existence of an old watercourse for purposes of irrigation, part of which appears to have been carried for a considerable distance along the face of the rock in a wooden trough. This watercourse has been rendered useless by the sinking of the water-levels, probably accompanied by a sinking of the level of the adjacent soil; and, this being the case, it appears likely that, at the time at which the figure was cut, no very high platform was necessary to enable the cutters to reach the proper position. The cutting both of the figure and of the sockets, which appear to have been used for the supports of the watercourse, show a knowledge of stone-cutting quite beyond the power of the present inhabitants of the country.

771 174 Were it not for the difference in size, I should be inclined to regard this as the figure of Buddha mentioned by the Chinese traveller Fah-Hian, who visited India about A.D. 400. According to him the figure was 94 feet high, and the length of one foot 9 feet 4 inches. His route as far as Khoten is traced without difficulty, and To-li, or Tha-li-lo, must certainly be Darel or Gilgit; but the route followed between these two points is less easily identified. General Cunningham has given strong reasons for identifying Kiech-ha with Leh, thus making Fah-Hian's route to have been along the

9 A.J. Dard A.J.



course of the Indus from Leh to Dard, but the narrative shows that the great mountain range was not crossed till after leaving Kiech-ha, which must therefore have been on the north side of the mountains. Also it is scarcely possible that the travellers should have journeyed for a month along the bank of Indus, from Leh to Dard, without making mention of the river, and the first mention of it is not made till after passing Tsa-li. Moreover, the route down the Indus Valley from Leh would necessitate frequent crossings and re-crossings of the river, which would scarcely have escaped mention, and is so difficult, even in the present day, as to be only accessible to practised mountaineers, as it is not likely to have ever been used by ordinary travellers. Had Fah Hian passed through Leh on his way to India, he would naturally have continued by the route in present use through Cashmere, which he certainly did not visit. Beal identifies Kiech-ha with Kaschan, which has lately been re-discovered by Shaw; but the elevation of Kaschan is not sufficient to justify the statement that no grain except corn ever ripened there, or to procure for the inhabitants the title of "Men of the snowy mountains." Beal identifies Tsa-ho with Yarkand, while Cunningham, following Klaproth, would identify it with Cogiar. The balance of evidence is certainly in favour of Beal's view. Cogiar has not advantages sufficient ever to have made it so important a place as Tsa-ho seems to have been, and it is situated immediately at the foot of the mountains, which would be entered by the travellers on the first march after leaving the place. But the narrative states that they did not enter the mountains till four days after leaving Tsa-ho, and this would correspond well with the position of Yarkand. The twenty-five days occupied by the travellers on the road between Khoten and Yarkand gives a fair idea of their general rate of march. I should be disposed to identify Kiech-ha either with Sirikol, which in spite of its elevation was certainly an important place in those days, or with Raskam, which, though now deserted, is said to have once been the centre of a flourishing community. Each of these places would answer fairly well to Kiechha. The distances, however, judging by the number of days taken by the travellers, agree best with Sirikol, in which, therefore, I would recognise Kiech-ha. From Yarkand the travellers must have reached Sirikol by the Kooshersh route, and the Yu-hwui must have been nomad tribes, answering to the Kirghis of the present day. From Sirikol Fah-

777 ● 178

Hian and his companions must have travelled either through Hunza down to Gilgit, and so on to Darel, or, more probably, across the Pamir, which would account for the mention of their route proceeding westward from Sirikol, and into the Gilgit Valley by the Darkot Pass, as suggested by Beal. From the Gilgit Valley they would naturally take the route to Darel up the Kergah Valley, at the mouth of which is the rock figure in question. This would certainly have been their most direct route to the Punjab. Striking the Indus (Sin-tu) at the mouth of the Darel Valley, they must have followed the course of the river for several days, and reached Swat (So-ho-to) by one of the lateral routes, such as that by Ghorband.

Whether or not this be the actual figure mentioned by Fah-Hian, his account enables the date of the introduction of Buddhism into these valleys to be approximately fixed at about 150 B.C., or three hundred years after the Nirvana of Buddha.

The account now given of the figure is, that in ancient times a *Dewnee*, or female demon who preyed on men, lived in the ravine, from which she sallied forth to seize passers-by; her custom being to devour only half of her prey, that is, if she seized two men, she devoured one and left the other; if she seized one, she only ate half of her victim. One day a holy man arrived who undertook to free the country of the demon. The Demnee sallied out as usual to seize him, but by the power of the holy man was turned into stone, and fixed to the rock. Being soon after desirous of leaving the country, the holy man told the people that, to ensure the continuance of the spell by which the demon had been rendered powerless, it was necessary that at his death he should be buried at the foot of the rock, and stringently charged them to be careful to bring back his body for the purpose from whatever place in which he might chance to die.

The people of Gilgit, according to the account of their descendants, took a very practical view of the case. They said that they could not be at the trouble of searching for, and bringing back, his body from any distant place he might chance to die in, with the risk of the demon being restored to life in case of failure, so they chopped off his head there and then, and buried him as directed. At the foot of the rock is a tomb which is pointed out as that of the unlucky saint.

Buddhism was no doubt the religion of the country at the time of the Shin invasion. There seem, however, to be

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It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nagar, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burst up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Donguristan. Suttee was abolished earlier, and has certainly not been practised in Donguristan for the last hundred years.

D 771 171

It is to be remarked that none of those customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dongarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 775 762

In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

A43 Dard A43



sacrificed beside the stone, which is sprinkled with blood, and in other places the practice has only lately been discontinued. Though the religion introduced by the Shins would appear to have been of a Brahminical type, it must have contained also a considerable amount of demon worship, as is shown by Mr. Shaw in his account of the Hasu Dards.

I have been told that when the Cashmere troops first occupied Gilgit, there was in the fort a slab of stone about 3 feet long, bearing a Sanscrit inscription. My informant told me that he had made out the words, "Ishwar ling murti," or, "the Lingum incarnation of Shiva," but that the rest of the inscription was illegible. In 1871 the fort was destroyed by an earthquake which exploded the powder magazine and reduced the whole to ruins. The present fort was erected on the same site, and the stone was doubtless built into the foundations. The names of many of the rulers and of a number of places, not only in the Indus and Gilgit Valleys, but also in the Chitral Valley, point to a Brahminical origin. Amongst the names of places may be mentioned *Isu* (Siva, *or* Mahadeo), *Shigrum* (Siva's village), *Shigrur* (Siva's priest), and *Sumo*. In the Hunza and Nagar genealogies we find the names of *Ladikkum* (the beautiful Thum), *Hurrikkum*,[1] and *Bukkalikkum*,[2] and one of the last independent Rus of Gilgit, Suleiman Khan, is best known by the name of *Gowrikkum*.[3]

With all this evidence it can scarcely be doubted that some form of Brahminism was introduced by the Shins into the Gilgit Valley, and, to a greater or less degree, wherever their rule extended. In valleys in which they were out-numbered by the former inhabitants, the result was, doubtless, a mixture of Buddhism and Hindooism, grafted on a form of demon-worship already existing in the country. The religious practices of the Hasu Dards described by Mr. Shaw, probably approach most nearly to those which formerly existed in Gilgit and the neighbouring valleys, when under Shin rule.

The Shins seem to have introduced, along with their form of Hindooism, a piece of tree-worship, which has been already described. Though no longer an object of public worship, supplications are still addressed to the *Chili*, especially by women desirous of children, by burning its branches, and it is still regarded as possessing special powers of puri-

[1] From Hari, a name for Mahadeo.

[2] Probably a corruption of *Mukkalikkum*, referring to Mukkai "the first transmigration."

[3] From Gowri, the wife of Mahadeo.

4 AVS Dard AVS Burushe AVS



D 771 174 778 fication. It plays a conspicuous part in the incantations of the Dainyals, and on a great man entering a Shin village a pan of burning Chili branches is waved before him. On certain occasions both men and women saturate themselves with the smoke, which is of a particularly pungent nature.

D 771 174 B 771 178 The custom of Chili worship does not appear to have penetrated to Hunza or Nager, nor is any trace of it to be found in the Oxus Valley, in Chitral, or among the tribes of the Swat Valley; but among the Siah-Posh it seems to exist in almost the same form as it did among the Shins. Chili wood, or Pudam, is still taken down to the Punjab to be used in Hindoo ceremonials. According to Colonel Prejevalski, the same tree is also held sacred by the Mongols and Tangutans, who burn the branches for incense during prayer time. At Hemis Shukpa, within 20 miles of Leh, a few trees of great age exist, and are held in much veneration by the Tartars of the village, though the tree is not generally an object of Tartar respect.[1] It may be that the feeling of veneration was imbibed from the Shins, whose influence must have extended nearly to Leh. It is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

D 771 171 B 771 171 The religion of the whole country is now some form of Mahommedanism, and in the immense knot of mountains of which Yassin forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south, Soonnee Moollahs have carried their tenets up the different valleys with more or less success. From the eastward a current of Shiah doctrines has set in from Iskardo; and from the westward the curious Maulai, or Mugloe,[2] tenets have found their way up the Oxus Valley. It is to be noticed that the subversion of Hindooism by Mahommedanism in the remoter valleys seems to have been extremely gradual, and to have been more owing to gradual conversion than to persecution.

D 771 173 B 771 173 The genealogical tables of the present ruling families of Hunza, Nager, and Gilgit, enable a fair idea to be formed of the date of the introduction of Islam into the country. Tradition records the death of the Gilgit Ra with the non-Mussulman name of Shiri Buddutt,[3] at the hands of a stranger bearing the Mussulman name of Azru, or Azor, from whom the present Ra of Gilgit, and the Thums of Hunza and Nager, trace

[1] Henderson's *Lahore to Yarkand*, page 52.
[2] The common uneducated pronunciation.
[3] The meaning of the name is perhaps "Given by Sri Buddha." —*Sri Buddha Dutta.*

their descent. Allowing twenty-five years for each generation, this would place the first appearance of Mahommedanism in Gigit at about the end of the thirteenth, or the beginning of the fourteenth century—a time when that faith had already spread over the more accessible parts of Central Asia. It is to be noted that this exactly corresponds with the time when Islam was first introduced into Cashmere, which, according to Ferishta, happened between A. D. 1313 and 1346. General Cunningham, by computing thirty years for each generation, and fifteen for the reign of each ruler, places the introduction of Mahommedanism into Khapalu about a century later.* According to one tradition Azor came from Iskardo, and in the genealogy of the Mahpon princes, a Mahommedan adventurer is shown to have established himself in that place at exactly the same time, if the same computation be allowed for the duration of a generation.

It is not, however, probable that the usurper would have been in a position to attempt the forcible conversion of his new subjects; and it may be presumed that, for a long period, his descendants contented themselves with practising their own faith, with, no doubt, greatly relaxed stringency, without interfering with that of their subjects. It is not till eight generations of rulers later, which would represent a period of two centuries, that we meet with a Mussulman Thum in the neighbouring state of Nagar. There was, probably, a fresh impulse given to Mahommedanism about the end of the sixteenth century, for it was at about that period that a Persian adventurer, the founder of the present ruling families of Chitral and Yassin, established himself in Kashkar. The names of those whose kingdom he usurped are lost, the only record being that they were of the Shahreis family, which is the name by which the Gigit rulers previous to the time of Azor were known, and which was retained by the descendants of the usurper for four generations. The Emperor Baber, writing in the early part of the sixteenth century, speaks of Chitral as forming part of Kafiristan, "in the hill-country to the north-east lies Kafiristan, such as Katter and Gebrek."† But on several occasions he distinguishes this Kafiristan from Kafiristan Pich (which is still a Kafir country), as if some difference existed between the two. It is probable, therefore, that though the faith of Islam was introduced into the country mentioned about the beginning of the fourteenth century, it was long confined to

* Cunningham's Ladak, p.
† Erskine's Memoirs of Baber, page 140.

a limited number of the inhabitants, and did not become general till the middle or end of the sixteenth century. Even then its acceptance was so irregular that it is not surprising that Hindooism has lingered on, and has only become extinct in the present day.

The tribes of the Indus Valley were exposed earlier to the fervid preaching of the Moollahs of Swat and Boneyr, and this has led to the adoption by them of the Soonnee tenets. The people of Chilas, who were always a less tractable race than their neighbours, make it their boast that, though travellers and traders are safe in their country, no Shiah ever escapes out of their hands. At Gor, also, a few miles above Chilas, the people are all Soonnees, but a lesser type of Mahommedanism prevails, and prayers were till recently addressed to the god Taibar, whose horse is sculptured on the rock near the village.

In Gilgit the population is now three-fourths Soonnee and the rest Shiah, but at the commencement of the Sikh occupation, the greater proportion were Shiahs or Moolais, and it is related that any Soonnee falling into their hands was branded with a hot iron unless he consented to become a proselyte. Those who now still adhere to the Moolai tenets, are mostly old men, who keep the fact concealed as far as possible, and call themselves Shiahs. At Soonnea, a secluded village in Yasin, the people, though professed Mussulmans, still make offerings to the god Shaitan. In several other places the names of local deities are still preserved, and objects, such as a peculiar-shaped rock near a village, are still regarded with veneration, and invoked in the registration of solemn covenants.

The influence of the Iskardo Princes introduced Shiah tenets into the north-eastern part of Dardistan, while the tenets of the Moolais have made their way from the Oxus Valley across the passes of the Hindoo Koosh. In Nagar the entire population are Shiahs of the orthodox type, and so are two-thirds of the people of Baltistan; the rest belong to the Noor Buksh sect. In Hunza, till a few years ago, Shiah tenets found many followers; now the Mear and the whole population are Moolais.

The Shiahs in these countries lament the martyrdom of the sons of Ali twice a year; once at the usual time according to the Mahommedan calendar, and again in the month of August, the season at which they say the martyrdom actually occurred.

Sth Bridge and Harbour D-8 (1954-58) 1958 Alt W. Tibetans
David AVS



be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatse* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Broggpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Broggpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *halladed*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *halladed* meat from *unhalladed*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Broggpa supplies us with another version of the Vicar of Bray story. Some authorities account

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for this extraordinary arrangement by the fact that originally the Dards were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Broggpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they know that it is "Krima med" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

The people of Astor and Gilgit would be surprised if they were told that they were Dards living in Dardistán, and their neighbours of Hunza-Nagar and Yasin would be equally astonished. If consulted, they would probably describe their country as Shináka, or the land of the Shins, where Shiná is the spoken language. They are an Aryan people, sturdy built, cheery, honest, frugal, and sober. They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure Shin village no one will eat fowls or touch them. They practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmáns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais. There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Rorus, Shins, Yashkun, Kromins, and Dums. As regards the Rorus caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Raja caste of Dardistán. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 7,733. The Shins are regarded with great respect by the Yashkuns and the other castes. The Yashkuns claim the Shins as their forefathers. The Shins give their daughters to Rorus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladákh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they came and its Shiná dialect, but they wear the pigtail and the Ladákhi cap. It is said that, though Buddhist by name, they really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like the Shins in Dardistán, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for

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persons while others acquiring land were Dalit women. These people live in Lah on the villages surrounding it and carry on trade in lumber, salt, wool, apricots etc.

(xxii) Gilgit - Several tribes from Yaghistan, Afghanistan, Chitral, Hunza, Nagar, Kashmir and the Punjab have come and settled in Gilgit. Some of the Yaghistanis have migrated to Gilgit and settled there. Others have fled from the country to escape the penalty attendant on family feuds so common among primitive and uncivilized people. Some have been driven by poverty and debt to seek in Gilgit from Yaghistan. Some of these have succeeded even in acquiring land. These people are generally industrial criminals and constitute a scourge to the local inhabitants whose morals have also been affected by nothing on account with them.

From Afghanistan, Chitral and Hunza to the N. W. F. Province have come Pathans, Shins and Yaghistanis. They chief occupations are service, labour and trade. The Punjab has contributed some Hindus and Sikhs who are mainly engaged in trade.

From the Jammu Province some Hindus have migrated as trade classes and some Gurjars have also settled in the area and follow their own calling.

A large number of Kashmiri Muslims from the provinces of Kashmir have gone to Gilgit for purposes of trade and settled there.

From Ladakh have come Baltis who are usually labourers or are employed in some sort of service. The pensions in Gilgit are generally of Balti tribe. The Baltis stay there for a year or so and return home after that period. Some of them have married local women and thereby acquired land. In Baltistan they are divided into separate tribes but here they are classed as Yaghistanis without distinction.

Trade in this part of the country holds out bright prospects which have attracted immigrants of so many castes and parts of countries to settle at Gilgit.

The local inhabitants are generally landholders who do not take kindly to labour. There are no blacksmiths, carpenters or carpenters in the country. Naturally therefore labourers from Baltistan, Hunza and Nagar and the artisans are lured into the place and return home after making money.

Before Gilgit passed under the Dogra rule there were no roads. The paths led over mountains and were perilous in the extreme. Such a state of affairs introduced immigration of the trading community though it did not present an insurmountable obstacle to agriculturists and pastoral people. After the establishment of Dogra rule communications underwent a distinct improvement which led people to keep ponies for transport. In Astore at present the people generally depend on the form of transport for a major part of their income. In Gilgit proper even carts are maintained by some enterprising men.

Labour in Gilgit especially for construction of roads and bridges comes from Hunza, Nagar, Baltistan and other surrounding villages.

Were there no Burzil pass between Kashmir and Gilgit migration would expand but the pass remains closed for nearly six months of the year and permanently bars egress and ingress. Gilgit, however, does not hold out unlimited possibilities for immigrants as the population is on the rise while the cultivable land is limited and the produce insufficient.

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Immigration has affected the customs of the people. The Yaghistanis are Sunnis while the people of Gilgit belong to the Shia sect. In the past the Gilgit rulers observed no distinction between Sunnis and Shias and mutual

marital relations were frequent but the growing influx of Yaghistanis has served to make the distinction pronounced and now such relations are rare.

The religious life of the people of the past was simple but contact with outsiders has brought about a change in religious outlook and has made the people here to observe injunctions with greater zeal and fidelity.

Formerly the total population was divided into castes and each caste was endogamous but this practice is now giving way as a result of observance of Shikaramuddin law. The people have an exaggerated confidence and do not go out for labour or service but they have begun to send out boys to Colleges at Srinagar for prosecution of studies which marks a change.

*Frontier Dialects*—Shinaand is on all sides by high mountains except the Darelian Dialect tends to be corroded by Shinaand as a result of the problem of migration. Shinaand has superseded and search for livelihood makes men penetrate into this isolated country also. There is a periodic flow of Gujjars from Yaghistan and Gilgit to the hill grazing grounds in the upper valleys of the mountain bench that separates the two territories. This lasts for about four months in the year.

Besides Gujjars, Kishtwaris from the Lower Indus Kohistan come to these Ilaqas for trade or labour and have brought about a slight change in caste composition by inducing a few of the locals to take up trade. The number affected is, however, almost negligible though no doubt a beginning has been made.

From Hunza where the population is greater than the country can comfortably support, a few individuals come down to Gilgit in search of work, and occasionally go to India to seek employment, but the people in general are so devoted to their homes that they prefer poverty and want there to greater prosperity elsewhere.

(3) Conclusion.—We are now in a position to state the general facts about migration which follow as a conclusion from the above account.

(1) The castes that are comparatively more migratory are the Gujjars, Doghlis and Bakarwals who follow pastoral professions.

Next to these come Kashmir Muslims whose annual exodus to British India constitutes the main emigration current. The Shins and Mayar people are also more on the move than others. The Brahmans and other Hindu castes who go to the Punjab for labour are comparatively fewer in number. The trading section of the Hindus, and the Rajputs who go out in quest of service, contribute a fair share to the volume of migration.

(2) The emigrants from the State are generally males while immigrants also have a preponderance of males. Those emigrants who have permanently or semi-permanently settled in the State either as traders or ammunitions or State servants are accompanied by their families though some of them send out their families to their countries or Hunza which deviates from female population in Hunza, the case where reverse is taken. During summer the annual visitors to the Kashmir valley are accompanied by their wives but the male element is in excess.

(3) The emigration of the State inhabitants has no effect on sex fertility as the emigrations is periodic lasting from 4 to 8 months.

(4) Migration has resulted in greater fidelity to religion especially in the case of Muslims who by coming in contact with outside Muslims have begun to follow the Quranic injunctions with greater devotion. The changes effected in religious sphere in Gilgit illustrate this tendency. As regards Hindus, a liberalising of beliefs is noticeable especially as the result of Arya Samaj activity.

4 [Errata: read "more". cf. errata sheet, p. 329, category 116 -- Analysis]

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



## VII.

### Omens.

Probably on account of the frequent attacks on Gilgit made by the chiefs of the surrounding States, certain signs and occurrences are considered to be omens among the Gilgitis. They are as follows :—

(1) If an unusually heavy rain falls at any season in Gilgit, it is supposed that the chief of Yasin will advance towards Gilgit.

(2) If innumerable kites are seen hovering over Gilgit, it is generally accepted that Gilgit is to be invaded by the Nagar people.

(3) If packs of wolves make frequent night visits into Gilgit, and inflict heavy losses among the flocks, it is affirmed that the chief of Hunza is certainly going to invade and plunder Gilgit.

(4) If the harvest be unusually abundant, it is believed that Gilgit will be attacked by the Punyal Chiefs.

## VIII.

### Lunar Eclipse.

The Gilgitis say that Grahu is the name of a giant, who is a lover of the moon. On the 14th of the lunar months, when the moon is in its full beauty, the Grahu, whenever he pleases, catches hold of the moon, leaving untouched only a part which contains a fig tree. At such time the people of these parts beat their iron pans (on which they cook bread) like drums and cry loudly, "O Grahu, we have brought a large force, beating drums against thee, leave her (the moon), or we will rush upon thee!" In the meantime the eclipse ends, and they become happy at their success.

### Solar Eclipse.

The Gilgit people say that whenever any good king dies or is banished from his country, the giant Grahu becomes angry against the sun, and darkens a whole or a part of his (the sun's) face as a sign of grief for the death or the banishment of such a good king.

## IX.

### The Creation of the World.

It is said that the earth was at first enveloped in water, which was at some places frozen, and where some Yachs (giants) had taken their abode under Yambo Hal Singh, their ruler. On a certain day they held a council for the purpose of bringing earth over the water. Their ruler said that the task was above their power but, however, he knew of a wolf called Bojare Shal who lived at a place named Milgamoh (old ice) and who, owing to his great genius, would be able to perform this work. "Provisions!" was first sent as a messenger by the Yachs, but the wolf refused to come, saying that he would not

[1] [In answer to a question regarding this name, the author of the paper informs us that the original word is *rupi*, which may also mean "fortune."—Ed.]

773 keep trust in Provision, who was a servant of everybody. On this the Yatha sent "Trust" to the wolf, and he came with him to the ruler of the Yatha. The object was explained to him and he said that a bird called Gorai Patan, who lived on the snows on the Conus Mountain, should be sent for at once. Provision was first made the messenger; but the bird declined to come; whereupon Trust was sent to him and he came to see Bojare Shal and Yamlo Hal Singh. Bojare Shal now sent for a mouse which lived close to his home. When everything was ready the wolf gave orders that Yamlo Hal Singh should stand in water as a pillar upon which Gorai Pattan should spread his wings, while the mouse by the making a hole into the ice should bring out and spread all the soil over the wings of Gorai Pattan. The orders were obeyed and the wings of the bird covered all the water, while the mouse brought out all the soil which was beneath the water. In this way the earth was turned over the water.

## X.*

### "Neelo But" (The Blue Stone).

643 778 There used to be at Gilgit a blue stone called "Neelo But," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had resorted to it and prostrated himself before the stone. There and then the people adorned his head with a crown, swore fealty and tendered their allegiance. This was the day when all the better class would gather to see the new "Rá" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief.

When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Rá, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

[787] The *deoya*/ (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the state of ecstacy that accompanies prophecy by the soothsayer. Before being dismissed at night all present partook of a feast; some were gratified with handsome *khilats* and other distinctions; some gratified by a gesture of kindliness.

### The Ceremony of Shri Bai.

778 796 842 782 Shri Bai is the name of a goddess who, as the people say, lived on a rock at Nangam, a village in the Astore district. The rock too is called Shri Bai, and is always kept covered with branches of juniper, while an attendant called "Buh Bin" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the hot weather, when the people had gathered their

* [See also p. 109 ante.—Ed.]

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



at the Balbè Gīri on the way to Nōmal. Several times the men who carry the mails have seen it. One time when a zamindār, Shukur Khān by name, carrying the mail approached the Balbè Gīri, a Balā came out on to the road and would not let him pass. Shukur Khān says: 'I remembered and prayed to God and blew on my body and said the Call to Prayer. Immediately the Balā left the road. I noticed its eye was in the middle of its forehead. I went along the road and it went up to the mulberry-tree at the roadside, and when I looked it disappeared. I spent the night at Nomal and early next morning came in to Gilgit.' Shukur Khān told the above story to his family."

There are other similar stories in which the apparition is called a Jinn, but it seems clear that the Jinn is of the Çhèçh variety. They merely did not happen to be related as instances of çhèçh phenomena.

It is possible that Çhèçh is in fact a sort of abstract term denoting something like "apparition" or, possibly, "fear." The use of the verb "fall" with it suggests such a significance.

## Arwāh

Ghosts, or Spirits of the Dead, whether they rightly belong to the category of the Superhuman or not, may be disposed of here. I have only two notes regarding them, both recorded in English. Çhèçh, I was told, are often associated with graveyards and so also Arwāh (Spirits of the Dead), who are said to come out and hold meetings. At one of these re-unions they were dividing up some food. To one of those present they refused any share on the ground that his relatives on earth gave no offerings of food for the dead. The ghost so penalized repudiated responsibility. He said he had a son living and they should refer to him on the subject. One wonders whether after this the son had a Çhèçh or ghost experience.

I was further told that the Spirits of the Dead come and

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



carry you far away and do you injury. They enter into the skins of dead persons and so make their appearance.

Possibly ghosts sometimes figure as Ċḥèċḥ or Jinns or are confused with them. There are tales of how people have had dealings with jinns masquerading in the forms of known human beings, but these are rather cases of the impersonation of actual living people.

## YAÇH

The name Yaçḥ corresponds to the Sanskrit *yakṣa-*. Yaçḥ are probably to be regarded as a class of Dē.ū who are in some way interested in agriculture. I was given the following statement: "At the time of the removing of the crops (from the fields) the people make *mūl* in a dish and prepare a flavouring of bitter kernels which they add to it. They do this in the name of the Yaçḥ. They then add ghee to the mūl and eat it. They say 'The Yaçḥ is eating the Yaçḥ's mūl.' If they didn't prepare the Yaçḥ's mūl they say the Yaçḥ(s) would carry off the grain and not make it prosper." The last word rendered "Yaçḥ(s)" is peculiar in form and somewhat resembles the word for "bear", but the rendering given is probably correct.[1]

A note is given that the Yaçḥ will become unconscious if it eats a bitter thing. Hence no doubt the bitter kernels.

The Yaçḥ, so far as this custom goes, might be regarded as little more than an abstraction, a fertility, or anti-fertility, spirit of some kind, but there is one story told of a very active and practical Yaçḥ. It was given me as follows: "There is a man of Gurikōt (a place near Astōr) called Rozāli. They say that a Yaçḥ has formed a friendship with the wife of Rozāli. The Yaçḥ brings grain and goods from one place and another and collects them in Rozāli's house. They say if Rozāli scolds his wife or beats her some live stock or other in his house dies. For this reason the man does not scold his wife. If anything in the house goes astray or gets lost

[1] Cp. Yaçḥōlo, p. 527, n.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



eye, rain-making, cures, and so on, I shall not here attempt to deal. 128

The first or animate category may be analysed as including :—

1. Beings whose supernatural operations are observable in ordinary daily life—the LIVING SUPERNATURAL. These may be superhuman or non-human beings, or they may be ordinary human beings.

2. Beings whose operations are chiefly found embalmed in folk tales—the "LEGENDARY" or "LITERARY" SUPERNATURAL. These may be regarded as superhuman or non-human.

At the top of the scale of the Superhuman, the GOD of Islam under his Persian name KHUDA appears to have ousted all rivals. Only among the Burushaski-speaking peoples are there traces of more primitive animal spirits, or spirits assuming animal forms, treated as objects of reverence or worship. The name under which their memory has been preserved is Bōyo. This I believe to be the plural of a singular form Bō.in, but I should just mention that this is a point on which doubt is possible. 776

Among the Ṣhiṇa speakers the principal forms of superhuman being are sometimes referred to collectively in a phrase of association as "Jinn, dē.ū, peri".

Jinn as a foreign (Arabic) word of Islamic origin is given rather a wide and vague application, but Dē.ūs and Peris can be roughly differentiated as demons and fairies.

The term Rāçḥ is generally used of inanimate protective objects, which belong to the impersonal side of magic, but in the form Rāçḥi it possesses also a personal significance. 778

Çhèçḥ is the name of an important type of apparitional supernatural. 775

Whether Ghosts, the Spirits of the Dead, are to be reckoned as human or superhuman is a nice question. They are, I suppose, in fact sub-human. They seem to be recognized under the foreign (Arabic) title of Arwāḥ, but to play no very active part in popular belief.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



# LEGENDS, SONGS, AND CUSTOMS OF DARDISTAN,*

## (GILGIT, YASIN, HUNZA, NAGYR, CHITRÁL, &C., AND KAFIRISTAN).

197 I. DARDU LEGENDS, *in Shiná* (the language, with dialectic modifications, of Gilgit, Astor, Guraiz, Chilás, Hódur, Dareyl, Tangir, etc., and the language of historical songs in Hunza and Nagyr).

*(Committed to writing for the first time in 1866,*
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212 *from the dictation of Dards. This race has no written character of its own.)*

### A.—DEMONS = YATSH [1] (YUECCI ?).

776 DEMONS are of a gigantic size, and have only *one eye, which is on the forehead.* They used to rule over the [177] mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the demons have relinquished their possessions, and only occasionally trouble the believers.

776 They do not walk by day, but confine themselves to 823 promenading at night. A spot is shown near Astor, at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar (cultivator) at Grukōt, a village farther on, on the Kashmir road, had, with great trouble, sifted his grain for storing, and had put it into baskets and sacks. He then went away. The demons came—five in number—carrying huge leather-

101 * "Dardistan," or the country of the Daradas of Hindu mythology, embraces, in the narrowest sense of the term, the Shiná-speaking countries (Gilgit, &c.); in a wider sense, Hunza, Nagyr, Yasin, and Chitrál; and in the widest, also parts of Kafiristan. (See my "Dardistan," part III.)

[1] "Yatsh" means "bad" in Kashmiri.

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776 823 sacks, into which they put the grain. They then went to a place which is still pointed out and called "*Gué* Gutumé Yatsheyn gau boki," or "The place of the demons' loads at the holow"—Gué being the Shiná name for the present village of Grukŏt. There they brought up a huge flat stone—which is still shown—and made it into a kind of pan, "tawa," for the preparation of bread. But the morning dawned and obliged them to disappear; they converted the sacks and their contents into earthen mounds, which have the shape of baskets and are still shown.

## 1.—The Wedding of Demons.

776 539 A Shikari (sportsman) was once hunting in the hills. He had taken provisions with him for five days. On the sixth day he found himself without any food. Excited and fatigued by his fruitless expedition, he wandered into the deepest mountain recesses, careless whither he went as long as he could find water to assuage his thirst, and a few wild berries to allay his hunger. Even that search was unsuccessful, and, tired and hungry, he endeavoured to compose himself to sleep. Even that comfort was denied him, and, nearly maddened with the situation, he again arose and looked around him. It was the first or second hour of night, and, at a short distance, he descried a large fire blazing a most cheerful welcome to the hungry, and now chilled, wanderer. He approached it quietly, hoping to meet some other sportsman who might provide him with food. Coming near the fire, he saw a very large and curious assembly of giants, eating, drinking, and singing. In great terror, he wanted to make his way back, when one of the assembly, who had a squint in his eye, got up for the purpose of fetching water for the others. He overtook him, and asked him whether he was a "child of man." Half dead with terror, he could scarcely answer that he was, when the demon invited him to join them at the meeting, which was described to be a wedding party. The Shikari replied: "You are a demon, and will destroy me"; on which the spirit took an oath, *by the sun and the moon*, that

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he certainly would not do so. He then hid him under a bush and went back with the water. He had scarcely returned when a plant was torn out of the ground and a small aperture was made, into which the giants managed to throw all their property, and, gradually making themselves thinner and thinner, themselves vanished into the ground through it. Our sportsman was then taken by the hand by the friendly demon, and, before he knew how, he himself glided through the hole and found himself in a huge apartment, which was splendidly illuminated. He was placed in a corner where he could not be observed. He received some food, and gazed in mute astonishment on the assembled spirits. At last, he saw the mother of the bride taking her daughter's head into her lap and weeping bitterly at the prospect of her departure into another household. Unable to control her grief, and in compliance with an old Shin custom, she began the singing of the evening by launching into the following strains:

## SONG OF THE MOTHER.

ORIGINAL:—

*Ajjeyn Birâni!*[2] *mey palise, shikk sanéy,*
(Thy) mother's Birâni! my little darling, ornaments will wear,
*Inne Buldar Bútshe angai tapp bey hani,*
(Whilst) here at Buldar Bútshe the heavens dark will become,
*Nágeri Phall Tshátshe Kani mirâni in,*
The Nagari (of race) Phall Tshátshe of Khans the prince will come,
*Téyn Mirkân málose tshé gûm bagéy,*
Thy Mirkan father-from new corn will be distributed.
*Sátti Yabeo wey bo! Shadú Malik bojum théum.*
Seven rivers' water be! Shadu Malik a going will make,
*Tey Mirkann malo Tshe gi bage.*
Thy Mirkann, father, now ghee will distribute.

TRANSLATION:—

"Oh, Birâni, thy mother's own; thou, little darling, wilt wear ornaments, whilst to me, who will remain here at Buldar Butshe, the heavens will appear dark. The prince of Lords of Phall Tshatshe race is coming from Nagyr; and Mirkann, thy father, now distributes corn (as an act of welcome). Be (as fruitful and pleasant) as the water of *seven rivers*, for Shadu Malik (the prince) is determined to start, and now thy father Mirkann is distributing ghee (as a compliment to the departing guest)."

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[2] The father's name was Mir Khan. The daughter's name was Birani. The bridegroom's name was Shadu Malik of Nagyr, of Phall Tshatshe race, and the place of the wedding was Buldar Butshe.

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776 539 The Shikari began to enjoy the scene and would have liked to have stayed, but his squinting friend told him now that he could not be allowed to remain any longer. So he got up, but before again vanishing through the above-mentioned aperture into the human world, he took a good look at the demons. To his astonishment he beheld on the shoulders of one a shawl which he had safely left at home. Another held his gun; a third was eating out of his own dishes; one had his many-coloured stockings on, and another disported himself in pidjamas (drawers) which he only ventured to put on, on great occasions. He also saw many of the things that had excited his admiration among the property of his neighbours in his native village, being most familiarly used by the demons. He scarcely could be got to move away, but his friendly guide took hold of him and brought him again to the place where he had first met him. On taking leave he gave him three loaves of bread. As his village was far off, he consumed two of the loaves on the road. On reaching home, he found his father, who had been getting rather anxious at his prolonged absence. To him he told all that had happened, and showed him the remaining loaf, of which the old man ate half. His mother, a good housewife, took the remaining half and threw it into a large granary, where, as it was the season of Sharó (autumn), a sufficient store of flour had been placed for the use of the family during the winter. Strange to say, that half-loaf brought luck, for demons mean it sometimes kindly to the children of men, and only hurt them when they consider themselves offended. The granary remained always full, and the people of the village rejoiced with the family, for they were liked and were good people.

It also should be told that as soon as the Shikari came home he looked after his costly shawl, dishes, and clothes, but he found all in its proper place and perfectly uninjured. On inquiring amongst his neighbours he also found that they too had not lost anything. He was much astonished at all this, till an old woman who had a great reputation for wisdom,

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told him that this was the custom of demons, and that they invariably borrowed the property of mankind for their weddings, and as invariably restored it. On occasions of rejoicings amongst them they felt kindly towards mankind.

Thus ends one of the prettiest tales that I have heard.

## 2.—The Demon's Present of Coals is Turned into Gold.

Something similar to what has just been related, is said to have happened at Doyur, on the road from Gilgit to Nagyr. A man of the name of Phûko had a son named Laskirr, who, one day going out to fetch water was caught by a Yatsh, who tore up a plant ("reeds" ?) "phuru" and entered with the lad into the fissure which was thereby created. He brought him to a large palace in which a number of goblins, male and female, were diverting themselves. He there saw all the valuables of the inhabitants of his village. A wedding was being celebrated and the mother sang:—

Gúm bagé déy, Buduléy Khatúni.
Gúm bagé déy, huhá huhá!!
Gí bagé déy, Buduléy Khatúnise.
Gí bagé déy, huhá huhá!!
Motz bagé déy, Buduléy Khatúni.
Motz bagé déy, huhá huhá!!
Mô bagé déy, huhá huhá!! &c., &c.

Translation:—

Corn is being distributed, daughter of Budul.
Corn is being distributed, hurrah! hurrah! (*Chorus.*)
Ghee is being distributed, &c. (*Chorus.*)
Meat is being distributed, &c. (*Chorus.*)
Wine is being distributed, &c., &c. (*Chorus.*)

On his departure, the demon gave him a sackful of coals, and conducted him through the aperture made by the tearing up of the reed, towards his village. The moment the demon had left, the boy emptied the sack of the coals and went home, when he told his father what had happened. In the emptied sack they found a small bit of coal, which, as soon as they touched it, became a gold coin, very much to the regret of the boy's father, who would have liked his son to have brought home the whole sackful.

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## B.—"Barai," "Peris," "Fairies."

776 539 They are handsome, in contradistinction to the Yatsh or Demons, and stronger; they have a beautiful castle on the top of the Nanga Parbat or Dyarmul (so called from being inaccessible). This castle is made of crystal, and the people fancy they can see it. They call it "Shell-batte-kōt" or "Castle of Glass-stone."

### 1.—The Sportsman and the Castle of the Fairies.

Once a sportsman ventured up the Nanga Parbat. To his surprise he found no difficulty, and venturing farther and farther, he at last reached the top. There he saw a beautiful castle made of glass, and pushing one of the doors he entered it, and found himself in a most magnificent apartment. Through it he saw an open space that appeared to be the garden of the castle, but there was in it only one tree of excessive height, and which was entirely composed of pearls and corals. The delighted sportsman filled his sack in which he carried his corn, and left the place, hoping to enrich himself by the sale of the pearls. As he was going out of the door he saw an innumerable crowd of serpents following him. In his agitation he shouldered the sack and attempted to run, when a pearl fell out. It was eagerly swallowed by a serpent which immediately disappeared. The sportsman, glad to get rid of his pursuers at any price, threw pearl after pearl to them, and in every case it had the desired effect. At last, only one serpent remained, but for her (a fairy in that shape?) he found no pearl; and urged on by fear, he hastened to his village, Tarsing, which is at the very foot of the Nanga Parbat. On entering his house, he found it in great agitation; bread was being distributed to the poor as they do at funerals, for his family had given him up as lost. The serpent still followed and stopped at the door. In despair, the man threw the corn-sack at her, when lo! a pearl glided out. It was eagerly swallowed by the serpent, which immediately disappeared. However, the man was not the same being as before. He was ill for days, and in about a fortnight after the events narrated, died, for fairies never forgive a man who has surprised their secrets.

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## 2.—The Fairy who Punishid her Human Lover.

It is not believed in Astor that fairies ever marry human beings, but in Gilgit there is a legend to that effect. A famous sportsman, Kibá Lorí, who never returned empty-handed from any excursion, kept company with a fairy to whom he was deeply attached. Once in the hot weather the fairy said to him not to go out shooting during "the seven days of the summer," "Canicular," which are called "Bardá," and are supposed to be the hottest days in Dardistan. "I am," said she, "obliged to leave you for that period, and, mind, you do not follow me.' The sportsman promised obedience and the fairy vanished, saying that he would certainly die if he attempted to follow her. Our love-intoxicated Nimrod, however, could not endure her absence. On the fourth day he shouldered his gun and went out with the hope of meeting her. Crossing a range, he came upon a plain, where he saw an immense gathering of game of all sorts and his beloved fairy milking a "Kill" (markhor) and gathering the milk into a silver vessel. The noise which Kibá Lorí made caused the animal to start and to strike out with his legs, which upset the silver vessel. The fairy looked up, and to her anger beheld the disobedient lover. She went up to him and, after reproaching him, struck him in the face. But she had scarcely done so when despair mastered her heart, and she cried out in the deepest anguish that "he now must die within four days." "However," she said, "do shoot one of these animals, so that people may not say that you have returned empty-handed." The poor man returned crestfallen to his home, lay down, and died on the fourth day.

## C.—Dayall = Wizards and Witches.

The gift of second sight, or rather the intercourse with fairies, is confined to a few families in which it is hereditary. The wizard is made to inhale the fumes of a fire which is lit with the wood of the *tshili*[3] (Panjabi = Padam), a kind

[3] Elsewhere called *tshi*.

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Chitral



lips of the cavern were closed, and the three men imprisoned in it. God converted the three into bees, whilst the two who had gone to fetch water fled towards Afghanistan. Thus were created the first honey-bees, who, finding their way out of the cavern, spread themselves and their sweet gift all over the world. This is a story told by the Kalàsh, who credit that the bees are there still; but it is difficult to get there, as the mountains are too steep, but people go near it and, pushing long rods into the hole of the cavern, bring them back covered with honey. 539

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Shah Muhterim is the name of a Mehter (prince), the grandfather of the present Ruler of Chitrár. This Mehter was renowned as a descendant of fairies, who all were under his command. Whatever he ordered the fairies did. Thus some time passed. From among them he married a fairy, with whom he made many excursions. She bore him a daughter. Seven generations have passed since that time. This daughter is still alive, and her sign among the fairies is that her hair is white, which does not happen to ordinary fairies. Whenever a descendant of the Shah Muhterim leaves this transitory world for the region of permanence, all the fairies, who reside in the mountains of Chitrár, together with that white-haired lady, weep and lament, and their voices are clearly heard. This statement is sure and true, and all the men on the frontiers of Chitrár are aware of the above fact. 539 776

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THE PEOPLE OF AUJER (THE BŒOTIA OF CHITRAL). 539

There is a country "Aujer," on the frontier of Chitrár (or Chitrāl as we call it), the inhabitants of which in ancient times were renowned for their stupidity. One had taken service at Chitrár, and at a certain public dinner noticed that the King (Padishah) ate nothing. So he thought that it was because the others had not given anything to the king. This made him very sorry. He left the assembly, and reached home towards evening; there he prepared a

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eye, rain-making, cures, and so on, I shall not here attempt to deal. 128

The first or animate category may be analysed as including :—

1. Beings whose supernatural operations are observable in ordinary daily life—the LIVING SUPERNATURAL. These may be superhuman or non-human beings, or they may be ordinary human beings.

2. Beings whose operations are chiefly found embalmed in folk tales—the "LEGENDARY" or "LITERARY" SUPERNATURAL. These may be regarded as superhuman or non-human.

At the top of the scale of the Superhuman, the GOD of Islam under his Persian name KHUDA appears to have ousted all rivals. Only among the Burushaski-speaking peoples are there traces of more primitive animal spirits, or spirits assuming animal forms, treated as objects of reverence or worship. The name under which their memory has been preserved is Bōyo. This I believe to be the plural of a singular form Bō.in, but I should just mention that this is a point on which doubt is possible. 776

Among the Ṣhina speakers the principal forms of superhuman being are sometimes referred to collectively in a phrase of association as "Jinn, dē.ū, peri".

Jinn as a foreign (Arabic) word of Islamic origin is given rather a wide and vague application, but Dē.ūs and Peri can be roughly differentiated as demons and fairies.

The term Rāçḥ is generally used of inanimate protective objects, which belong to the impersonal side of magic, but in the form Rāçḥi it possesses also a personal significance. 778

Çhèçḥ is the name of an important type of apparitional supernatural. 775

Whether Ghosts, the Spirits of the Dead, are to be reckoned as human or superhuman is a nice question. They are, I suppose, in fact sub-human. They seem to be recognized under the foreign (Arabic) title of Arwāḥ, but to play no very active part in popular belief.

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Yaçh and Yaçhōlo still receive attention in some localities as beings capable of affecting, at least prejudicially, the prosperity of the crops.

Turning now to purely human beings gifted with supernatural powers we find two principal representatives of the class: the Rū.i, a woman displaying some of the powers and proclivities of the western witch, and the Daiyāl, a person of either sex endowed with some of the abilities of the Seer and the Prophet.

There are also the possessors of the Evil Eye, voluntary or involuntary, and there are persons who have acquired powers of magic (çhíla).

These are the principal Dramatis Personæ of the Living Supernatural, and we may now examine their peculiarities in somewhat greater detail, paying particular attention to the Bōyo, the Çhèçh and the Rū.i, partly because of their peculiarly local character, as signalized by their purely local names, and partly because of their intrinsic importance.

## The Bōyo

From what I have heard I very much fear that the Bōyo are as extinct as the Dodo, though their extinction is of quite recent date. Perhaps they still enjoy a tenuous existence in the phantasies of some elderly minds, but their day of power and awe is gone, their cult is dead, and their worshippers departed.

From the little information I possess it appears that the Bōyo lived in holes at the foot of trees and rocks; and that the cult consisted in placing offerings of food, at any rate of slaughtered animals, at the foot of the trees, i.e. presumably in front of the holes. The Bōyo themselves are described as puppies, or animals like puppies, so this simple form of worship was probably acceptable to them. At any rate they condescended to eat the offerings.

There were Bōyo in residence at a spot on the Dadimo Lat a little above the fort at Hīndi, and the cult was maintained

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there by the local people till a few years ago, when it was stopped, I think, by the orders of the Mīr of Hunza. Animals were slaughtered there " in the name of the Bōyo ".

From a story of Hunza tribal history it appears that the Bōyo were regarded as the avengers of broken oaths taken in their names. In a dispute about the ownership of land between two brothers Khuru and Khamer, Khamer proposed that the case should be decided by their taking oath. Khuru, the weaker party, who was also incidentally in the right, agreed and said: " O brother, the Sahāla Bō.in and the Hālasa Bō.in are very powerful and they are quick to wrath." But Khamer, who meditated a ramp and had no mind to be caught in this way, would not even hear this proposal out. " If we swear by them," he said, " they will work us evil." So the idea was dropped and with it disappeared our chance of learning the methods of taking oath by the Bōyo.[1]

The Bōyo now bear the stigma attaching to the gods of a superseded religion. " Bōyo-worshipper " (bōyo ū.llikinas) is now used in the sense of *heathen, pagan*.

There seems to be a special association between the Bōyo and trees, and the trees share in their sanctity. Whether they each have their own independent virtue, or whether the one owes its worshipfulness in any measure to the merits of the other it is impossible to say.

In the two remaining texts in which I have references to the Bōyo the associate tree plays an important part. In a statement made in Ṣhiṇa by Ṣūbahdār Sulṭān 'Ali of Nagir regarding certain popular practices at Chaprōt he said: " Further they say that all the people used to assemble to do worship to a pine-tree that was there. They used to take a grey goat and slay it at the foot of the tree and a great

[1] I have here accepted the relation of Bō.in and Bōyō as singular and plural which is morphologically quite in order, and is asserted by some, though denied by other, authorities. The word bō.in seems to survive in bō.indūrgas (pl. bō.in dūrgaṣho) which was explained as arwāh—the spirits of the dead. Dūrg-, occurring in other compounds, appears to refer to a dead person.

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number of puppy-dogs used to come out from below the pine-tree to drink up the blood. Then the people used to return rejoicing to their homes, and they used to say among themselves: 'Thanks be! Sickness has now been banished from the country.'"

Here it is stated that the tree is worshipped, but that the puppies, who are doubtless the Bōyo, benefit by the sacrifice. The Ṣhiṇa word (śilō.iki) translated "worship" means to *appease, placate, propitiate, do reverence to.* It corresponds, I think, exactly to the Burushaski *-īlikinas.

The other story, in which the tree also plays the chief rôle, is briefly as follows: From ancient times there was a juniper-tree in the garden of a man called Keramo Derbēsh, living in the Dirāmiting territory. It was called the Bōyo Gal ("the Bōyo juniper"). It was said that formerly animals like puppy-dogs used to come out from under it. The people of Hunza used to propitiate them (worship them) and called them Bōyo. One, Bagher Tham, cut the tree down and he promptly died. Two stems grew up again from the stump and a man cut one of them. He became paralyzed and an idiot. A man called Māmad Shāh cut down the remaining bough and he fell down from a cliff and was killed. After this people were afraid to meddle with the tree and left one bough (not previously mentioned) unmolested. Last year and the preceding year (1923 and 1922) this bough was still *in situ*. Then a man Yaqīn, obtained permission from the owner (Keramo Derbēsh) and cut it down and took it to his house. But he had a dream in which a number of women appeared to him and asked him why he had cut down their juniper-tree, and intimidated him. In view of past history he became alarmed and returned the juniper bough to its original owner, Keramo Derbēsh, in whose house it now lies, for no one will venture to burn it.

Here we are left wondering whether there was any connection, other than topographical, between the juniper and the

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Bōyo, and whether the ladies who resented the ill-treatment of the tree were an original dream-invention of Yaqīn's or were personages already known to the public. 776 775

This is all the information I can give about the Bōyo. As far as I know they have no counterpart in the present-day beliefs of the Shina-speaking peoples.

We next come to the association of the JINN, DE.O, PERI. The name Jinn, as already stated, is not an authentic local title, but has been derived from Islamic sources. It is used rather vaguely for all beings of the apparitional order. The popular mind is probably not very clear about the exact nature of all the supernatural phenomena which it encounters, and welcomes a non-committal term carrying all the flavour of high religious sanction. There are many stories in which Jinn appear, and it is probable that the foreign name has brought with it some foreign conceptions and associations. I am inclined to regard them with suspicion, though in the main I believe them to be merely re-christened Cḥēcḥ and perhaps Dē.ōs. 776 777

Another foreign (Arabic) term, Balā, seems to be used even more vaguely for evil spirits or demons whose presence you suspect or perceive, but whom you have not yet clearly seen and to whom you cannot put a name.

On the other hand a third foreign (Arabic) name, Shaiṭān, seems to carry with it a more definite personality. Shaiṭān is a leader among malignant and malicious spirits, at least a demon with an individuality, the Devil, Satan. He is probably a foreign intruder. On these foreign or denationalized Devils whose antecedents are somewhat suspect I shall not here spend time.

I may just mention by way of illustration that if after "concocting" magic, a process which takes forty days, you then sit down in the open and draw a line round yourself on the ground, a Jinn will appear and try to frighten you. If you keep up your courage other Jinns, Dē.ōs and Peris will come and try to frighten you. Finally if you remain firm 776 789

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the King of the Jinns, Dē.ōs and Peris himself appears, confesses that he is in your power and enquires your wishes —and so on.

I think it is a pure coincidence that where I have the term Balā it occurs usually in conjunction with horses. A groom and a horse—both later in my service—had a thrilling experience with a Balā which it would take too long to relate here, but the principle involved was elsewhere stated to me as follows: "If one mounts a horse at night and rides anywhere, then if the horse sees a Balā it will refuse to go forward. If at this moment the rider looks over the horse's head between its ears the Balā will be visible to him."

The more frivolous character of the Devil, Shaiṭān, is shown in the following: If in certain circumstances you can snatch the cap off the Devil's head and take refuge in a masjid and avoid his efforts to seize you by the seat of your trousers and go off with them, then if you put on the Devil's cap you will be able to see him, but he will not be able to see you and others will not be able to see either you or him—a piquant if not very useful situation.

If these foreign—Arabic—names could be eliminated, as I confess I should like, I think it would be found that most of the beings rendered innominate, would readily gain admittance to the ranks of the Chēch and the Dē.ōs.

## Dē.ō

The name Dē.ō, akin to the Sanskrit *deva-*, may be regarded as a legitimate Ṣhiṇa word. At any rate, its source need not be sought in Islam or Islamic influence.

Dē.ōs play a prominent part in the folktales of the country as demons, ogres, etc., usually of maleficent proclivities, but they also descend into legendary history. In the latter situation they probably represent a once locally dominant race which has died out or been absorbed. But that is probably only a later identification. Their origin must lie in or before the Folktale period which is presumably much

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earlier. This, however, is not the place to deal with the Dē.ū of myth or legend.

The Dē.ū of to-day is a shadowy and illusive being, scarcely to be isolated from the group of Jinn-dē.ū-pēri. He is evidently not endowed in the popular consciousness with a very definite or vivid personality. Demonic possession is usually attributed to Jinns, but it is noteworthy that there is the expression *dēcē.i dakḫal ṣḫātin*, denoting possession by a Dē.ū.

We know something of the general habits of the Dē.ū, which they share with their supernatural colleagues the Jinns and Peris. For instance, I have the following note among others: "At the time when the mulberries are ripe people do not eat them at midday. They say that Dē.ūs and Peris throw people down (from the trees at that hour)." It should be explained that people, especially children, climb into the trees to eat mulberries and other fruit, and that there are often accidents and broken limbs due to their falling down.

Again: "In summer-time Jinns, Dē.ūs, and Peris live in the open country. In autumn they come to inhabited places." And: "At the time when a woman has given birth they do not keep an adze close by in the house. If there is an adze at hand, and if it goes by night and opens the door and brings the Dē.ūs, Peris, and Rū.is into the house, then the woman suffers injury." Why adzes go and open the door is duly explained (cp. p. 529).

It is possible by the "concoction of magic" followed by other rites to make the Jinns, Dē.ūs, and Peris subject to one. There was a man known as the Chīlègi Saiyid living a few years ago, and probably still alive, who had achieved this.

Such general facts could be multiplied, but I can recall no Ṣḫina account of any definite individual Dē.ū taking part in any actual exploit at the present day.

In Burushaski there is a word Pfūt (plural Pfūtū or Pfūtants) which is interpreted as Dē.ū or Jinn.

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In a long story the titles Būrum Pfūt and Dī.u Safīd, the "White Dīv", are used indifferently for a beneficent Dīv, but the story itself must be regarded as a foreign importation.

There is, however, another genuine local story in which Pfūtū play a principal part. The narrator explained them as Jinns, but the story must go far back to long before the time when the word jinn was known in the country, and Dē.ū would seem to be a more appropriate rendering. In this story a man had lost his goat and in searching for it he saw a light and came upon a party of Pfūts engaged in revels. He joined in their dancing and in the feasting which followed it. After the feast the Pfūts collected the skin and bones of the animal which they had eaten. The man concealed the rib which had fallen to his share and the Pfūts replaced it by an artificial wooden rib. Then they shook the bones up in the skin and a goat came to life. The man recognized it as his missing property. When he got home he found the goat awaiting him there, and when he slaughtered it he found it had a wooden rib. During this experience he learnt one of the Pfūts' tunes. It is still known and played in Hunza.

One curious point about this story is that the Pfūts were either indifferent to the presence of a human being, or oblivious of it, and there is no clue to their usual attitude towards man.

The Burushaski Dangalaṭas, and, in some aspects, the Bīlas, are probably to be regarded as female Dē.ūs.

## Peri

When we come to the Peris we are on somewhat firmer ground. We know a good deal about their characteristics, and they do still on occasion enter into relations with human beings.

The resemblance of the word "Peri" to "fairy" is of course purely accidental, but there are actually points of similarity between Peris and western fairies, whether or not there is

2: Lorimer L-3 (1920-24) 1929 AVS Dard AVS



any blood relationship. The name is identical with the Persian word represented in Avestan by *pairika* to which there seems to be no recorded parallel in Sanskrit, but it is conceivable that in Ṣhiṇa it is an original and not a borrowed word.

However this may be, the Peris are quite firmly established under that title in popular belief in Gilgit, Chitrāl, and among the Paṭhans. The word is known in Burushaski, both in foreign stories and as a complimentary epithet for women and boys, but I have come on no Peris in the definitely local stories of Hunza and Nagir.

The Peris of the Ṣhiṇa-speaking peoples are of both sexes. The female is called a Peri and the male a Periān. They are not spoken of as "little folk", and appear in general to resemble human beings. They eat "pillau", as is attested by Pashūs (anti-witches) and others who have seen them. Their eyes are said to be vertical, that is with the axis set vertically. I fancy they have only one eye placed in the middle of the forehead as is recorded of Jinns and others, but I cannot quote authority for this. They can fly; but if cow-dung is thrown on a Peri, or if its clothes are held in the smoke of a cow-dung fire it becomes unable to move. This point is illustrated in a Burushaski story, which is, however, of foreign origin. I have only one instance of a Peri with a name: a Peri called Mādi is said to live on the mountain of Diāmer (Nanga Parbat).

Peris wear green clothing and consider that they have exclusive rights in that colour. Hence we are told: "If anyone puts on green clothes it is said that the Peris get angry and snatch at the man and crush him. The reason is this: the Peris say: 'Green garments are our clothing. Why have they put them on?' and they become angry."

This claim is supported by their human confidants, the Daiyāls. As witness: "Daiyāls say that when a Daiyāl dances the Peris come flying through the air and remain watching the people. The Daiyāls say, 'We understand

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



what the Peris say. We communicate it in songs to the people.' If the Daiyāl sees anyone wearing green clothes he gets angry. The reason for this is that the peris wear green clothes, they say, and therefore if any earthly being puts on green clothing the peris become angry and do him injury."

The attitude of the Peris towards ordinary mortals cannot be described as cordial or benevolent. For instance: "They say that if anyone goes to the desert at midday the peris will snatch at his eyes and make him blind."

If a new house proves to be poor or unlucky it may be due to the adverse influence of a Periān. Again: "When a woman, all of whose children have died, gives birth to a child the mother cuts the umbilical cord and licks the blood that comes from it. The reason for this is that over every woman there is a Peri woman. The Peri woman says, 'Now that this woman has drunk the blood of her child she will never do me any good,' and fearing the woman the Peri clears out."

Here the reluctance to relinquish power over a human being indicates how such power is prized. Various methods are employed to obtain it even to the point of stealing or carrying off children or adults. In this we have an important resemblance between the Peris and the fairies of the West. The following notes are relevant in this connection: "A *dernīji mā* (i.e. 'outside mother') is a fairy in the jungle who gives milk to a child and rears it. When the boy grows up he is a good mountaineer." In one known case the peri-fosterling says he only sees his Peri mother when he is alone.

"Ten or more years ago (i.e. counting from 1922) a boy was carried off by the Peris from Nāpur. His clothes were found on the hills but he has never returned again."

One of the grooms of the Assistant Political Agent, Chilās, made the following statement: "Every day (i.e. always) at the (end of the) dark period of the moon the peris carry me off. I see them and they see me. They say to me, 'You stay with us and we'll look after you well. If you don't

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stay we'll throw you down from the mountain.' They thus put me in great fear and then *I* promise to stay." So far, however, he had apparently successfully evaded either staying or being thrown down from the mountain. 776●

Of the common motif of a man marrying a fairy wife I have only one example, and it does not contain the usual feature of the fairy wife imposing a prohibition on the man which he breaks to his undoing. In the Ṣhiṇa story the parties are more equally matched than usual, for the husband is a Daiyāl. Still he had the worst of it in the long run. 776 539

A Daiyāl of Herāmosh bewitched a peri and casting a spell on her hair tied it all up in knots. Then he married her and in due course they had a daughter. When the daughter grew up her father instructed her that if her mother ever asked her assistance in dealing with the population of her hair she should give it, but on no account should she undo the knots. One day when the mother and daughter were out with the goats the anticipated situation arose and the girl played her part. The mother then explained that her husband had been angry with her and had tied her hair in knots and she appealed to the girl as her daughter to undo them. In a moment of sympathy and forgetfulness the girl performed the service. Immediately the Peri slew all the goats and flew away carrying her daughter with her. The Daiyāl, on discovering his treble loss, remained where he was weeping and beating his breast.

I think it was in 1922 that Rājā Sifat Bahādur, Governor of Yasin, married a peri lady, presumably *in absentiâ*, but doubtless with all due ceremony. I believe that to his intimates he claimed to have seen her, but a youth, who was probably an epileptic and certainly a scoundrel, acted as go-between and the Peri's agent in the affair. The Rājā cannot have proved a wholly acceptable husband, as shortly after the wedding he had a fall at polo and broke some ribs. Later, I think, he damaged his knee, and before two years were out he was assassinated in Independent Territory. 776 588

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



776 [588] I have recorded instances of human-peri marriages in Chitrāl, but that lies outside our present beat.

## RĀÇḢ

776 778 The term rāçḥ, cf. the Sanskrit root *rakṣ-*, "to protect," is usually applied to material objects, which exercise protective powers over human beings. Among such objects are included articles worn as talismans. It is also said, however, that everyone has a guardian spirit in the form of a small girl—Rāçḥe Mulai.i, or Rāçḥi. There may be two of them. These Rāçḥi communicate with the Pashū or Anti-witch when their protégés are in danger.

Again, if a bad woman rides on a horse the horse's Rāçḥi is depressed. Here the Rāçḥi was explained as the *sitāra*, "star" or "fortune", but it is not therefore to be assumed that it is an impersonal abstraction. The conception of a man's "luck" or "fortune" as a living being who is sometimes asleep and sometimes awake is very common.

[171] In a Burushaski story there are three women who are the "Guardians" (rāçḥakūyo) of a king of Irān. They know his fate beforehand and how he can escape it, but are not in direct communication with him. This story, however, is obviously of foreign origin, at least in its existing form, and the guardian women are an integral part of it and could hardly have been introduced as an afterthought.

## ÇḢÈÇḢ

776 [171] We now pass to a very active and vital group of the Living Supernatural—the Çḥèçḥ. The name is not identifiable as a foreign loan-word and has all the appearance of being good Ṣhiṇa. If I am right in believing the ch's to be cerebral, they would ordinarily correspond to Sanskrit kṣ or tr, but I cannot suggest a deriyation.

Çḥèçḥ appear to me to present features of interest and originality, but they may be commonplace to the instructed folklorist. I shall first mention some of the chief characteristics and then illustrate them by specific examples.

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A Ċhèċḥ is a sort of bogle which usually appears at night. 776
It is said to "fall"—*ċhèċḥ dijen*. A sound is sometimes heard and the Ċhèċḥ appears in the form of some animal, such as a horse, donkey, or cow, but sometimes as a human being. Sometimes it appears as a tall figure which reaches up to the sky and is swathed in white clothing—a guise which is also sometimes adopted by Jinns.

When a man sees a Ċhèċḥ he may faint with fear and fall [782]
to the ground. If, however, he can manage to preserve his courage and presence of mind and repeat the Call to Prayer (aẓān) the apparition will disappear. The people then reckon them to be Jinns.

Ċhèċḥ are commonly attached to particular localities, from which it appears they do not wander. There are many such Ċhèċḥ-haunted places in Gilgit proper as well as outside.

A Ċhèċḥ is known to frequent the garden of the Political Agency office. Another haunts the neighbourhood of the P.W.D. Staff Bungalow and has been seen by many people. Its beat extends from there to the Political Agency Office, a distance of a few hundred yards. Another haunts a tree in the garden of the Divisional Engineer's house in the same area. Some deserted houses above the Ranbīr Bāgh are the home of another.

A Ċhèċḥ has been seen by many near the European cemetery. My informant's brother once saw a man wearing black clothes in the cemetery. This apparition pursued him, kicked him, and flung him into an irrigation channel.

Ċhèċḥ, like ghosts, are rather addicted to graveyards. Many other Ċhèċḥ-haunted places could be mentioned.

The following are one or two well-authenticated stories of Ċhèċḥ and their doings. One night Ghulām Muhammad, Chaukidār (night-watchman), was sleeping in pursuance of his duty with his brother in the verandah of the Political Agent's Office in Gilgit. The brother used to give the following account, reported in slightly differing versions, of their experiences: "We were sleeping in the verandah of

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



776 the office. I awoke at midnight and found a horse sitting beside me. It had an English saddle on. I thought it must belong to some visitor and have strayed. So I tied it up to a tree and kept my eye on it. Presently I saw that it had turned into a donkey, and it came and sat down beside my head. My big brother beat it and it went and sat down on the road and turned into a bull. My brother repeated the Call to Prayer and it disappeared."

Sarfarāz, Chaprāsi of the Political Agency Office, told me the following, which is compounded of two slightly differing versions: "There is a lot of earth near the door of our cow-house in Amperi, Gilgit. They say that there were formerly there a mother and six daughters. They are not there now. My father's younger brother says he had seen them himself. About the year 1915–16 one day the (elder) brother was going at night to another quarter. By the path he saw a thin little girl sitting on a big stone. He felt an instinctive fear of her. He said: 'The child came down to the path and caught hold of my hand. I pulled in the direction of my house, and it pulled in the direction of the byre. At last with a great effort I got my hand free and went on to my house. The girl said, "Go now, O man, your luck is great. You have escaped from me, otherwise I should have killed you here." She pointed out to him a spot, a few hundred yards further on and said her beat extended up to there. She said that she had a mother and six (five ?) sisters."

Sarfarāz, continuing, said: "My uncle returning thence to the house lost consciousness. They burned a lot of talismans and gave the Ākhund what he demanded, and my uncle recovered." Owing to this misadventure, however, none of the children of this senior brother survived, and on his death his land came to Sarfarāz. People advised him not to continue to live there, so he built a new house. At midnight a noise of cats is sometimes heard, but no cats are ever seen.

Here is another episode. "They say that a Ċhèċh appears

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at the Balbè Gīri on the way to Nōmal. Several times the men who carry the mails have seen it. One time when a zamīndār, Shukur Khān by name, carrying the mail approached the Balbè Gīri, a Balā came out on to the road and would not let him pass. Shukur Khān says: 'I remembered and prayed to God and blew on my body and said the Call to Prayer. Immediately the Balā left the road. I noticed its eye was in the middle of its forehead. I went along the road and it went up to the mulberry-tree at the roadside, and when I looked it disappeared. I spent the night at Nomal and early next morning came in to Gilgit.' Shukur Khān told the above story to his family."

There are other similar stories in which the apparition is called a Jinn, but it seems clear that the Jinn is of the Çhèçh variety. They merely did not happen to be related as instances of çhèçh phenomena.

It is possible that Çhèçh is in fact a sort of abstract term denoting something like "apparition" or, possibly, "fear." The use of the verb "fall" with it suggests such a significance.

## Arwāh

Ghosts, or Spirits of the Dead, whether they rightly belong to the category of the Superhuman or not, may be disposed of here. I have only two notes regarding them, both recorded in English. Çhèçh, I was told, are often associated with graveyards and so also Arwāh (Spirits of the Dead), who are said to come out and hold meetings. At one of these re-unions they were dividing up some food. To one of those present they refused any share on the ground that his relatives on earth gave no offerings of food for the dead. The ghost so penalized repudiated responsibility. He said he had a son living and they should refer to him on the subject. One wonders whether after this the son had a Çhèçh or ghost experience.

I was further told that the Spirits of the Dead come and

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



carry you far away and do you injury. They enter into the skins of dead persons and so make their appearance.

Possibly ghosts sometimes figure as Ċhèċh or Jinns or are confused with them. There are tales of how people have had dealings with jinns masquerading in the forms of known human beings, but these are rather cases of the impersonation of actual living people.

## YAÇH

The name Yaçh corresponds to the Sanskrit *yakṣa-*. Yaçh are probably to be regarded as a class of Dē.ū who are in some way interested in agriculture. I was given the following statement: "At the time of the removing of the crops (from the fields) the people make *mūl* in a dish and prepare a flavouring of bitter kernels which they add to it. They do this in the name of the Yaçh. They then add ghee to the mūl and eat it. They say 'The Yaçh is eating the Yaçh's mūl.' If they didn't prepare the Yaçh's mūl they say the Yaçh(s) would carry off the grain and not make it prosper." The last word rendered "Yaçh(s)" is peculiar in form and somewhat resembles the word for "bear", but the rendering given is probably correct.[1]

A note is given that the Yaçh will become unconscious if it eats a bitter thing. Hence no doubt the bitter kernels.

The Yaçh, so far as this custom goes, might be regarded as little more than an abstraction, a fertility, or anti-fertility, spirit of some kind, but there is one story told of a very active and practical Yaçh. It was given me as follows: "There is a man of Gurikōt (a place near Astōr) called Rozāli. They say that a Yaçh has formed a friendship with the wife of Rozāli. The Yaçh brings grain and goods from one place and another and collects them in Rozāli's house. They say if Rozāli scolds his wife or beats her some live stock or other in his house dies. For this reason the man does not scold his wife. If anything in the house goes astray or gets lost

[1] Cp. Yaçhōlo, p. 527, n.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



he keeps quiet. The man has children, their appearance they say, is ill-favoured, like that of a Yaçḥ. The Yaçḥ lives in his house and he (Rozāli) is superior, they say, to all the Astōris in wealth. They say that the Yaçḥ is in Rozāli's house in the skin of a cat. They say that his wife's food every seven days is 24 eggs and 2 seers (4 lb.) of ghee. This matter is publicly known to all the people. A number of Astōri people have told us this story." The wife's diet seems rather limited in kind, but bread and vegetables are perhaps taken for granted.

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## YAÇḤŌLO

The Yaçḥōlo,[1] by his name, must be some sort of cousin of the Yaçḥ, but he is a shadowy personage whose only known interests are agricultural. Here is all the information I have about him: "At the time of the reaping of the wheat and barley, in the name of the Yaçḥōlo they put some mūl (gruel) in a dish and carry it to some place in a field where there is a big stone and where they say the Yaçḥōlo is. The reason is this: they say, 'if we propitiate the Yaçḥōlo our wheat and barley will be plentiful.' Nowadays they do not do this in Gilgit (proper), but in Shināki places, e.g. Bagrōt, at places on both sides of the River (Sherōt, Shakiōt, and Bārgo), and at Herāmosh, in these places they do it."

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We may now pass on to the Human Supernatural, of whom the Rū.i and the Daīyāl are the chief. The term Rū.i is Ṣhiṇa. The Burushaski equivalent is Bīlas, but the word has also, I think, wider application. In Khowār the idea is, I believe, covered by the word Gūr.

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## RU.I

The Rū.i is perhaps the most interesting of the whole Gilgit cast, and of her I happen to have particularly full

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[1] I have lately come on an isolated note: "Yaçḥōl, a demon like a bear."

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



## V.

### The Ceremony of Nagi Suchemi.

Nagi Suchemi is said to be a goddess who lived at Nangam in the Astore district, on a stone altar situated at the foot of the Nagishi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jungmi was specially appointed by the Rá to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

### "Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

## VI.

### Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local musicians. A bundle of green chili leaves is then brought, and some of these, with a little *ghi*, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



## VII.

### Omens.

Probably on account of the frequent attacks on Gilgit made by the chiefs of the surrounding States, certain signs and occurrences are considered to be omens among the Gilgitis. They are as follows:—

(1) If an unusually heavy rain falls at any season in Gilgit, it is supposed that the chief of Yasin will advance towards Gilgit.

(2) If innumerable kites are seen hovering over Gilgit, it is generally accepted that Gilgit is to be invaded by the Nagar people.

(3) If packs of wolves make frequent night visits into Gilgit, and inflict heavy losses among the flocks, it is affirmed that the chief of Hunza is certainly going to invade and plunder Gilgit.

(4) If the harvest be unusually abundant, it is believed that Gilgit will be attacked by the Punyal Chiefs.

## VIII.

### Lunar Eclipse.

The Gilgitis say that Grahn is the name of a giant, who is a lover of the moon. On the 14th of the lunar months, when the moon is in its full beauty, the Grahn, whenever he pleases, catches hold of the moon, leaving untouched only a part which contains a fig tree. At such time the people of these parts beat their iron pans (on which they cook bread) like drums and cry loudly, "O Grahn, we have brought a large force, beating drums against thee, leave her (the moon), or we will rush upon thee?"
In the meantime the eclipse ends, and they become happy at their success.

### Solar Eclipse.

The Gilgit people say that whenever any good king dies or is banished from his country, the giant Grahn becomes angry against the sun, and darkens a whole or a part of his (the sun's) face as a sign of grief for the death or the banishment of such a good king.[1]

## IX.

### The Creation of the World.

It is said that the earth was at first enveloped in water, which was at some places frozen, and where some Yaths (giants) had taken their abode under Yamlo Hal Singh, their ruler. On a certain day they held a council for the purpose of bringing earth over the water. Their ruler said that the task was above their power but, however, he knew of a wolf called Bojare Shal who lived at a place named Milgamok (old ice) and who, owing to his great genius, would be able to perform this work. "Provision!," was first sent as a messenger by the Yaths, but the wolf refused to come, saying that he would not

[1] [In answer to a question regarding this name, the author of the paper informs me that the original word is *rogi*, which may also mean "fortune."—Ed.]

773 keep trust in Provision, who was a servant of everybody. On this the Yaths sent "Trust" to the wolf, and he came with him to the ruler of the Yaths. The object was explained to him and he said that a bird called Garai Patan, who lived on the snows on the Coxus Mountain, should be sent for at once. Provision was first made the messenger; but the bird declined to come; whereupon Trust was sent to him and he came to see Bojare Shal and Yamlo Hal Singh. Bojare Shal now sent for a mouse which lived close to his home. When everything was ready the wolf gave orders that Yamlo Hal Singh should stand in water as a pillar upon which Gorai Pattan should spread his wings, while the mouse by the making a hole into the ice should bring out and spread all the soil over the wings of Gorai Pattan. The orders were obeyed and the wings of the bird covered all the water, while the mouse brought out all the soil which was beneath the water. In this way the earth was turned over the water.

## X.*

### "Neelo But" (The Blue Stone).

643 778 There used to be at Gilgit a blue stone called "Neelo But," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had resorted to it and prostrated himself before the stone. There and then the people adorned his head with a crown, swore fealty and tendered their allegiance. This was the day when all the better class would gather to see the new "Rá" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief.

When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Rá, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

[787] The *dawyal* (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the state of ecstacy that accompanies prophecy by the soothsayer. Before being dismissed at night all present partook of a feast; some were gratified with handsome *khilats* and other distinctions; some gratified by a gesture of kindliness.

### The Ceremony of Shri Bai.

778 ● 776 842 782 Shri Bai is the name of a goddess who, as the people say, lived on a rock at Nangam, a village in the Astore district. The rock too is called Shri Bai, and is always kept covered with branches of juniper, while an attendant called "Boh Bin" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the hot weather, when the people had gathered their

* [See also p. 109 *ante*.—Ed.]

crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Boh Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Boh Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, *viz*: "Mulkum."

## "Rato" or "Chili."

At Farfuh, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chuto Rato, Shilo Rato, Surgon Rato, Chilko Rato and Thoko Rato. In these tracts there are five very large boulders and five small stones, called respectively "Dev-ai-Maron" and "Mos Samaran Ken" (*i.e.*, stone for distributing flesh). Here the "Rato" ceremony, also called "Chili," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chili or *Juniperus macrocarpa*. These branches were placed upon the "Dev-ai-Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mos Samaran Ken" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder-blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dev-ai-Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O iron-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small flat loaves. They threw the *atta* on the *chili* branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who eat and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bulchi were called "Aju Bin," at Sinakar "Shri Bin," at Gilgit and Dainyor "Rato-denaken," and at Naugam "Shri Bai." The

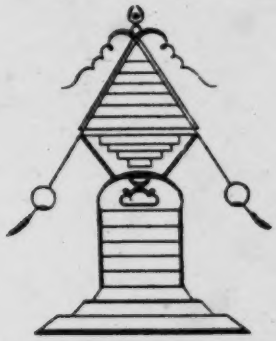
3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



000 "Shri Bai" ceremony, performed with a slight difference at Naugam, will be dealt with separately.

## Sculptured Stones.*

532 174 778 On the bank of the Indus river a big stone is seen about a mile's distance from the entrance of Botugah Nullah (Chilas Nullah) where there stand some boatmen's huts. It bears a figure of a Buddhist *Mane* [ ? ]. The carving begins a little above the foot of the stone. In height it is a little larger than a man. Though faintly engraved, it is so skilfully whitened that, although it has been exposed for so long a time to the action



of the weather, its white colour is still to be remarked from a distance. On this rock there are also many other figures of the same kind, but they are somewhat smaller in size than the one above mentioned. Some two or three miles below this place, there are numerous stones of various sizes on the river bank bearing the figures of goats and markhors, &c. Some of the stones show representations of axes, while the others are those of deer. At some places the carvings are seen on the top of a stone as well as on its sides. The same kind of figures are also seen in the Bagrot Valley engraved on rock-faces between the Sanikar and Bulchi villages.[1]

At Barmas, near Damot, in the Sai valley, there are two pictures of Buddha. One is carved on a stone, and the other is a painting of Buddha sitting among his disciples.

At another place, in the neighbourhood of Chilas, there is a rock still larger in size, and on its river side there are a good many figures. There are also two or three carvings of temples with a large number of men, goats, horses and cows, &c., engraved on them. On this stone there is an inscription written in some ancient character. The same carvings are noticed for some way along the river, which here does not rise sufficiently in summer to do them any injury. It shows that in a certain period, this part of Chilas was inhabited by Buddhists. The inhabitants of Chilas are under the impression that all these inscriptions are made by the fairies.[2] The tradition is that in ancient times the land was

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[1] These villages are situated in the Lasper Valley.

[2] [A similar belief is held by the Malays (Mahammadans) of Lower Siam and Pahang regarding the "Orang Parai" (Peris), and certain clay tablets of Buddhistic origin found in caves. See Steffen, *Man*, 1902, No. 125.—Ed.]

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*[See also p. 106 *antea*.—Ed.]

frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazono;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

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### The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

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### "Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

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Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

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### Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

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### A Pearl Tree on the Deobani Mountain.

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On the east of Tashot, a village in the Bagrot Valley, there stands a snow-covered mountain called Deobani. The people say that there is a large pearl tree on its top, which is the property of the fairies and giants. A good mountaineer is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of giants and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life; he was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his shoes. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Nanga Parbat, a mountain on the west of Astor.

### Shangali Ween.

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At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Ween" (place of putting chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O *Sojo Shangali* (sacred chain), whoever of us is sinful please accuse him by striking his neck; and the chain used miraculously to whirl round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found at the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The men, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at this attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was disclosed.

### Nong and Chakrot Bari.

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Near Laos village in the Astor district there is a small fountain called Nong. The people consider it a sacred one and offer sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some unclean thing into the spring, such as the bone of a dog; it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



always nourished by human milk would certainly be better than that of an animal. Coming to this conclusion, he gave orders that a tax of human children should be levied in future instead of sheep, and that their meat should always be served at his dinner. In this way he became a man-eater. 539

### The Capture of Gilgit by Skardu Chiefs; the Soul of Shri Badat and the "Talino" and "Nisalo" Ceremonies.

In the reign of Shri Badat, a Buddhist Chief of Gilgit, three princes named Khisrau, Jamshed and Shamsher, the sons of Azur, a chief of Skardu, are said to have arrived at Danyore, a village situated about four miles east of Gilgit at the junction of the Gilgit and Hunza rivers. They were the first Muhammadan chiefs who started from Skardu to conquer and subdue the hill States of Hunza, Nagar and Gilgit. They had succeeded in capturing the two former States, and it was now the turn of Gilgit to fall into their hands. The people relate an interesting story about their arrival and their obtaining possession of the fertile tract of Gilgit proper. They say the princes were born of fairies and arrived at Danyore flying on wings from the lofty mountains where the fairies live. One day they saw a wild cow grazing on the "Danyore Khoh," a hill at about two miles distant from the place they were sitting. The elder brothers, Khisrau and Jamshed, requested the younger, Shamsher, to shoot the cow with his bow and arrow. Shamsher out of respect for his elder brothers said that he could not shoot first, but he was overruled and compelled to carry out the request. He then took up his bow and arrow and aiming at the cow shot her with such dexterity that her body was pierced by the arrow. The Danyore people were much surprised to see this skill of Shamsher, and ran away noisily to the hill to fetch the body. They found the animal lying half-dead of the wound caused by the arrow, which had penetrated the heart. The cow was brought to the village and placed before the princes, who ordered the liver to be roasted and served. When the meat was brought in, Khisrau and Jamshed remarked that it would be seemly on Shamsher's part to eat it himself, as it was the result of his skill. In vain did Shamsher try to make them join. He was thus obliged to eat it himself, but he had not taken more than three or four slices, when both his elder brothers took flight into the air and disappeared. Shamsher also tried his utmost to follow his brothers, but the meat just taken by him had worked such an effect on his body that he could not even rise a little above the surface of the earth, and reproaching himself with the deed which had caused his separation from his beloved but faithless brothers, he remained content to pass his future days in the village. The inhabitants of Danyore who had seen his marvellous act, considered him, on account of his being "fairy-born," of a race superior to their own, and always showed him much respect and obedience. After a lapse of some months he related to a large gathering of the villagers around him, that he had just seen a big markhor frolicking hither and thither on the Hapukor Mountain (above Naupur and Naikoo villages), and that he wished to shoot it at once with his arrow. They were very surprised to know that he had seen a markhor from a distance of more than four miles, and they would not have believed him had they not already experienced his miraculous power of sight on the occasion of his 173 [341] 776

539 776 173 shooting the cow, and had they not believed him to be fairy-born. They all therefore expressed their pleasure at his wish to shoot the markhor. Shamsher then aimed at his victim, and, shooting the arrow with all his might, cried out that he had killed the markhor, to the great joy of the villagers, many of whom expressed their wish to accompany him in fetching the dead animal. They went up the hill and the Naspur stream and found the markhor lying on the self-same spot that had been pointed out by Shamsher, and they all heartily congratulated him on his success. The sun was high and the day hot, and the men, who were tired, searched for and found a spring well shaded by trees. There they slept for a while. Miyo Khki Soni, a daughter of Shri Badat, used also to live on the same mountain near the spring, in order to pass the hot summer days. A maid-servant of hers happened to come there to fetch water, and was surprised to find that some strangers were sleeping near the spring. She returned at once and reported the matter to her mistress, who became very angry and ordered all her maid-servants to capture and bring them before her. This was done. Shamsher was a youth of handsome and comely appearance, and as soon as the princess saw him her rage fled, so that she forgot every angry word she had thought of as befitting the occasion, and very politely and amiably asked after his health and the cause of his coming up the mountain. She was so much struck and pleased with his refined behaviour and elegant manners that she at once exclaimed

"I might call thee a thing divine: for nothing natural
I ever saw so noble."

Shamsher asked for her permission to leave and go down the hill, but this was refused and the party was amiably invited to stay the night. They devoted much of their time to conversation, and Miyo Khki modestly showed her preference by listening to the stories of the prince's adventures and deeds of valour from his own lips. At last he gained a tender place in her heart. The moment was a critical one for Shamsher, who thanked her courteously for her favourable consideration and told her that the idea of her giving her hand to a foreigner like himself would prove a sorrow to all concerned when the news reached Shri Badat. These words were hard to bear, and the soft-hearted princess began to weep and fell down at his feet. This action of Miyo Khki produced a sudden effect on the heart of Shamsher, who feeling for her unbearable grief, lifted her up from his feet and gently consented to their union, in spite of the fate that might await them at her father's hand. The princess was pleased beyond expression, and her subsequent devotion is a proof of her feelings. She ordered all her maid-servants to appear, and explained to them her desire. She also informed them how dear she was to Shri Badat and that this would cause him to listen to her appeal. But if any of them should tell the news, she must consider her life as at an end, and her property confiscated. They all trembled at the words of their mistress, and with due respect expressed themselves to the effect that her happiness was their heartfelt desire, and that they were extremely glad to know of this selection; and they promised that nobody else should hear a word about this engagement from their mouths. The marriage ceremonies were secretly performed on the same night, and Miyo Khki was, some people say, named Sakina, but according to others her name became Nur Bakht. Next morning Shamsher allowed his Daryni

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companions to go down to their village, with instructions to keep what they had seen a secret. Shamsher became filled with the desire to make himself ruler of Gilgit, and began to instigate his wife to murder her father and to raise the Dasyori people secretly against him. Sabina, whose passions had mastered her sense of duty, prepared to take her father's life for the sake of her beloved stranger. Shri Badat, being the descendant of giants, had no fear of being attacked by sword or arrow, as these weapons had no effect on his body, and no one knew what his soul was made of. The first thing therefore for Shamsher to inquire was the secret of his soul. So, on a certain day, in order to gratify this desire, and to prove the trust his wife had in him, he promised that as soon as the leaves of a certain tree should decay and become yellow, she should no more see her father. It happened that the leaves of the tree decayed much earlier than usual, and Sabina, thinking that it meant the death of her father, went down the hill lamenting; but she was much surprised to find that he was still alive. She related to her father that a few days ago a certain *fakir* had gone up the hill and had foretold that as soon as the leaves of a certain tree should turn yellow she should unfortunately find herself an orphan. On this day the leaves of the tree had turned yellow, and, considering this an ill-omen, her filial love had caused her to present herself at his feet, but she thanked God it was not so, and that the *fakir's* statement had proved false. Shri Badat said in reply, "O my affectionate daughter, nobody in the world can kill me, as no one knows of what my soul is made. How can it be injured until someone knows its nature? It is beyond a man's power to inflict harm on my body." Sabina said that her happiness depended on his life and safety. As she was dearest to him in the world, he should have no hesitation in informing her of the secret of his soul. She would, moreover, be able to forestall any unfavourable omens, and to show her filial love by devoting her life to the safety of her kind father. He used much *finesse* in turning the topic of conversation, and made many pretences in order to keep his secret from his daughter, in spite of her pertinacity. His paternal love at last compelled him to grant her wishes, and he informed her that his soul was made of *ghi* (butter), a substance which cannot be melted without much heat; and that whenever she should see a large fire burning in or around his fort, she must consider it the last day of his life. But he did not know that he was putting his life in danger by confiding in a weak-hearted woman, who was being used to take his life. Miyo Khki passed a few days with her father and then went up to her hill-abode, where she found her beloved Shamsher anxiously awaiting her arrival. To him she related her conversation with Shri Badat. He was extremely glad to receive this description of Shri Badat's soul, as he was prepared to spare no pains in taking his life. The information acquired now led him to think of the speedy fulfilment of his hopes. He is said to have sent for his Dasyori companions secretly, who had accompanied him to the hill, and whose loyalty was unquestionable, since they believed him to be born of a fairy. The cruelty of Shri Badat knew no bounds, so that he had earned the title of man-eater; and his subjects were already looking for an opportunity of getting rid of the tyrant in order to save the lives of their innocent children. In a few words therefore Shamsher won the Dasyore men's approval of the plot against the life of Shri Badat, adding that he was now master of the secret of their ruler's

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soul. They agreed to lend a helping hand to Shamsher and to raise the subjects secretly against their merciless chief. On finding that the majority of the people had joined him, Shamsher fixed a date for accomplishing the deed by burning a large fire late at night round the fort of Shri Badat. A few days before the appointed day, he sent down Sakina to her father with instructions to keep the secret, while he himself went down to Danyore village to make his preparations. At about 3 A.M. on the night appointed for the purpose, all the people turned out of their homes with torches in their hands and a quantity of wood. Shri Badat's fort was situated about 200 yards east of the present Gilgit polo-ground on the site of the houses of the Bāirai family. The people were still some way from the fort when Shri Badat's spirit began to feel uneasy. He therefore asked his daughter to go out and see what was the cause of his restlessness. This undutiful and faithless woman, who had a perfect knowledge of the conspiracy, went out and returned after some delay, in order to let the people come closer, and said that there was nothing to be feared outside the fort. But Shri Badat's increasing uneasiness brought him out of his room. He found himself in a very awkward position, having by this time been surrounded by the enemy, who had succeeded in planting large fires round the fort. In this predicament he had no time to consider the necessity of punishing his wicked daughter, but at once jumped up in the air and took wing towards Chotur Khan, a snowy tract in the Ishkoman Valley. He is said to have rested at Yashpur (a deserted village near about 12 miles west of Gilgit) Hinzil, where he requested somebody to bring him a cup of cold water. The village had a plentiful produce of grapes, and the inhabitants used to make wine from them. The man therefore brought out a cup of wine to Shri Badat, who refused, saying angrily that, seeing that he had come there after having escaped from a fire which had done great injury to his soul, it was improper for the man to give him wine instead of cold water, which was what he had asked for. But none would bring him water, and, being thus dissatisfied with the treatment of the villagers, he cursed the place, saying that it would be totally ruined and laid waste, so as to produce no grapes again. It happened in the following year that the glacier which afforded a supply of water for the village melted away, thus effectually destroying the village cultivation forever. From Yashpur Shri Badat went to Chotur Khan and hid himself there under a big glacier, where he is still said to have his abode. The people have a firm belief that he will re-appear at Gilgit to renew his rule over them with redoubled fury. Being afraid of his regaining the kingdom, the people are in the habit of burning big fires in their homes throughout the night of the anniversary in November on which Shri Badat was driven from Gilgit, in order to keep away his ghost if it return. On this night no one ventures to sleep, but to while away the time they are in the habit of dancing and singing round the big fires. This ceremony is called "Talino." There is, however, a family of Kulchins (the kitchen servants of Shri Badat) who do not take part in the performance of the ceremony; for they are still loyal and faithful to their master, and are still desirous of his returning to his own. This is the only family now residing at Gilgit who are well-wishers of Shri Badat. It is curious that they should have escaped injury at the hands of the opposite party.

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2 [i.e. Shri Badat. See CAT. 116 pp. 114-113---ANALYST]

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military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Soonnees.

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotô Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms, and have at all times borne a high reputation for bravery.

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D 805 D [178] The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

| | |
|---|---|
| Hussan Hoosein. | Sooepi (*Great month*). |
| Safar. | Shokudder. |
| Purum ishpo (*First sister*). | Roz. |
| Dowim ishpo (*Second sister*). | Lokyūl (*Small festival*). |
| Tlooi ishpo (*Third sister*). | Miâna (*Intervening*). |
| Chot ishpo (*Fourth sister*). | Gânyūl (*Great festival*). |

D B 821 The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 776 The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rooé. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B 776 787 784 In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AUl-Afghanistan AUl~~
4 Av 3 Dard Av 3
Burusho Av 7.



when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 16.

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
Dard AV3



T D 174 614

(*c*) Mi dponpa: It comprises the following two families: Phanba, Kadcanpa. (The Tingdzinpa-family originated when a younger brother separated himself from the Kadcanpa family.)

(*d*) Rab blonpa: It comprises the following three families: bSod rnams phelpa, Bragcanpa, Skamburpa.

Besides those mentioned, there are three families which do not belong to any *pha-spunship*: Mon, Bhedapa and Starapa.

More families do not exist at Khalatse.

As regards the *Brushalpa*, they have taken their name from the village of Brushal near Gilgit, and they know for certain that their forefathers were colonists from Gilgit.

The *Pakorapa* also know that their forefathers once emigrated from the vicinity of Gilgit. Pakor is a Dard word meaning 'meadow.' Compare my Bono-na-songs, No. II.

Thus we see that out of 21 families which are members of *pha-spunships*, 16 trace their origin from the neighbourhood of Gilgit, which has remained Dard to the present day.

Mi dponpa means 'lord of men' and *Rab blonpa* means 'state-minister.' These two *pha-spunships* may go back to the Tibetan conquest of Khalatse, when their forefathers were perhaps the Tibetan lords of the Dard population.

From all this we see that the Dards, the lords of the country before the Tibetan conquest, were only colonists from Gilgit. Whom did they find in the country on their arrival? Did they perhaps find a Mon and Bheda population? All this I cannot solve.

T D 174 197 782 [776]

(3) *Remnant of the Dard language.*—It is most interesting that in one house of the Brushalpa, in the house Gongmapa, a last remnant of the Dard language has survived until the present day. On New Year's day when a new branch of the pencil-cedar is placed on the house-altar, the prayer is rendered in Dardi, because the spirit of the house is supposed to understand this language only. This is the prayer:

Dargyassi di zha nomo hla zhuni
Shuni bi zha nomo hla zhuni
Sinani bi zha nomo hla zhuni

As a Tibetan translation this is given:

ངས་རྒྱལ་གྱི་ཞལ་ལུ་སྐྱབས་སུ།
ཤུག་པོ་ཆ་སྐྱབས་སུ་སྐྱབས་སུ།
ངས་གྲུ་གྱི་ཞལ་ལུ་སྐྱབས་སུ།།

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



487 gave but just room for a horse to move along its face. We crossed a succession of great bowl-shaped
133 bays in the hills, several miles across from side to side, cut up by deep ravines, the whole bed of the saucer one mass of cultivation wherever water could be brought to bear. The outlet for the streams which drain these bays into the main river below is generally through a narrow gorge hundreds of feet deep, with walls so precipitous and fall so rapid that no regularly made path can be taken along it. The Chitralis averred that no man had ever succeeded in getting through one particular gorge.

538 We struck a vein of folk-lore which I should have
776 loved to explore, but I had no time to work it properly, and for really satisfactory results the enquirer must talk the language of the country, which I could not. We were sitting one night after dinner by our camp fire, looking across the valley at the dim form of Tirich Mir, rising ghostly and white in the pale moonlight, when one of our hosts casually mentioned the existence of a lake at the foot of the great mountain by the side of which are the flat stones on which the fairies wash their cloths. Readers need hardly be reminded of the Continental and Eastern habit of beating linen on a flat stone. You could also, he said, find their rice-pounding stones there in great numbers; these must be the round pot holes found in the rocks of all glacier streams, but what the washing-boards were I could not make out, and the lake was unfortunately miles away, so that time could not be spared to explore.

The conversation so begun gave rise to much talk about the fairies. We were told that they

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



538 were heard to sing or wail round the towers of
776 Shoghot Fort ten or twelve days before one of the ruling family died, and this led to the information that the present Mehtar's great-grandfather had married a fairy, having been a master of the lore which gives command over them. The king and his fairy bride lived on for years as husband and wife without any one knowing it, as he was in the habit of going to Gairat, a village seven miles below Chitral, where the fairies from Tirich Mir assemble every Friday night to say their prayers, and meeting her there. This place is still used by the fairies for their devotions, which take place at a spot marked by a large flat stone. No one will go shikaring there alone, and my informant, who was once belated, and had to spend the night close to the spot with a single companion, heard the ghostly call to prayer, and the air full of the voices of a great multitude talking Chitrali. The union of the old king with the fairy was blessed with one daughter, and she, though a very old woman now, has continued to take an interest in the fortunes of the royal family, and warns them of the approaching death of any member by the sounds heard at Shoghot. Many men had seen her, notably a man still living at Owir, with whom we were promised an interview which unluckily did not come off.

Those who have seen the fairies, and a couple of years before a large number of them were seen by many of the inhabitants of the valley, flying through the air to Tirich Mir, some on horseback and some on foot, describe them as exactly like

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



men and women, but very beautiful, and dressed mostly in white. Their only peculiarity seems to be that they have no knee or ankle joints, and that the toes of their feet point to the rear, the heel being to the front. This by the way must be inconvenient when riding. They occasionally carry off men for ten days or so, and treat them well. The man at Owir, who was carried off, lived with them for ten days, and saw the old king's fairy daughter. He reports having seen very large numbers of fairies, and that he was pressed to marry by them, but on his refusing was returned to his home. They appear never to do any one good, and to distribute their thievish tricks and the harm they do indiscriminately among the righteous and the evil-doers. 538 776

Asked what the fairies subsisted on, our informant explained that if any man lied about the amount he had harvested, and told his neighbour that he had only ten sacks of grain when he really had garnered twenty, the fairies took the balance, and left him with what he professed to have harvested. He had never heard of their doing any harm to cows, but said they undoubtedly rode the horses at night, and that if a man had done his horse's mane up nicely, he was likely to find him in the morning completely tired out, and with the mane tangled, knotted, or plaited. I could not quite make out which, or whether the knotting the mane corresponded with our "witches' stirrups." He also told us of a man living at a village above Chitral who had gone out shooting, and shot at and wounded an ibex, which escaped. A few days

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



538 after a man of the village, who is lame to this
776 day, came up and asked why he had shot him, and on the sportsman denying it, and saying he had only shot at an ibex, the lame man, who is known to be an expert in fairy lore, said, "I was the ibex."

We then unfortunately asked about their religion, and here got away from folk-lore proper to the made-up stories of the wizard, for we were told that those skilled in fairy art said the fairies were of all religions, Mahomedans who worship at Gairat, and who have Mullahs like terrestrial Mahomedans, Hindoos, and others. What the latter worshipped we could not discover. The fairies, we learnt, are at great enmity with the demons, whom they very much fear.

The principal harm they do is to deprive people of their senses and to carry them off. They occasionally make themselves obnoxious by infesting a village. Lately a fairy had taken possession of one, and had wounded several people by throwing
[789] stones at them. No one was killed, but the fairy made it especially unpleasant for any one opening any closed box in a house, and finally the nuisance became so great that the Mehtar was appealed to. He called in the help of a wise man who exorcised the fairy, and no further harm was done.

The whole of the above was got from our informant without asking a single leading question, except that I asked him if ever the fairies rode people's horses, but his answer was so ready and detailed that it could hardly have been made up at the moment. Everything he told us was said

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



with an air of conviction, and as if talking of an everyday matter: it was a most delightful experience, and I only wished I could take down the conversation in shorthand, for much of the detail must have been lost. Belief in fairies is universal in the Hindu-Kush, and, for the matter of that, in one form or another throughout the East.

A travelled and well-educated Kashmiri with us was with the greatest difficulty repressed during our talk; he was always wanting to break in with some Kashmiri variation, civilised and thereby ruined, of these local tales. The next day took us to Owir, where we camped at a height of ten thousand feet, having ridden up five thousand feet, and crossed at sixteen thousand a razor-back pass between the two valleys. It was beginning to be very cold, and we enjoyed making the descent on foot, plunging straight down the shaley slopes.

The sandstone strata at the top of the valley seemed full of fossils. I picked up a couple of large ones, some convoluted shell, but, unfortunately, my orderlies did not understand that I attached any importance to them, and they were lost. There is but one drawback to a march such as we were making, and that is the time limit. You pass many things of interest which you cannot visit; you are constantly tantalised by a half glimpse of some beauty or curiosity which you pass with a sigh, knowing that you will never have the chance of seeing it again. I longed to stop and dig, and to hunt for fossils here, as I had longed to explore the Buddhist topes on the road, or to spend days trying to get at the folk-lore, but the fates drove us on.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

# CHAPTER VIII

## FOLK-LORE AND SPORT

788 THE folk-lore and the festivals are most interesting, but for want of time I could not follow up the researches I should have loved to make. Vestiges of dead faiths meet you at every turn. Fires blaze at certain seasons on the hill-sides and on the mountain top, and remind you that what we call fire-worship originated but a stone's-throw to the north on the 778 other side of the Hindu-Kush. The cedar, sacred in [776] Kafiristan, and still exported to India for Hindu ceremonials, is sacred here; outside every village almost is a stone altar yet visited by the women, the names of the village gods are remembered, often surreptitiously invoked, and soothsayers and witch- 789 craft abound. Some little distance up the Chaprot nulla is a clear spring of water, and if a piece of cowskin is thrown into this, by order of the Thum of Hunza, to the accompaniment of suitable incantations, the heavens are immediately obscured with clouds, and the most dreadful storms rage over the district, to the terror and danger of the obnoxious wayfarer or invader. I was solemnly warned on more than one occasion against this particular power for evil possessed by

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A V3



"Chili" or cedar worship, and of the Shin feast of sowing synchronised, and the two thus became welded together. The connection now is limited to a certain amount of wheat being smoked over a cedar wood fire, and of cedar twigs being in use next day when the sowing takes place. From a portion of the smoked grain a large unleavened bannock is made overnight, which is carried before the Rá or Chief of Gilgit when he rides out next morning to the sowing. Arrived on the selected ground the headman of the village holds up to the Rá the skirt of his choga full of the smoked grain, and into this the Rá throws small quantities of gold dust. The golden grain is then scattered amongst the circle of villagers, the ceremony being repeated till the grain has been thrown to all four points of the compass. The Rá then dismounts, a plough is brought, and, taking the handles, the Chief draws two furrows, one running east, the second west, and over these he again scatters the golden seed. A goat is then sacrificed, the drums strike up, and the Rá rides off, the rest of the day being one of continuous feasting, polo-playing, drumming, and dancing.

There are many other festivals, almost all connected with agriculture; spring-time and harvest, autumn and winter, are all marked by appropriate feasts. The Yudeni drum, or fairy's drum, which was kept on the top of every Chief's castle, played a part in the ancient ceremonies. It was very unlucky to look towards it while the sounds rang out; if the fairy drummer was seen, the direst calamities followed. I never to my knowledge heard the fairy drum myself, but no feast in the old days was complete

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



without its note, no warlike expedition could be expected to succeed which started without the fairy approval. But if I never heard the fairy drum, I have seen what few will ever have the chance of seeing again, the Dainyal, the diviner or soothsayer inspired by the fairies. Dainyals are usually women, but men sometimes become possessed, and the seers are seemingly of all ages. The one I saw was a buxom married village girl of about twenty, held in great estimation in the village and district on account of her supernatural powers, and ruling her household with a rod of iron.

I had ridden up the Bagrot valley, down which a stream from the southern glaciers of Rakapushi reaches the Gilgit river, in order to see what could be done to improve the water channels, which were carried along very difficult cliffs, and which the people only kept in even partial repair with the greatest labour. It was a melancholy ride. The valley had been raided years ago by the Yasin ruler, and some two-thirds of the population carried off into slavery or killed, and the traces of the tragedy were recognisable on all sides. At the mouth of the Bagrot valley lay hundreds of acres of land gone out of cultivation, the terraced fields and the raised irrigation channels still intact, their lichen-grown and sunburnt stones showing that water had not run over them for decades. Further up the valley half, and sometimes two-thirds, of the village land lay in the same state, the dead and gone vineyards easily recognisable by the small stone vats, which had once run full of foaming must; the flat stones above them, on which the grapes had been trodden out, and the little stone runnels, through which the juice had poured, were still in their places.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



matter even for that most handy of creatures, the Royal Engineer, however well he may be equipped. For the poor villager it is a labour of Sisyphus. The stream is always cutting away a frail prop, undermining a high retaining wall, breaking the side of the water channel, or washing away the intake headworks, and the work has to be done all over again. Truly, the people compelled one's admiration by their steadfast patience and determination, and filled one with a desire to help them in every way in their desperate fight with nature.

As I passed through a stretch of abandoned cultivation given up to the barberry, the wild pomegranate, and the brier rose, we stumbled on a time-worn altar, the stones of which attested its great age. It was covered with a few cedar boughs, others lay scattered around as the wind had displaced them, and the men with me said it was the shrine of the village god, and that these were the offerings of women who had come to pray. It was a scene which made a vivid impression on me. Far away above us, the culminating point of the valley, rose a snow peak against a bright blue sky, open hillsides fell back on each hand, swept by a fresh spring wind, patches of bright cultivation lay across the stream whose voice rose from the gorge to our left, but no house marred the view. Before us, backed by the silent terraced fields of a dead generation, lay the little altar of a dead faith. And yet one felt it was not dead; the great god Pan laid his hand upon one's heart, all nature was filled by his presence, and one felt the impulse which brought the women there to offer their humble

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



sacrifice to the living god of the stream and the hillside rather than turn to the cold deity of Mahomedanism, so essentially the god for men, and not for women. I replaced the scattered boughs, and invoked peace and prosperity on the stricken valley.

Above the village where we were camped was a conical hill inhabited by the local fairies. It is easy to realise how certain their existence is to the people. It always seems to me that it is only in the heart of the great mountains, thousands of feet above the last trace of human habitation, when you lie by some time-worn rock, lulled by a silence which can be felt, and gazing at the eternal snows, that the real voice of Nature speaks to you. Then truly do the heavens declare the glory of God; you feel the pulse of the All-pervading Presence, the beauty and sublimity of Nature sink into your soul, and for the moment the mysterious veil which falls between us and the light wavers and half fades away. If Nature so speaks to us what must she say to men and children who spend days and weeks of absolute solitude on the mountain sides. A simple mountain people must have a simple faith, must bow to visible and tangible deities, not to abstract objects of pious belief. It needs the pure clear skies of the desert to produce a race which can recognise that "there is no god but God," centuries of high civilisation working on the acute and introspective Indo-Aryan mind are required to produce the Buddha. The gods of the valley and the mountain, of the mist and forest, the dwellers in the glacier and the

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Dard A V1



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Lt Leitner L-3 (1866-68) 1893? AV3 Dard AV3



Gilgitis. When a person is dead, the Mulla, assisted generally by a near friend of the deceased, washes the body which is then placed in a shroud. Women assemble, weep and relate the virtues of the deceased. The body is conveyed to the grave the very day of the decease. In Astor there is something in the shape of a bier for conveying the dead. At Gilgit two poles, across which little bits of wood are placed sideways and then fastened, serve for the same purpose. The persons who carry the body think it a meritorious act. The women accompany the body for some fifty yards and then return to the house to weep. The body is then placed in the earth which has been dug up to admit of its interment. Sometimes the grave is well-cemented and a kind of small vault is made over it with pieces of wood closely jammed together. A Pir or saint receives a hewn stone standing as a sign-post from the tomb. I have seen no inscriptions anywhere. The tomb of one of their famous saints at Gilgit has none. I have heard people there say that he was killed at that place in order to provide the country with a shrine. My Gilgiti who, like all his countrymen, was very patriotic, denied it, but I heard it at Gilgit from several persons, among whom was one of the descendants of the saint. As the Saint was a Kashmiri, the veracity of his descendant may be doubted. To return to the funeral. The body is conveyed to the cemetery, which is generally at some distance from the village, accompanied by friends. When they reach the spot the Mulla reads the prayers standing as in the "Djenazi"—any genuflexion, "ruku" رکوع and prostration are, of course, inadmissible. After the body has been interred the Mulla recites the Fatiha, [opening prayer of the Koran] all people standing up and holding out their hands as if they were reading a book. The Mulla prays that the deceased may be preserved from the fire of hell as he was a good man, etc. Then after a short benediction the people separate. For three days at Gilgit and seven days at Astor the near relatives of the deceased do not eat

St Lorimer L-S (1920-24) 1920 AVS Dard AVS



eye, rain-making, curse, and so on, I shall not here attempt to deal. 128

The first or animate category may be analysed as including :—

1. Beings whose supernatural operations are observable in ordinary daily life—the LIVING SUPERNATURAL. These may be superhuman or non-human beings, or they may be ordinary human beings.

2. Beings whose operations are chiefly found enshrined in folk tales—the "LEGENDARY" or "LITERARY" SUPERNATURAL. These may be regarded as superhuman or non-human.

At the top of the scale of the Superhuman, the God of Islam under his Persian name KHUDA appears to have created all rivals. Only among the Burushaski-speaking peoples are there traces of more primitive animal spirits, or spirits assuming animal forms, treated as objects of reverence or worship. The name under which their memory has been preserved is Bŏyo. This I believe to be the plural of a singular form Bŏ.in, but I should just mention that this is a point on which doubt is possible. 776

Among the Shina speakers the principal forms of superhuman being are sometimes referred to collectively in a phrase of association as "*Jinn, dŏ.ŏ, peri*".

*Jinn* as a foreign (Arabic) word of Islamic origin is given rather a wide and vague application, but Dŏ.ŏs and Peris can be roughly differentiated as demons and fairies.

The term Rāchi is generally used of inanimate protective objects, which belong to the impersonal side of magic, but in the form Rāchi it possesses also a personal significance. 778 ●

Chhĕ is the name of an important type of apparitional supernatural. 775

Whether Ghosts, the Spirits of the Dead, are to be reckoned as human or superhuman is a nice question. They are, I suppose, in fact sub-human. They seem to be recognised under the foreign (Arabic) title of Arwāḥ, but to play no very active part in popular belief.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



there by the local people till a few years ago, when it was stopped, I think, by the orders of the Mir of Hunza. Animals were slaughtered there "in the name of the Bōyo".

From a story of Hunza tribal history it appears that the Bōyo were regarded as the avengers of broken oaths taken in their names. In a dispute about the ownership of land between two brothers Khuru and Khamer, Khamer proposed that the case should be decided by their taking oath. Khuru, the weaker party, who was also incidentally in the right, agreed and said: "O brother, the Sahāla Bō.in and the Hālasa Bō.in are very powerful and they are quick to wrath." But Khamer, who meditated a ramp and had no mind to be caught in this way, would not even hear this proposal out. "If we swear by them," he said, "they will work us evil." So the idea was dropped and with it disappeared our chance of learning the methods of taking oath by the Bōyo.[1]

The Bōyo now bear the stigma attaching to the gods of a superseded religion. "Bōyo-worshipper" (bōyo ā.llikinas) is now used in the sense of heathen, pagan.

There seems to be a special association between the Bōyo and trees, and the trees share in their sanctity. Whether they each have their own independent virtue, or whether the one owes its worshipfulness in any measure to the merits of the other it is impossible to say.

In the two remaining texts in which I have references to the Bōyo the associate tree plays an important part. In a statement made in Ṣhiṇa by Ṣōbahdār Sulṭān 'Alī of Nagir regarding certain popular practices at Chapṛōt he said: "Further they say that all the people used to assemble to do worship to a pine-tree that was there. They used to take a grey goat and slay it at the foot of the tree and a great

[1] I have here accepted the relation of Bō.in and Bōyō as singular and plural which is morphologically quite in order, and is asserted by some, though denied by other, authorities. The word bō.in seems to survive in bō.inḍēgas (pl. bō.in dēgaṛā) which was explained as arwāḥ—the spirits of the dead. Dēg-, occurring in other compounds, appears to refer to a dead person.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



number of puppy-dogs used to come out from below the pine-tree to drink up the blood. Then the people used to return rejoicing to their homes, and they used to say among themselves: 'Thanks be! Sickness has now been banished from the country.'"

Here it is stated that the tree is worshipped, but that the puppies, who are doubtless the Bōyo, benefit by the sacrifice. The Ṣhiṇa word (śilō.iki) translated "worship" means to *appease, placate, propitiate, do reverence to.* It corresponds, I think, exactly to the Burushaski *-ilikinas.

The other story, in which the tree also plays the chief rôle, is briefly as follows: From ancient times there was a juniper-tree in the garden of a man called Keramo Derbēsh, living in the Dirāmiting territory. It was called the Bōyo Gal ("the Bōyo juniper"). It was said that formerly animals like puppy-dogs used to come out from under it. The people of Hunza used to propitiate them (worship them) and called them Bōyo. One, Bagher Tham, cut the tree down and he promptly died. Two stems grew up again from the stump and a man cut one of them. He became paralyzed and an idiot. A man called Māmad Shāh cut down the remaining bough and he fell down from a cliff and was killed. After this people were afraid to meddle with the tree and left one bough (not previously mentioned) unmolested. Last year and the preceding year (1923 and 1922) this bough was still *in situ*. Then a man Yaqīn, obtained permission from the owner (Keramo Derbēsh) and cut it down and took it to his house. But he had a dream in which a number of women appeared to him and asked him why he had cut down their juniper-tree, and intimidated him. In view of past history he became alarmed and returned the juniper bough to its original owner, Keramo Derbēsh, in whose house it now lies, for no one will venture to burn it.

Here we are left wondering whether there was any connection, other than topographical, between the juniper and the

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



Bōyo, and whether the ladies who resented the ill-treatment of the tree were an original dream-invention of Yaqīn's or were personages already known to the public. 776 778

This is all the information I can give about the Bōyo. As far as I know they have no counterpart in the present-day beliefs of the Shina-speaking peoples.

We next come to the association of the JINN, DE.Ū, PERI. The name Jinn, as already stated, is not an authentic local title, but has been derived from Islamic sources. It is used rather vaguely for all beings of the apparitional order. The popular mind is probably not very clear about the exact nature of all the supernatural phenomena which it encounters, and welcomes a non-committal term carrying all the flavour of high religious sanction. There are many stories in which Jinn appear, and it is probable that the foreign name has brought with it some foreign conceptions and associations. I am inclined to regard them with suspicion, though in the main I believe them to be merely re-christened Çhèçh and perhaps Dē.ūs. 776 177

Another foreign (Arabic) term, Balā, seems to be used even more vaguely for evil spirits or demons whose presence you suspect or perceive, but whom you have not yet clearly seen and to whom you cannot put a name.

On the other hand a third foreign (Arabic) name, Shaiṭān, seems to carry with it a more definite personality. Shaiṭān is a leader among malignant and malicious spirits, at least a demon with an individuality, the Devil, Satan. He is probably a foreign intruder. On these foreign or denationalized Devils whose antecedents are somewhat suspect I shall not here spend time.

I may just mention by way of illustration that if after "concocting" magic, a process which takes forty days, you then sit down in the open and draw a line round yourself on the ground, a Jinn will appear and try to frighten you. If you keep up your courage other Jinns, Dē.ūs and Peris will come and try to frighten you. Finally if you remain firm 776 789

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



I have recorded instances of human-peri marriages in Chitrāl, but that lies outside our present beat.

## Rāçh

The term rāçh, cf. the Sanskrit root *rakṣ-*, "to protect," is usually applied to material objects, which exercise protective powers over human beings. Among such objects are included articles worn as talismans. It is also said, however, that everyone has a guardian spirit in the form of a small girl—Rāçhe Mulai.i, or Rāçhi. There may be two of them. These Rāçhi communicate with the Pashū or Anti-witch when their protégés are in danger.

Again, if a bad woman rides on a horse the horse's Rāçhi is depressed. Here the Rāçhi was explained as the *sitāra*, "star" or "fortune", but it is not therefore to be assumed that it is an impersonal abstraction. The conception of a man's "luck" or "fortune" as a living being who is sometimes asleep and sometimes awake is very common.

In a Burushaski story there are three women who are the "Guardians" (rāçhakūyo) of a king of Irān. They know his fate beforehand and how he can escape it, but are not in direct communication with him. This story, however, is obviously of foreign origin, at least in its existing form, and the guardian women are an integral part of it and could hardly have been introduced as an afterthought.

## Chèçh

We now pass to a very active and vital group of the Living Supernatural—the Chèçh. The name is not identifiable as a foreign loan-word and has all the appearance of being good Shina. If I am right in believing the ch's to be cerebral, they would ordinarily correspond to Sanskrit kṣ or tr, but I cannot suggest a deriyation.

Chèçh appear to me to present features of interest and originality, but they may be commonplace to the instructed folklorist. I shall first mention some of the chief characteristics and then illustrate them by specific examples.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



## V.

### The Ceremony of Nagi Suchemi.

Nagi Suchemi is said to be a goddess who lived at Nangam in the Astore district, on a stone altar situated at the foot of the Nagishi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jungmi was specially appointed by the Rá to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

### "Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

## VI.

### Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local musicians. A bundle of green chili leaves is then brought, and some of these, with a little *ghi*, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until

## YĀTHINI

[361] 778 532 539 173

Adjacent to and on the southern side of Basin, a village about three miles west of Gilgit, there stands a cliff at the junction of the Kargah and Naupur nullahs. A large image of an erect Buddha has been sculptured on the rock-face, about 30 feet above the ground. It is without doubt a sculpture of ancient date and shows that the valley was once inhabited by a race professing Buddhism. The people call it "Yāthini" (giantess), and relate an interesting story about it. They say that she was the sister of Shri Badat, a King of Gilgit who was the descendant of giants. She lived on the said rock and, being a man-eater like her brother, was in the habit of killing and devouring half as many of the men as happened to pass by, leaving the other half unmolested. The princess continued this practice for a long period, to the great distress of the inhabitants, until a certain Danyal named Soglio, feeling the loss of so many people dear to his heart, devised a successful plan of murdering her in order to save his beloved countrymen. With the above design in his mind he set out for the place with a party of brave and bold men. Reaching the spot he burnt a small fire at the foot of the said rock, and his companions took their seat around it in a small circle. The Danyal, according to his usual custom, put some *chili* (juniper) leaves on the fire and inhaled its smoke. Thus driving himself into a state of ecstacy, he commenced dancing and singing some magic incantations, which were repeated by his companions. The Yāthini was elated at the prospect of more victims. As soon as she approached the Danyal he stepped forward and addressed her in a song, of which the following is a translation :—

"Have not you heard, O lovely princess, that your father has expired to-day?" Hearing this sad news, she struck her breast with her right hand. Soglio, who had with him some long iron nails, thrust one of them through her hand, as it lay on her breast, with such rapidity and strength that the nail penetrated her chest and went far into the rock behind. Soglio then sang another song, in which he sang as follows :—"Have not you heard, O charming princess, that your brother has also died to-day? On this she struck her second hand on her thigh. Soglio quickly pierced this with another sharp nail. The Yāthini was thus firmly fixed to the rock, and was unable to move, or to take revenge. The party was much delighted at this success of the Danyal who further turned her into a stone by his prayer, and even more delighted were the inhabitants when they heard of the good news. The unfortunate Soglio requested the people to bury him on his death near the Yāthini, as otherwise she would return to life and continue her cruelties. The people, who had now obtained their desire, held a private council to discuss the matter. They argued that no one could tell when and where Soglio would die, and whether they would be alive or able to procure his body at the time, should he die in some far-away country or by drowning in the river; in which case the Yāthini would recommence her practices with renewed ferocity. After a long debate they thought it best to assassinate Soglio at once. A man was appointed to accomplish the horrible task, which he did, and Soglio was at the same time buried close to the figure on the rock.

773 keep trust in Provision, who was a servant of everybody. On this the Yaths sent "Trust" to the wolf, and he came with him to the ruler of the Yaths. The object was explained to him and he said that a bird called Garai Patan, who lived on the snows on the Coxus Mountain, should be sent for at once. Provision was first made the messenger; but the bird declined to come; whereupon Trust was sent to him and he came to see Bojare Shal and Yamlo Hal Singh. Bojare Shal now sent for a mouse which lived close to his home. When everything was ready the wolf gave orders that Yamlo Hal Singh should stand in water as a pillar upon which Gorai Pattan should spread his wings, while the mouse by the making a hole into the ice should bring out and spread all the soil over the wings of Gorai Pattan. The orders were obeyed and the wings of the bird covered all the water, while the mouse brought out all the soil which was beneath the water. In this way the earth was turned over the water.

## X.*

### "Neelo But" (The Blue Stone).

643 778 There used to be at Gilgit a blue stone called "Neelo But," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had resorted to it and prostrated himself before the stone. There and then the people adorned his head with a crown, swore fealty and tendered their allegiance. This was the day when all the better class would gather to see the new "Rá" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief.

When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Rá, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

[787] The *damyal* (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the state of ecstacy that accompanies prophecy by the soothsayer. Before being dismissed at night all present partook of a feast; some were gratified with handsome *khilats* and other distinctions; some gratified by a gesture of kindliness

### The Ceremony of Shri Bai.

778 796 842 782 Shri Bai is the name of a goddess who, as the people say, lived on a rock at Nangam, a village in the Astore district. The rock too is called Shri Bai, and is always kept covered with branches of juniper, while an attendant called "Boh Bin" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the hot weather, when the people had gathered their

* [See also p. 103 *antea*.—Ed.]

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Boh Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Boh Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, *viz*: "Mulkum."

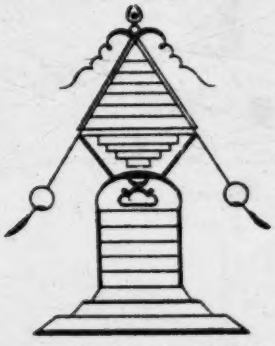
## "Rato" or "Chili."

At Farfuh, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chuto Rato, Shilo Rato, Surgon Rato, Chilko Rato and Thoko Rato. In these tracts there are five very large boulders and five small stones, called respectively "Dev-ai-Maron" and "Mos Samaran Ken" (*i.e.*, stone for distributing flesh). Here the "Rato" ceremony, also called "Chili," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chili or *Juniperus macrocarpa*. These branches were placed upon the "Dev-ai-Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mos Samaran Ken" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder-blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dev-ai-Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O iron-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small flat loaves. They threw the *atta* on the *chili* branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who eat and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bulchi were called "Aju Bin," at Sinakar "Shri Bin," at Gilgit and Dainyor "Rato-denaken," and at Naugam "Shri Bai." The

000 "Shri Bai" ceremony, performed with a slight difference at Naugam, will be dealt with separately.

## Sculptured Stones.*

532 174 778 On the bank of the Indus river a big stone is seen about a mile's distance from the entrance of Botugah Nullah (Chilas Nullah) where there stand some boatmen's huts. It bears a figure of a Buddhist *Mane* [ ? ]. The carving begins a little above the foot of the stone. In height it is a little larger than a man. Though faintly engraved, it is so skilfully whitened that, although it has been exposed for so long a time to the action



of the weather, its white colour is still to be remarked from a distance. On this rock there are also many other figures of the same kind, but they are somewhat smaller in size than the one above mentioned. Some two or three miles below this place, there are numerous stones of various sizes on the river bank bearing the figures of goats and markhors, &c. Some of the stones show representations of axes, while the others are those of deer. At some places the carvings are seen on the top of a stone as well as on its sides. The same kind of figures are also seen in the Bagrot Valley engraved on rock-faces between the Sanikar and Bulchi villages.[1]

At Barmas, near Damot, in the Sai valley, there are two pictures of Buddha. One is carved on a stone, and the other is a painting of Buddha sitting among his disciples.

At another place, in the neighbourhood of Chilas, there is a rock still larger in size, and on its river side there are a good many figures. There are also two or three carvings of temples with a large number of men, goats, horses and cows, &c., engraved on them. On this stone there is an inscription written in some ancient character. The same carvings are noticed for some way along the river, which here does not rise sufficiently in summer to do them any injury. It shows that in a certain period, this part of Chilas was inhabited by Buddhists. The inhabitants of Chilas are under the impression that all these inscriptions are made by the fairies.[2] The tradition is that in ancient times the land was

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[1] These villages are situated in the Leepar Valley.

[2] [A similar belief is held by the Malays (Mahammadans) of Lower Siam and Pahang regarding the "Orang Parai" (Peris), and certain clay tablets of Buddhistic origin found in caves. See Skeat, *Man*, 1902, No. 125.—Ed.]

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*[See also p. 106 *ante*.—Ed.]

frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazono;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

### The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

### "Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

### Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

### A Pearl Tree on the Deobani Mountain.

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On the east of Tashot, a village in the Bagrot Valley, there stands a snow-covered mountain called Deobani. The people say that there is a large pearl tree on its top, which is the property of the fairies and giants. A good mountaineer is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of giants and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life; he was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his shoes. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Nanga Parbat, a mountain on the west of Astor.

### Shangali Ween.

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At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Ween" (place of putting chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O *Sayio Shangali* (sacred chain), whoever of us is sinful please accuse him by striking his neck; and the chain used miraculously to whirl round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found at the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The men, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at this attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was disclosed.

### Nong and Chakrot Bari.

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Near Laos village in the Astor district there is a small fountain called Nong. The people consider it a sacred one and offer sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some unclean thing into the spring, such as the bone of a dog; it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

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### "Rashoo ai Yudaini."

(The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

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### The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

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## XI.

### The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

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[1] [Cf. the Greek story of Midas and his ears, and of how their asinine form was revealed to the people.—Ed.]

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when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4 AV3 Dard AV3
Burusho AV7



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778 storm of hail and wind arise. Mahmood having caused this
821 to be done, the effects became visible; for, instantly the sky lowered, and thunder, lightning, wind, and hail succeeded, turning the day into night, and spreading horror and destruction around."

D
787 Divination is still practised, in spite of the conversion of the country to Mahommedanism. The Dainyals, or diviners,
791 who are of both sexes but are more frequently women, are supposed to receive the gift of second sight by the shadow of a Barai, or fairy, having fallen on them in sleep. Dr. Leitner
B speaks of the gift as being supposed to be hereditary, but
787 this is not the case, though the daughters of Dainyals often become Dainyals also. Dainyals are said to be only found
791 among the shepherd population, and it is easy to understand how a solitary life among the wild crags of the Hindoo Koosh should encourage a belief in the power of intercourse with the unseen world. Quite young people become Dainyals, and the spirit of prophecy is supposed to remain with them for life.

The first intimation of the gift to the friends of the recipient is conveyed by their finding him or her in a deep trance. The requisite music is brought, flageolets being substituted for the ordinary clarionets, and softly modulated airs are played close to the ear of the entranced. Gradually he moves and begins to show signs of life, on which a goat is brought and decapitated, and the bleeding neck presented to the Dainyal novice. This is the test of a true Dainyal. If the gift of divination has really come to him, he seizes the bleeding neck, and sucks the blood. Some find this too much for them, and refusing to suck the blood are looked on afterwards as only feebly gifted with the spirit of prophecy. The idea of imposture never seems to be entertained by these simple-minded people. The recognised Dainyals are consulted on all special occasions, such as the yearly festivals in summer, or the declaration of war with a neighbouring state. The spirit of divination is supposed to lie dormant in winter, and to be strong in proportion to the heat of the weather.

On the first occasion of my witnessing an incantation, two Dainyals were brought from a considerable distance to prophesy at the Ganoni festival in June. They were both women, one of about twenty-five and the other about forty years of age, who showed by their wild and haggard looks the strain of the often-practised ceremony on their faculties. A circle

Biddulph G-3 (1872-1878) 1890 AUI Afghanistan AUI
4 AVS Dard AVS



Next to the Aiboi came the *Ganoni* feast, which celebrated the commencement of the wheat harvest. It is still kept up in Gilgit and all the neighbouring valleys. The day having been fixed with reference to the state of the crop, the last hour of day-light for the preceding ten days is spent in dancing on the Shawaran. At dusk on the evening before the festival, a member of every household gathers a handful of ears of corn. This is supposed to be done secretly. A few of the ears are hung over the door of the house, and the rest are roasted next morning and eaten steeped in milk. The day is passed in the usual rejoicings, and on the following day harvest operations are commenced. As some crops are always more forward than others, and ready to be reaped before the appointed day, no restriction is placed on their being cut; but to eat of the grain before the Ganoni would provoke ill-luck and misfortune. The festival is observed in Sirikol and Wakhan; in the latter place it is called *Shagit*. In Chitral it is called *Phindik*. The tribes in Torwal, Bushkar, and in the Indus Valley below Sazin do not observe it.

The next festival is the *Domenika*, "smoke-making," which celebrates the completion of the harvest. When the last crop of the autumn has been gathered, it is necessary to drive away evil spirits from the granaries. A kind of porridge called "mool" is eaten, and the head of the household takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder horn is exhausted, all his neighbours being similarly employed. The next day is spent in the usual rejoicings, part of which consists in firing at a sheep's head set up as a mark. In Chitral this festival is called *Justundikaik*, "devil-driving."

The last festival in the year, and the most important of all, is the *Chili*, which formerly celebrated the worship of the Chili tree (*Juniperus excelsa*), and marked the commencement of wheat-sowing. Within the last sixty years the rites connected with tree-worship have ceased, but the ceremonies connected with sowing are still maintained. The feast now lasts two days, beginning on the first day of the sun entering the sign of the Scorpion. The first is called the Ra's day, the second the people's day. The evening before the first day a procession goes to the Ra's granary, from which they receive between twenty and thirty pounds of the best wheat, which is placed in a skin mixed with sprigs of the sacred *chili* tree. A large bonfire of the sacred cedar wood is lighted, and the quantity of wheat to be used in the next

Mrs Biddulph G-3 (1873-1878) 1880 ~~AUS Afghanistan AUS~~
4 AV3 Dard AV3



then took some of the leaves, and pouring wine and water on them placed them on the fire, and the rest were sprinkled with flour and suspended from the ceiling. She then sprinkled flour on her husband's head and shoulders, and addressed him thus:—"Ai Shiri Bagerthum, son of the fairies, you have come from far!" *Shiri Bagerthum*, "the dreadful king," being the form of address to the cedar when praying for wants to be fulfilled. The next day the wife baked a number of cakes, and, taking them with her, drove the family goats to the Chili stone. When they were collected round the stone, she began to pelt them with pebbles, invoking the Chili at the same time. According to the direction in which the goats ran off, omens were drawn as to the number and sex of the kids expected during the ensuing year. Walnuts and pomegranates were then placed on the Chili stone, the cakes were distributed and eaten, and the goats followed to pasture in whatever direction they showed a disposition to go. For five days afterwards this song was sung in all the houses:— 782 782 539

Dread Fairy King, I sacrifice before you,
How nobly do you stand! you have filled up my house,
You have brought me a wife when I had not one,
Instead of daughters you have given me sons.
You have shown me the ways of right,
You have given me many children,
You have made me like the mountain,
I have brought the family of the mountain tops,
I have gone to Sargin Gilit,
That I might see the people.
You slay many wild goats,
You with the gun on your shoulder,
Oh you with the sword in your hand!
Oh you riding upon a horse!
Oh you clothed in a fine robe!
Dread king, I will slay you a ram.
Oh you that have come from the mountain,
I will rub your feet with butter.
Oh you that have come from below,
I will anoint you with oil.
I have been to the wide plain,
They have slain you a fine he-goat,
A ram has been slain, I have honoured you to-day,
To-morrow you will depart.
Go, dread Fairy King, I salute you,
You have given me prosperity,
How shall I let you depart!

The Chili stone is still to be seen at the entrance of every Shin village. [778]

Biddulph G-3 (1879-1878) 1880

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Av3. Dard Av3

Burush. Av7



D 762 178 It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

B 762 178 The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me D [764] that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D 771 171 It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 778 783 In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

Riddolph G-8 (1873-1878) 1880
4 AV3 Dard AV3



sacrificed beside the stone, which is sprinkled with blood, and in other places the practice has only lately been discontinued. Though the religion introduced by the Shins would appear to have been of a Brahminical type, it must have contained also a considerable amount of demon worship, as is shown by Mr. Shaw in his account of the Hanu Darda.

I have been told that when the Cashmere troops first occupied Gilgit, there was in the fort a slab of stone about 3 feet long, bearing a Sanscrit inscription. My informant told me that he had made out the words, "Ishwar ling murti," or, "the Lingum incarnation of Shiva," but that the rest of the inscription was illegible. In 1871 the fort was destroyed by an earthquake which exploded the powder magazine and reduced the whole to ruins. The present fort was erected on the same site, and the stone was doubtless built into the foundations. The names of many of the rulers and of a number of places, not only in the Indus and Gilgit Valleys, but also in the Chitral Valley, point to a Brahminical origin. Amongst the names of places may be mentioned *Sau* (Siva, *or* Mahadeo), *Shagram* (Siva's village), *Shogaur* (Siva's priest), and *Swami*. In the Hunza and Nager genealogies we find the names of *Lullithum* (the beautiful Thum), *Hurrithum*,[1] and *Bookhatthum*,[2] and one of the last independent Ras of Gilgit, Suleiman Khan, is best known by the name of *Gowrithum*.[3]

With all this evidence it can scarcely be doubted that some form of Brahminism was introduced by the Shins into the Gilgit Valley, and, to a greater or less degree, wherever their rule extended. In valleys in which they were out-numbered by the former inhabitants, the result was, doubtless, a mixture of Buddhism and Hindooism, grafted on a form of demon-worship already existing in the country. The religious practices of the Hanu Dards described by Mr. Shaw, probably approach most nearly to those which formerly existed in Gilgit and the neighbouring valleys, when under Shin rule.

The Shins seem to have introduced, along with their form of Hindooism, a piece of tree-worship, which has been already described. Though no longer an object of public worship, supplications are still addressed to the *Chili*, especially by women desirous of children, by burning its branches, and it is still regarded as possessing special powers of puri-

[1] From Hari, a name for Mahadeo.

[2] Probably a corruption of *Mookhattum*, referring to *Mukhut* "the final transmigration."

[3] From Gouri, the wife of Mahadeo.

The Biddulph G-3 (1873-1878) 1880 Afghanistan-Kafir
4 AV3 David AV3 Burushe AV7



D 771 174 778 fication. It plays a conspicuous part in the incantations of the Dainyals, and on a great man entering a Shin village a pan of burning Chili branches is waved before him. On certain occasions both men and women saturate themselves with the smoke, which is of a particularly pungent nature.

D 171 778 B 171 178 The custom of Chili worship does not appear to have penetrated to Hunza or Nager, nor is any trace of it to be found in the Oxus Valley, in Chitral, or among the tribes of the Swat Valley; but among the Siah-Posh it seems to exist in almost the same form as it did among the Shins. Chili wood, or Padam, is still taken down to the Punjab to be used in Hindoo ceremonials. According to Colonel Prejevalski, the same tree is also held sacred by the Mongols and Tangutans, who burn the branches for incense during prayer time. At Hemis Shukpa, within 20 miles of Leh, a few trees of great age exist, and are held in much veneration by the Tartars of the village, though the tree is not generally an object of Tartar respect.[1] It may be that the feeling of veneration was imbibed from the Shins, whose influence must have extended nearly to Leh. It is still usual in Gilgit to sprinkle goat's blood on a tree of any kind before cutting it down.

D 771 171 B 771 171 The religion of the whole country is now some form of Mahommedanism, and in the immense knot of mountains of which Yassin forms the centre, three different types of the same religion have met, and are now striving for the mastery. From the south, Soonnee Moollahs have carried their tenets up the different valleys with more or less success. From the eastward a current of Shiah doctrines has set in from Iskardo; and from the westward the curious Maulai, or Muglee,[2] tenets have found their way up the Oxus Valley. It is to be noticed that the subversion of Hindooism by Mahommedanism in the remoter valleys seems to have been extremely gradual, and to have been more owing to gradual conversion than to persecution.

D 771 173 B 771 173 The genealogical tables of the present ruling families of Hunza, Nager, and Gilgit, enable a fair idea to be formed of the date of the introduction of Islam into the country. Tradition records the death of the Gilgit Ra with the non-Mussulman name of Shiri Buddutt,[3] at the hands of a stranger bearing the Mussulman name of Azru, or Azor, from whom the present Ra of Gilgit, and the Thums of Hunza and Nager, trace

[1] Henderson's *Lahore to Yarkund*, page 51.
[2] The common uneducated pronunciation.
[3] The meaning of the name is perhaps "Given by Sri Buddha."—*Sri Buddha Datta*

4 AV3 Durd AV3 Durrani AV7



D 715 C 715

The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women;" and the little I have been able to ascertain is from Maulais who have proselytised, and those only men of no education.

Soonnees speak of them as "Kaffirs" and "Rafzi," but they themselves do not refuse to pray or eat with Soonnees. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Ali-purust," and they undoubtedly esteem Ali, who, they say, was born of Light as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying, the Soonnee is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahommed.

They use in place of the Koran a book called the Kalam-i-Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imam-i-Zeman, or Sahib-i-Zeman. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands, and crossing his arms gives them to the man with his left hand and to the woman with his right. Then taking a cup of water he gives half to the woman, and after he has said a few words out of the Kalam-i-Pir, the ceremony is completed. The form of the Maulai Kalma is

Dard Arch

## CHAPTER VIII

### WAR-LORE AND SPORT

788 The folk-lore and the festivals are most interesting, but for want of time I could not follow up the researches I should have loved to make. Vestiges of dead faiths meet you at every turn. Fires blaze at certain seasons on the hill-sides and on the mountain tops, and remind you that what we call fire-worship originated but a stone's-throw to the north on the
• 778 other side of the Hindu-Kush. The cedar, sacred in
[778] Kafiristan, and still exported to India for Hindu ceremonials, is sacred here: outside every village almost is a stone altar yet visited by the women, the names of the village gods are remembered, often surreptitiously invoked, and soothsayers and witch-
789 craft abound. Some little distance up the Chaprot nullà is a clear spring of water, and if a piece of cowskin is thrown into this, by order of the Thum of Hunza, to the accompaniment of suitable incantations, the heavens are immediately obscured with clouds, and the most dreadful storms rage over the district, to the terror and danger of the obnoxious wayfarer or invader. I was solemnly warned on more than one occasion against this particular power for evil possessed by

4a Durand G-3 (1888-92) 1900 AVI Kashmir
Dard AVI



which the juice had poured, were still in their places.

For several miles the road runs up the narrow gulley between what was a lateral moraine and the hillside, not a drop of water is passed, not a tree or glimpse of vegetation is to be seen, not a sound is heard save the ring of one's horse's hoofs on the burning rock, for the stream frets a thousand feet below; not a sign of life is there, but perhaps the passing shadow of an eagle. I had been riding slowly on, lost in a reverie, my horse picking his own way, when there came a sudden change. There was a sharp turn in the path which led into a deep ravine cut by a side stream, and then rose in sharp zigzags to gain the crest of the opposite bank. The moment I turned the corner a shot rang out, the edge of the cliff "sprung to life with armed men," and a rapid *feu de joie* rippled along the crest above me. Arrived at the top I was met by the village elders, was incensed with the smoke from a platter of burning cedar twigs, and presented with a flat unleavened cake soaked in clarified butter, the local variant for bread and salt. As I broke a piece and ate it, I noticed that the bread itself was apparently consecrated, sprays of the sacred cedar lying on the dish on which it was carried.

I spent some days making friends with the people, and visiting every yard of their watercourses, which were, as usual, a monument of patient skill. To carry water channels across the face of perpendicular conglomerate cliffs cut out of moraines by the action of a stream which rages below, sometimes impinging on one bank, sometimes on the other, is no easy

10. the Liddar valley — Analysis

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



matter even for that most handy of creatures, the Royal Engineer, however well he may be equipped. For the poor villager it is a labour of Sisyphus. The stream is always cutting away a frail prop, undermining a high retaining wall, breaking the side of the water channel, or washing away the intake headworks, and the work has to be done all over again. Truly, the people compelled one's admiration by their steadfast patience and determination, and filled one with a desire to help them in every way in their desperate fight with nature.

As I passed through a stretch of abandoned cultivation given up to the barberry, the wild pomegranate, and the brier rose, we stumbled on a time-worn altar, the stones of which attested its great age. It was covered with a few cedar boughs, others lay scattered around as the wind had displaced them, and the men with me said it was the shrine of the village god, and that these were the offerings of women who had come to pray. It was a scene which made a vivid impression on me. Far away above us, the culminating point of the valley, rose a snow peak against a bright blue sky, open hillsides fell back on each hand, swept by a fresh spring wind, patches of bright cultivation lay across the stream whose voice rose from the gorge to our left, but no house marred the view. Before us, backed by the silent terraced fields of a dead generation, lay the little altar of a dead faith. And yet one felt it was not dead; the great god Pan laid his hand upon one's heart, all nature was filled by his presence, and one felt the impulse which brought the women there to offer their humble

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



sacrifice to the living god of the stream and the hillside rather than turn to the cold deity of Mahomedanism, so essentially the god for men, and not for women. I replaced the scattered boughs, and invoked peace and prosperity on the stricken valley.

Above the village where we were camped was a conical hill inhabited by the local fairies. It is easy to realise how certain their existence is to the people. It always seems to me that it is only in the heart of the great mountains, thousands of feet above the last trace of human habitation, when you lie by some time-worn rock, lulled by a silence which can be felt, and gazing at the eternal snows, that the real voice of Nature speaks to you. Then truly do the heavens declare the glory of God; you feel the pulse of the All-pervading Presence, the beauty and sublimity of Nature sink into your soul, and for the moment the mysterious veil which falls between us and the light wavers and half fades away. If Nature so speaks to us what must she say to men and children who spend days and weeks of absolute solitude on the mountain sides. A simple mountain people must have a simple faith, must bow to visible and tangible deities, not to abstract objects of pious belief. It needs the pure clear skies of the desert to produce a race which can recognise that "there is no god but God," centuries of high civilisation working on the acute and introspective Indo-Aryan mind are required to produce the Buddha. The gods of the valley and the mountain, of the mist and forest, the dwellers in the glacier and the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



rose, and stood facing the orchestra, leaning her hand upon a drum. Bare-headed, her long black hair streaming down her back, she stood swaying slowly backwards and forwards to the accompaniment of low music from the band; gradually the band played faster and faster, the swaying quickened, until it seemed as if her neck must be dislocated by the violence of her movements, and her locks stretched to their full extent threshed in a heavy mass, at one moment over her face and bosom, the next down her back to her waist. She looked horrible, a very Mænad. Suddenly she ceased, and stood as if dazed. Then with slow and faltering step she began to wander round the circle, keeping the spectators on her right hand. The pace gradually increased until she danced round, the band keeping time to her every motion. The fairy hill lay to the north-west of the place where we were sitting, and her eyes were constantly fixed in its direction as she came round the circle and faced towards it. 787 791 [778]

I watched her very carefully, and for some time failed to detect anything but an expression of entire abstraction from her surroundings, till, in one of her circlings, she suddenly shot a glance at us, which showed that, however much the fairies possessed her, she was still fully conscious of our presence. At last, after many weary wanderings, she halted by the band, the music of which dropped to the faintest murmur, and listened first to a pipe then to a drum for the fairy voice, to be heard only by her. There was a slight pause, and then she sang a couplet, which was taken up and repeated by the village elders, who

1: Leitner L-3 (1866-93) 1693? AV3 Dard AV3
Bungho AV7


little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshúng" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "TAKK" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite Hanza.

* "Powder" is called "Jebati" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantzil. Saltpetre = Shór in Astori, and Shorá in Ghilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



yono=winter.] The snow is now becoming a little softer and out-of-door life is more possible The festivities are kept up for twelve days. Visits take place and man and wife are invited out to dinner during that period. Formerly when the Shins had a Raja or Nawab of their own, it used to be the custom for women to dance during those twelve days. Now the advent of the Sepoys and the ridiculous pseudo-morality of the Kashmir rule have introduced a kind of Pardah and the chaste Shin women do not like to expose themselves to the strangers. Then there is the Nauróz, which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The I'd of Ramazân.
The Shinó-Náo.
The Nauróz.
Kurbani I'd.
The Kùy Náo,* } Astóri.
Dúmnikú, } Gilgiti.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their old customs have died out, and the separation of the sexes is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 16).

## G. THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush and Kaghán—have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Muhammadans. In Chilás, where the Sunni form of that faith prevails, there is little to relieve the austerity of that creed. The rest of the Muhammadan Dards are Shiahs, and that belief is more elastic and seems to be more suited to a quick-witted race, than the orthodox form of Islam. Sunniism, however, is

* Is celebrated in Autumn when the fruit and corn have become ripe. For a detailed account of this and other festivals see "Hunza-Nagyr Handbook," and Parts II. and III. of the "Languages and Races of Dardistan."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



178 advancing in Dardistan and will, no doubt, sweep away
779 many of the existing traditions. The progress, too, of the
[797] present invasion by Kashmir, which, although governed by Hindus, is chiefly Sunni, will familiarize the Dards with the notions of orthodox Muhammadans and will tend to substitute a monotonous worship for a multiform superstition. I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmir to gather into the fold those races and creeds which, merely because they are not Muhammadan, are
000 induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature-worship which is being encroached upon by Hindu myths, not because they are altogether congenial but because they constitute the religion of the enemies of Muhammadans, their own bitter foes who kidnap the pretty Kafir girls and to kill whom establishes a claim among Kafirs to consideration. In the same way there is a revival of Hinduism in the Buddhist countries of Ladak and Zanskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, but any one can become a Muhammadan, Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by amalgamation with other idolatrous creeds. To return to the
779 Mussulman Dards, it will be easy to perceive by a reference to my ethnographical vocabulary what notions are Muhammadan and what traces there remain of a more ancient belief. The "world of Gods" is not the mere اخرة which their professed religion teaches, nor is the "serpent world" a Muhammadan term for our present existence. Of course, their Maulvis may read "religious lessons" and talk to them of Paradise and Hell, but it is from a more ancient source that they derive a kindly sympathy with the evil spirits "Yatsh;" credit them with good actions, describe their worship of the sun and moon, and fill the interior of

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



mountains with their palaces and songs. Again, it is not Islam that tells them of the regeneration of their country by fairies—that places these lovely beings on the top of the Himalayas and makes them visit, and ally themselves to, mankind. The fairies too are not all good, as the Yatsh are not all bad. They destroy the man who seeks to surprise their secrets, although, perhaps, they condone the offence by making him live for ever after in fairy-land. Indeed, the more we look into the national life of the Dards the less do we find it tinctured by Muhammadan distaste of compromise. Outwardly their customs may conform to that ceremonial, but when they make death an opportunity for jokes and amusement we cannot refuse attention to the circumstance by merely explaining it away on the ground that they are savages. I have noticed the prevalence of caste among them, how proud they are of their Shîn descent, how little (with the exception of the more devout Chilâsis) they draw upon Scripture for their personal names, how they honour women and how they like the dog, an animal deemed unclean by other Muhammadans. The Dards had no hesitation in eating with me, but I should not be surprised to hear that they did not do so when Mr. Hayward visited them, for the Hinduized Mussulman servants that one takes on tours might have availed themselves of their supposed superior knowledge of the faith to inform the natives that they were making an improper concession to an infidel. A good many Dards, however, have the impression that the English are Mussulmans—a belief that would not deter them from killing or robbing a European traveller in some districts, if he had anything "worth taking." Gouhar-Amán [called "Gôrmán" by the people] of Yasin used to say that as the Koran, the word of God, was sold, there could be no objection to sell an expounder of the word of God, a Mulla, who unfortunately fell into his hands. I did not meet any real Shîn who was a Mulla,* but I have no doubt that, especially in

* I have already related that a foreign Mulla had found his way to Gilgit, and that the people, desirous that so holy a man should not leave

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



Hunza, they are using the services of Mullas in order to give a religious sanction to their predatory excursions. I have said that the Dards were generally Shiahs—perhaps I ought not to include the Shiah Hunzas among Dards as they speak a non-Aryan language unlike any other that I know*—and as a rule the Shiahs are preyed upon by Sunnis. Shiah children are kidnapped by Sunnis as an act both religious and profitable. Shiahs have to go through the markets of Bokhara denying their religion, for which deception, by the way, they have the sanction of their own priests.† Can we, therefore, wonder that the Muláí Hunzas make the best of both worlds by preferring to kidnap Sunnis to their own co-religionists? A very curious fact is the attachment of Shiahs to their distant priesthood. We know how the Indian Shiahs look to Persia; how all expect the advent of their Messiah, the Imám Mahdi; how the appointment of Kazis (civil functionaries) is made through the Mujtehid [a kind of high priest] and is ratified by the ruling power, rather than emanate direct from the secular authorities, as is the case with Sunnis. The well-known Sayad residing at Bombay, Agha Khan, has adherents even in Dardistan, and any command that may reach them from him [generally a demand for money] is obeyed implicitly. Indeed, throughout India and Central Asia there are men, some of whom lead an apparently obscure life, whose importance for good or evil should not be underrated by the authorities. [See my "Hunza and Nagyr Handbook, 1893."]

What we know about the religion of the Siah-Posh

them and solicitous about the reputation that their country had no shrine, killed him in order to have some place for pilgrimage. Similar stories are, however, also told about shrines in Afghanistan. My Sazini speaks of shrines in Nagyr, Chilâs and Yasin, and says that in Sunni Chilâs there are many Mullahs belonging to all the castes—two of the most eminent being Kramins of Shatiál, about 8 miles from Sazin. About Castes, *vide* page 62.

* I refer to the Khajuná, or Burishki, a language also spoken in Nagyr and a part of Yasin, whose inhabitants are Dards.

† I refer to the practice of "Taqqiah." In the interior of Kabul Hazara, on the contrary, I have been told that Pathan Sunni merchants have to pretend to be Shiahs, in order to escape being murdered.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



KOHISTANI.

1. To-morrow night to Lahore I will go.
*Douche rate Lahore bajanwa.*
2. Thou silent be.
*Tohe chut guda.*
3. Prepare, ye young men.
*Jubti masha.*

PUSHTO THE AFGHAN LANGUAGE). 197

1. To-morrow night to Lahore I will go.
*Sabe shapa ba Lahore shazam.*
2. Thou silent be.
*Tah chup shai.*
3. Prepared be, O young men.
*Saubhal she salmú.*

There is a song very current in Kohistan which begins,— 539
*Palas kulal mariga, Patane jirga hotiga, Johle johal madado propár asdli* = "In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."
"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry. 779

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques. 793

*Dress.*—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola." 291 [177]

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans. 411 177

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara.*" Generally their women work with their husbands in the corn-fields, and do not live confined to their houses. 291

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc. 701

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads. [202]

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even 342 221 262 422 000

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandiá



for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bâbâji*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shîn caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shîn.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taifa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shîns or Yashkun. No Kamîn can be elected an elder, though he may become a Mullá, but a Mulla-kamîn also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Patshé Khân is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "nâli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surúi" (pipe), rabáb (harp), and shaṇdo (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
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# APPENDIX VI.

## A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By RAJA KHUSHWAQTIA AND Dr. G. W. LEITNER.

### ROUTE I.

361 FROM GILGIT TO KABUL, viâ Dareyl, Tangir, Kandiá, Ujù, Torwál, Swat, Dir, Maidán, Jandûl, Bajaur, Muravarri, Pashàt, Kunèr, Jelalabad, Kabul.

GILGIT TO SHERKILA, 9 katsha (rough) kôs * (1½ miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmîr, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

SHERKILA TO PATÀRI (is uninhabited), over a ridge Pîr (17 katsha kôs) called Batrèt, which is a plateau on which the Dareylis graze their flocks in the spring.

487 PATÀRI TO YATSHÖT (12 katsha kôs), road stony and jungly. Yat-
361 shöt is a village of Dareyl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and *buffaloes* (which are not found in [241] Badakhshan). The ground produces much white maize (from which [579] bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. There is excellent water, but it is very cold. The people are Sunnis, and [97] speak Shiná (the dialect of Chilás). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of [784] Muhammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its [771] calf at the end of a prong.] Yatshöt has two mosques, and Mullas who understand Arabic well. The Dareylis are very religious, and attentive to their ceremonial practices. The streamlet of Dareyl runs past it.

YATSHÖT TO MANIKÁL, 3 katsha kôs, a plain easy march through a prairie. Manikál has two forts, one of which has about 500 houses, and is called Dòrkans; and the other, Manikál proper, which has 300 houses and an old Mosque. Manikál is surrounded by forests. When the Kashmîr troops reached Manikál, the Dareylis, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

MANIKÁL TO SAMANGÁL, 3 katsha kôs, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtero) called Kalashmîr resides there, whom all the Dareylis respect and follow, although there are many other Djashteros, like Muqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

[804] * A kôs is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katsha" and "pakka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katsha" and "pakka" are generally spelt "kucha" and "pucka."

Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents. D 186 D 554

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it. B 564

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers. D 174

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mahommedanism, the feeling is still maintained in Nager, Gilgit, Astor, and the Indus Valley above Boonji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited by them not a single fowl is to be seen. D 262 783 [779] D [235]

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563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.
241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The
233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

• 779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained
535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they
361 have overflowed into the upper part of the Swat Valley,
101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah
511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.
578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl
651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better
563 known under its Pushtoo name of Patrak. There is also
197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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## CHAPTER VIII.

### FESTIVALS.

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IN spite of the general conversion of the tribes to Mahommedanism, ancient semi-religious festivals, mostly connected with agriculture, are still observed by them more or less in accordance with ancient customs. About Gilgit, where Mahommedan ways of thought have as yet only penetrated skin-deep, the festivals are still observed with little less ceremony than formerly, and are called "Shiné baradesi," or "Great days of the Shins," which would appear to show that they are mainly of Shin introduction. The dates of the festivals connected with ploughing, sowing, and reaping, differ slightly according to the proper seasons for those operations in different places.

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The first festival is that of *Nás*, at the time of the winter solstice in celebration of the beginning of the new year, which, according to ancient computation, commenced then. The name *Nás* means "fattening," and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcases of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow, and only sufficient fodder is stored to keep a few animals alive through the winter.[1] The next morning, two hours before day-light, the *Taiwi*[2] celebration takes place. Bonfires are lighted, and everybody flocks to the Shawaran, torch in hand. The drums sound summoning all laggards, and as the first streaks of day-light appear, the torches are thrown in the direction of Gilgit, or in that place are scattered about at pleasure. Singing, dancing, and polo go on through the day, and are continued at intervals daily for a whole month.

[1] A similar process of storing meat is practised in Cabul.

[2] *Taiwi* is the name given to a bundle of strips of wood bound together and used as a torch.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
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The Yashkun without any Shia are found in more distant places, 664
in the upper parts of the valleys of the Indus tributaries, namely in Nagar, Hunza, Ishkoman, Yasin, and Chitral.

## MUHAMMADANISM AMONG THE DARDS.

The Dards are now (with the exception that will be noted 779
farther on) Muhammadan.* Formerly they had some kind of idolatry of which we know not much, nor do we know at what period they were converted to Islam. At the time the Sikhs annexed Gilgit and Astor the people of those places were in some respects but very weak Muhammadans; it so happened that the Sikh commander, Nathu Shah by name, was a Muhammadan and a Syed; he acquired over these Dards a great influence, and he exerted it to make "good Muhammadans" of them, to get them to attend more carefully to the forms of their religion. It is a 764
fact that before Nathu Shah came (say in 1842) the Astor people used to burn their dead, and not bury them as Muhammadans should. A curious remnant of the custom still remains there—when they bury they light a fire by the grave; it is true they will now tell you that they light the fire to keep off jackals; this may be in some sense true, that is to say they could hardly reconcile themselves to leaving the body in its grave undestroyed, so they lit the fire as they had been used to, and this satisfied them in giving some security as against the beasts of prey and at the same time making a link with the past.

But it is not enough to say that these Dards are Muham- 795
madan; they are divided into three separate Muhammadan sects —Sunt, Shia, and Molai.

Sunt and Shia require no description, as the division exists in almost every part of the Muhammadan world. The Molai sect corresponds very nearly, or it may be exactly, with that sect called Nur Bakhsh which we found in Baltistan (see Chapter XVI.), which was a modification of the Shia. The name must have its

* This must be taken without prejudice to the question of the relationship of the Kafirs to the Dards. It is true at all events of those who have as yet been definitely classed as Dards.

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir
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origin from the Arabic *Mumin*, God, they thus calling themselves "the Godly." In matters of prayer and fasting they follow the Sunni ways, but in creed (as regards the proper succession of Muhammad's successors to the Khalifat) they are Shias.

The Moláis and Shias will drink wine, the Sunis will not. Of the different castes it would seem that the people of each may belong to any of the three religious sects; the religious differences do not depend on the caste, but are more geographical; this is illustrated by the table given in Chapter XX.

## BUDDHIST DARDS.

I have now to record some facts as to an outlying portion of the Dárd race, which are of peculiar interest. In that narrow part of the Indus Valley which was described under the heading of "Central Ladákh" (Chapter XIII.), are some villages inhabited by Dárds who follow the Buddhist faith; who, though remnants left by a wave of immigration from the direction of Gilgit, have so far amalgamated with the Bhots that they obey the Lámás as spiritual leaders.

Muhammadan Dárds, whose locality is denoted on the map either as outlying or outstretching portions of the main area occupied by the Dárd race, reach up close to these Buddhist Dárds, but the villages of each are distinct. The following places —villages and hamlets—are inhabited by the Buddhist Dárds: Grugurdo, Sanácha, Urdus, Darchik, Garkon, Dáh, Phindár, Balden, Hanú, Lower and Upper.[A]

That they did come from the direction of Gilgit they have a tradition, and many circumstances of language and manners show that in spite of their being Buddhists in religion they are one in origin with those Dárds we have been describing. But I think they belong to an earlier immigration; probably a small number reached their present seat and settled there, separated from the main mass of their tribe-brethren, at a time before the Dárds were converted to Muhammadanism, so that the transition from their ancient faith to Buddhism was not difficult. At that time the neighbouring Baltis also may still have been Buddhists. Later,

[A] [See Category III, End Map E — Ansal]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3



when the Dárds had become Muhammadan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants. 779 174

The Race Map shows the area of these Buddhist Dárds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhís who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dárd language is spoken, in the Hanú side-valley the people have lost their original language, and speak only the Tibetan Ladákhí; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dárd-speaking.[2]

These Buddhist Dárds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhí, but they are not such fine men as the Dárds of Drás, Astor, or Gilgit. They wear the pigtail as the Ladákhís do, and their dress is the same as theirs, including the drooping cap figured at p. 240. 142 302, 291

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects. 515 783

I could not hear that there was any distinction of castes among them[1]; indeed what I heard made me think there was not. One 564

* Among the Muhammadan Dárds also, as in the upper part of the Hárpo Valley in Roráh, I have found this narrow-chinned, low-Aryan, form of face. It may after all be due to an admixture of blood, in this case with the Baltís.

1 [i.e. the Buddhist Dards. — ANALYST]
2 [See chapter III, End Map 2. — Analyst]

duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahura*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

The remains of ancient stone buildings and Buddhist carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Sri Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhane. Sri Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rā of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yāsin giving a Rā to Gilgit. He was killed by the ruler of Punial, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsin. For the subsequent history of Gilgit, see Kashmīr. The history of Astor, or, as the Dogrās call it, Hasora, is intimately connected with that of Skārdu. More than 300 years ago Ghāzi Mukhpon, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Rondu, and Kharmang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rā of Astor is the lineal descendant of Ghāzi Mukhpon. [illegible] peace to the people, but it will be long before the country recovers entirely from the desolating slave-raids of Chilās.

The Wazārat contains 264 villages, and the population, according to the Census of 1901, is 60,885. The pressure on the cultivated area is great, the density being 1,095 persons per square mile. The people of Astor and Gilgit would be

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776 Yeth and Yethlu still receive attention in some localities as beings capable of affecting, at least prejudicially, the prosperity of the crops.

784 Turning now to purely human beings gifted with supernatural powers we find two principal representatives of the class: the Bili, a woman displaying some of the powers and proclivities of the western witch, and the Datyěl, a person of either sex endowed with some of the abilities of the Seer and the Prophet.

There are also the possessors of the Evil Eye, voluntary or involuntary, and there are persons who have acquired powers of magic (white).

These are the principal Dramatis Personæ of the Living Supernatural, and we may now examine their peculiarities in somewhat greater detail, paying particular attention to the Bitye, the Chěch and the Bili, partly because of their peculiarly local character, as signalised by their purely local names, and partly because of their intrinsic importance.

## The Bitye

776 From what I have heard I very much fear that the Bitye are as extinct as the Dodo, though their extinction is of quite recent date. Perhaps they still enjoy a tenuous existence in the phantasies of some elderly minds, but their day of power and awe is gone, their cult is dead, and their worshippers departed.

776 From the little information I possess it appears that the
• 778 Bitye lived in holes at the foot of trees and rocks; and that the cult consisted in placing offerings of food, as raw eggs of slaughtered animals, at the foot of the trees, i.e. generally in front of the holes. The Bitye themselves are described as puppies, or animals like puppies, so this simple form of worship was probably acceptable to them. At any rate they condescended to eat the offerings.

There were Bitye in residence at a spot on the Dadiese Let a little above the foot at Hindi, and the cult was maintained

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there by the local people till a few years ago, when it was stopped, I think, by the orders of the Mir of Hunza. Animals were slaughtered there "in the name of the Bŏyo".

From a story of Hunza tribal history it appears that the Bŏyo were regarded as the avengers of broken oaths taken in their names. In a dispute about the ownership of land between two brothers Khuro and Khamer, Khamer proposed that the case should be decided by their taking oath. Khuro, the weaker party, who was also incidentally in the right, agreed and said: "O brother, the Sahkla Bŏ.in and the Hilum Bŏ.in are very powerful and they are quick to wrath." But Khamer, who meditated a romp and had no mind to be caught in this way, would not even hear this proposal out. "If we swear by them," he said, "they will work us evil." So the idea was dropped and with it disappeared our chance of learning the methods of taking oath by the Bŏyo.[1]

The Bŏyo now bear the stigma attaching to the gods of a superseded religion. "Bŏyo-worshipper" (bŏyo ŧ.ŏkimas) is now used in the sense of heathen, pagan.

There seems to be a special association between the Bŏyo and trees, and the trees share in their sanctity. Whether they each have their own independent virtue, or whether the one owes its worshipfulness in any measure to the merits of the other it is impossible to say.

In the two remaining texts in which I have references to the Bŏyo the associate two plays an important part. In a statement made in Ghizr by Ghulchhin Sultán 'Ali of Nagir regarding certain popular practices at Chaprót he said: "Further they say that all the people used to assemble to do worship to a pipe-tree that was there. They used to take a grey goat and slay it at the foot of the tree and a great

[1] I have here accepted the relation of Bŏ.in and Bŏyŏ as singular and plural which is morphologically quite in order, and is asserted by some, though denied by other, authorities. The word bŏ.in seems to survive in bŏ.ochingus (pl. bŏ.in thingus) which was explained as wrath—the spirits of the dead. Bŏng-, occurring in other compounds, appears to refer to a dead person.

2x Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



number of puppy-dogs used to come out from below the pine-tree to drink up the blood. Then the people used to return rejoicing to their homes, and they used to say among themselves: 'Thanks be! Sickness has now been banished from the country.'"

Here it is stated that the tree is worshipped, but that the puppies, who are doubtless the Bōyo, benefit by the sacrifice. The Ṣhiṇa word (ilō.iki) translated "worship" means to *appease, placate, propitiate, do reverence to.* It corresponds, I think, exactly to the Burushaski °-ilikinas.

The other story, in which the tree also plays the chief rôle, is briefly as follows: From ancient times there was a juniper-tree in the garden of a man called Keramo Derbēah, living in the Dirēmiting territory. It was called the Bōyo Gal ("the Bōyo juniper"). It was said that formerly animals like puppy-dogs used to come out from under it. The people of Hunza used to propitiate them (worship them) and called them Bōyo. One, Bagher Tham, cut the tree down and he promptly died. Two stems grew up again from the stump and a man cut one of them. He became paralysed and an idiot. A man called Māmad Shāh cut down the remaining bough and he fell down from a cliff and was killed. After this people were afraid to meddle with the tree and left one bough (not previously mentioned) unmolested. Last year and the preceding year (1923 and 1922) this bough was still *in situ*. Then a man Yoqin obtained permission from the owner (Keramo Derbēah) and cut it down and took it to his house. But he had a dream in which a number of women appeared to him and asked him why he had cut down their juniper-tree, and intimidated him. In view of [illegible] and returned the juniper bough to its original owner, Keramo Derbēah, in whose house it now lies, for no one will venture to burn it.

Here we are left wondering whether there was any connection, other than topographical, between the juniper and the

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



A Čhèčh is a sort of bogie which usually appears at night. 776
It is said to "fall"—čhèčh *dijen*. A sound is sometimes heard and the Čhèčh appears in the form of some animal, such as a horse, donkey, or cow, but sometimes as a human being. Sometimes it appears as a tall figure which reaches up to the sky and is swathed in white clothing—a guise which is also sometimes adopted by Jinns.

When a man sees a Čhèčh he may faint with fear and fall [782]
to the ground. If, however, he can manage to preserve his courage and presence of mind and repeat the Call to Prayer (aṣān) the apparition will disappear. The people then reckon them to be Jinns.

Čhèčh are commonly attached to particular localities, from which it appears they do not wander. There are many such Čhèčh-haunted places in Gilgit proper as well as outside.

A Čhèčh is known to frequent the garden of the Political Agency office. Another haunts the neighbourhood of the P.W.D. Staff Bungalow and has been seen by many people. Its beat extends from there to the Political Agency Office, a distance of a few hundred yards. Another haunts a tree in the garden of the Divisional Engineer's house in the same area. Some deserted houses above the Ranbīr Bāgh are the home of another.

A Čhèčh has been seen by many near the European cemetery. My informant's brother once saw a man wearing black clothes in the cemetery. This apparition pursued him, kicked him, and flung him into an irrigation channel.

Čhèčh, like ghosts, are rather addicted to graveyards. Many other Čhèčh-haunted places could be mentioned.

[illegible] Čhèčh and their doings. One night Ghulām Muhammad, Chaukīdār (night-watchman), was sleeping in pursuance of his duty with his brother in the verandah of the Political Agent's Office in Gilgit. The brother used to give the following account, reported in slightly differing versions, of their experiences: "We were sleeping in the verandah of

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



## V.

### The Ceremony of Nagi Suchemi.

Nagi Suchemi is said to be a goddess who lived at Nangam in the Astore district, on a stone altar situated at the foot of the Nagishi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jungmi was specially appointed by the Rá to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

### "Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

## VI.

### Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local [illegible]. A bundle of green chili leaves is then brought, and some of these, with a little *ghi*, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until

773 keep trust in Provision, who was a servant of everybody. On this the Yaths sent "Trust" to the wolf, and he came with him to the ruler of the Yaths. The object was explained to him and he said that a bird called Garai Patan, who lived on the snows on the Coxus Mountain, should be sent for at once. Provision was first made the messenger; but the bird declined to come; whereupon Trust was sent to him and he came to see Bojare Shal and Yamlo Hal Singh. Bojare Shal now sent for a mouse which lived close to his home. When everything was ready the wolf gave orders that Yamlo Hal Singh should stand in water as a pillar upon which Gorai Pattan should spread his wings, while the mouse by the making a hole into the ice should bring out and spread all the soil over the wings of Gorai Pattan. The orders were obeyed and the wings of the bird covered all the water, while the mouse brought out all the soil which was beneath the water. In this way the earth was turned over the water.

## X.*

### "Neelo But" (The Blue Stone).

643 778 There used to be at Gilgit a blue stone called "Neelo But," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had resorted to it and prostrated himself before the stone. There and then the people adorned his head with a crown, swore fealty and tendered their allegiance. This was the day when all the better class would gather to see the new "Rá" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief.

When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Rá, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

[787] The *dawyal* (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the state of ecstacy that accompanies prophecy by the soothsayer. Before being dismissed at night all present partook of a feast; some were gratified with handsome *khilats* and other distinctions; some gratified by a gesture of kindliness

### The Ceremony of Shri Bai.

778 796 842 782 Shri Bai is the name of a goddess who, as the people say, lived on a rock at Nangam, a village in the Astore district. The rock too is called Shri Bai, and is always kept covered with branches of juniper, while an attendant called "Boh Bin" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the hot weather, when the people had gathered their

* [See also p. 109 *ante*.—Ed.]

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Boh Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Boh Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, *viz*: "Mulkum."

## "Rato" or "Chili."

At Farfuh, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chuto Rato, Shilo Rato, Surgon Rato, Chilko Rato and Thoko Rato. In these tracts there are five very large boulders and five small stones, called respectively "Dev-ai-Maron" and "Mos Samaran Ken" (*i.e.*, stone for distributing flesh). Here the "Rato" ceremony, also called "Chili," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chili or *Juniperus macrocarpa*. These branches were placed upon the "Dev-ai-Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mos Samaran Ken" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder-blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dev-ai-Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O iron-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small flat loaves. They threw the *atta* on the *chili* branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who eat and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bulchi were called "Aju Bin," at Sinakar "Shri Bin," at Gilgit and Dainyor "Rato-denaken," and at Naugam "Shri Bai." The

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazono;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

532 174 776 778

### The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

776 782 262

### "Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

361 771 764

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

[174]

### Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

361 539 988 174

3: Muhammad
782, 787, 643

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/For allusions to above categories in mythology and folklore, see category 539. --Analyst/

3: Muhammad
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/For additional information on propitiation, sacrifices etc. as part of ceremonies, see category 796. --Analyst/

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241 day's sowing is held over the smoke. The rest is ground and made into a large cake about 2 feet in diameter, which is baked on the same fire and then placed in a secure place for the night, a man being specially placed on guard over it. The musicians have meanwhile been hard at work, and dancing is kept up by the firelight till a late hour. Next day the people having assembled on the Ra's land, the Ra rides out from his castle attended by all his family and retainers. Before him is borne in procession the large cake of leavened bread, on which wheat is heaped up, and a pomegranate, with a sprig of cedar stuck in it, placed on the top. This is carried by a man with his face smeared with flour, who is called Dono. The crowd having gathered round the Ra in a ring, the Yerfah approaches, holding two or three handfuls of the smoked wheat in the skirt of his robe, into which the Ra empties a small quantity of gold-dust. Then with a loud voice the Yerfah cries out: "Oh people, be ready, the Ra has mixed the gold and will scatter the seed; may your fortune be good!" Then the Ra, taking the mixed wheat and gold, throws it among the people, who scramble to catch it in their skirts. More wheat and gold-dust are then poured into the Yerfah's skirt and scattered, the ceremony being repeated four times, to the north, south, east, and west. Those to whom it has once been thrown are not allowed to shift their places so as to get more. Then a yoke of oxen is brought to the Ra, who takes the plough handle and ploughs two furrows, eastwards and westwards, scattering seed; he then returns to the castle, after making over the large cake to his ploughmen, whose perquisite it is.

241 After this the *Rátch Mooger*, or, "the Ra's he-goat," is
• 782 taken up to the tower of the castle and sacrificed by a Rono; one of this caste alone being permitted to officiate. Cutting off the head and feet, the officiating Rono holds them up in view of the assembled people, and all the drums strike up. The carcase of the goat is made over to those whose perquisite it is. In Gilgit it is the perquisite of the men of the village of Boormuss, who are Shins, and whose privilege it is to carry the Ra's standard in war, for which they receive a goat a day while in the field. Then, while the people stand expectant, the *Yoodeni durrung*, "the fairy's drum," is heard to sound. All faces are averted to prevent the evil that would surely happen to him who should catch sight of the performer, and the *Yoodeni-ai*, or, "fairy's she-goat," is brought and sacrificed. Some of the blood is sprinked on the

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fairy's drum, and the carcase is given to the Dom musicians, whose perquisite it is. This ends the ceremony, and the day is wound up with archery, dancing, singing, and polo. The mark for the bowmen is a block of wood, with a small wedge of silver, given by the Ra, beaten into it, which becomes the prize of the most skilful marskman.

On the second, or people's day, feasting and dancing go on almost the whole day. They visit one another's houses, being expected to eat something in each house. A few yards of ploughing are commenced as a matter of form by every land-holder, for without this a good crop could not be expected.

In Hunza and Nager this festival is called *Thumer Bepow*, or, "the Thum's sowing," and is celebrated in exactly the same way, but it does not take place till spring owing to the difference of climate. A somewhat similar festival takes place in Yassin and Chitral, where it is called *Bisnik*, "seed-sowing;" but the ruler does not take part in it, the present ruling class in Yassin and Chitral having never identified themselves with their humbler subjects. In Yassin the festival is accompanied by a curious custom. The Tarangfah is mounted on a good horse and clad in a robe of honour given him by the Mihter. In this way he is conducted to the polo ground, where all seat themselves while the music strikes up and the Tarangfah gallops twice up and down the ground. Should any accident happen to him, such as either himself or his horse falling, it is regarded as a presage of misfortune to the whole community, and of speedy death to himself. In order to avert evil, he and his family observe the day as a solemn fast.

In Wakhan no public ceremony takes place, but the first seed-sowing is a time of festivity in every household. A bowl of grain, half of which has been roasted, is carried out and scattered round the house. Then the goodman starts for his ploughing, but returning clambers up to his house-top and scatters seed through the central sky-hole which gives light and ventilation to the house. Then, proceeding to his field, he traces a circular furrow twice round it, scatters a little seed, and returns home, where he finds the door barred against him, and he is not admitted by the women till after much entreaty. The next morning he rises before daylight and drives an ass into the house, giving occasion for much fun and joking, after which the ass is sprinkled with flour and driven out again.

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[illegible] the Chilas category 116 pp. 102-105 -- Analyst

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000 — I think there can be little doubt that in this festival we see a relic of the Hindoo Dussehra. A native gentleman has obliged me with the following note on the subject :—

"The chief Hindoo festival connected with agriculture was Dussehra, the 10th day of Asvu Sukla, when the previous nine days have been spent in worshipping the goddess Doorga, barley being sown near the place of worship it is given to the Raja by the Brahmins as an emblem of success, and after that the sowing of spring crops commences. The Raja going through the form of ploughing and sowing was, in ancient days, considered to take away the sin which tilling land is supposed to convey, and the Raja being the master of the land must take the first and principal part in the operation before his subjects would consent to plough. I can find only one instance of the Raja being obliged to plough in person. It is in the Ramayana. Raja Janak, the father of Sita, the wife of Rama, when there was a drought of twelve years in his kingdom, was solicited by the people and Brahmins to plough in person. He did plough, and there was plenty of rain, and Sita was born."

● 782 The ceremonial of the cedar worship in Gilgit was as follows :—

For three days previously, three chosen unmarried youths underwent daily washing and purification. On the fourth day they started for the mountain, provided with wine, oil, bread, and fruit of every kind. Having found a suitable tree they chose a branch, on which the wine and oil were sprinkled, while the bread and fruit were eaten as a sacrificial feast. The branch was then cut off and carried to the village. At its entrance the party were met by all the people in holiday attire and conducted to the appointed place with music and rejoicing, where the branch of cedar was placed on a large stone by the side of running water. A goat was then sacrificed, its blood poured over the cedar branch, and a wild dance took place, in which weapons were brandished about, and the head of the slaughtered goat was borne aloft, after which it was set up as a mark for arrows and bullet-practice. Every good shot was rewarded with a gourd full of wine and some of the flesh of the goat. When the flesh was finished, the bones were thrown into the stream, and a general ablution took place, after which every man went to his house, taking with him a spray of the cedar. On arrival at his house he found the door shut in his face, and on his knocking for admission, his wife asked, "What have you brought?" to which he answered, "If you want children, I have brought them to you; if you want food, I have brought it; if you want cattle, I have brought them; whatever you want, I have it." The door was then opened and he entered with his cedar spray. The wife

Mr. Ralston G-8 (1873-1878) 1880 [redacted]
4 AV3 Dard AV3



then took some of the leaves, and pouring wine and water on them placed them on the fire, and the rest were sprinkled with flour and suspended from the ceiling. She then sprinkled flour on her husband's head and shoulders, and addressed him thus:—"Ai Shiri Bagertham, son of the fairies, you have come from far!" *Shiri Bagertham*, "the dreadful king," being the form of address to the cedar when praying for wants to be fulfilled. The next day the wife baked a number of cakes, and, taking them with her, drove the family goats to the Chili stone. When they were collected round the stone, she began to pelt them with pebbles, invoking the Chili at the same time. According to the direction in which the goats ran off, omens were drawn as to the number and sex of the kids expected during the ensuing year. Walnuts and pomegranates were then placed on the Chili stone, the cakes were distributed and eaten, and the goats followed to pasture in whatever direction they showed a disposition to go. For five days afterwards this song was sung in all the houses:— 712 539

Dread Fairy King, I sacrifice before you,
How nobly do you stand! you have filled up my house,
You have brought me a wife when I had not one,
Instead of daughters you have given me sons.
You have shown me the ways of right,
You have given me many children,
You have made me like the mountain,
I have brought the family of the mountain toys,
I have gone to Sargin Gilit,
That I might see the people.
You slay many wild goats,
You with the gun on your shoulder,
Oh you with the sword in your hand!
Oh you riding upon a horse!
Oh you [illegible]
Dread king, I will slay you a ram.
Oh you that have come from the mountain,
I will rub your feet with butter.
Oh you that have come from below,
I will anoint you with oil.
I have been to the wide plain,
They have slain you a fine he-goat,
A ram has been slain, I have honoured you to-day,
To-morrow you will depart.
Go, dread Fairy King, I salute you,
You have given me prosperity,
How shall I let you depart!

The Chili stone is still to be seen at the entrance of every Shin village. [778]

4
Avj. Dard Avj
Gurais. Avj



D 742 178 B 742 178 D [749] It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D 771 171 It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 778 742 In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

4 A V 3 Dard A V 3



sacrificed beside the stone, which is sprinkled with blood, and in other places the practice has only lately been discontinued. Though the religion introduced by the Shins would appear to have been of a Brahminical type, it must have contained also a considerable amount of demon worship, as is shown by Mr. Shaw in his account of the Hanu Dards.

I have been told that when the Cashmere troops first occupied Gilgit, there was in the fort a slab of stone about 3 feet long, bearing a Sanscrit inscription. My informant told me that he had made out the words, "Ishwar ling murti," or, "the Lingum incarnation of Shiva," but that the rest of the inscription was illegible. In 1871 the fort was destroyed by an earthquake which exploded the powder magazine and reduced the whole to ruins. The present fort was erected on the same site, and the stone was doubtless built into the foundations. The names of many of the rulers and of a number of places, not only in the Indus and Gilgit Valleys, but also in the Chitral Valley, point to a Brahminical origin. Amongst the names of places may be mentioned *Sas* (Siva, *or* Mahadeo), *Shigrum* (Siva's village), *Shigrur* (Siva's priest), and *Swami*. In the Hunza and Nagar genealogies we find the names of *Ladikkum* (the beautiful Thum), *Harrikkum*,[1] and *Bukkatikkum*,[2] and one of the last independent Ras of Gilgit, Suleiman Khan, is best known by the name of *Gowrikkum*.[3]

With all this evidence it can scarcely be doubted that some form of Brahminism was introduced by the Shins into the Gilgit Valley, and, to a greater or less degree, wherever their rule extended. In valleys in which they were out-numbered by the former inhabitants, the result was, doubtless, a mixture of Buddhism and Hindooism, grafted on a form of demon-worship already existing in the country. The religious practices of the Hanu Dards described by Mr. Shaw, probably approach most nearly to those which formerly existed in Gilgit and the neighbouring valleys, when under Shin rule.

The Shins seem to have introduced, along with their form of Hindooism, a piece of tree-worship, which has been already described. Though no longer an object of public worship, supplications are still addressed to the *Chili*, especially by women desirous of children, by burning its branches, and it is still regarded as possessing special powers of puri-

[1] From Hari, a name for Mahadeo.

[2] Probably a corruption of Mukhatikkum, referring to Mukhut "the first transmigration."

[3] From Gouri, the wife of Mahadeo.

Subsidiary C-3 (1873-1878) 1880 Afghanistan AUT
4 AV3 Dard AV3
Dardic AV7



The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women;" and the little I have been able to ascertain is from Maulais who have proselytized, and those only men of no education. D 795 B 795

Soonnees speak of them as "Kaffirs" and "Rafizi," but they themselves do not refuse to pray or eat with Soonnees. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Ali-purust," and they undoubtedly esteem Ali, who, they say, was born of Light as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the tranamigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying, the Soonnee is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahommed.

They use in place of the Koran a book called the Kalam-i-Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imam-i-Zeman, or Sahib-i-Zeman. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands, and crossing his arms gives them to the man with his left hand and to the woman with his right. Then taking a cup of water he gives half to the woman, and after he has said a few words out of the Kalam-i-Pir, the ceremony is completed. The form of the Maulai Kalima is D B [782] D B [778] D B [545]

1904.] A. H. Francke—*A language map of West Tibet with notes.* 353

(c) **Mi dpongs**: It comprises the following two families: Phanko, Kalongpa. (The Tingkaiapa-family originated when a younger brother separated himself from the Kalongpa family.)

(d) **Rab bloopa**: It comprises the following three families: bKod rnams phalpa, Brogmapa, Skambarpa.

Besides those mentioned, there are three families which do not belong to any *pha-spunship*: Mon, Bhotapa and Starapa.

More families do not exist at Khalatse.

As regards the *Brushalpa*, they have taken their name from the village of Brushal near Gilgit, and they know for certain that their forefathers were colonists from Gilgit.

The *Pakarpa* also know that their forefathers once emigrated from the vicinity of Gilgit. *Pakar* is a Dard word meaning 'meadow.' Compare my Beso-na-senge, No. II.

Thus we see that out of 21 families which are members of *pha-spunships*, 16 trace their origin from the neighbourhood of Gilgit, which has remained Dard to the present day.

Mi dpongs means 'lord of men' and Rab bloopa means 'state-minister.' These two *pha-spunships* may go back to the Tibetan conquest of Khalatse, when their forefathers were perhaps the Tibetan lords of the Dard population.

From all this we see that the Dards, the lords of the country before the Tibetan conquest, were only colonists from Gilgit. Whom did they find in the country on their arrival? Did they perhaps find a Mon and Bhota population? All this I cannot solve.

(3) *Remnant of the Dard language.*—It is most interesting that in one house of the Brushalpa, in the house Gongmapa, a last remnant of the Dard language has survived until the present day. On New Year's day when a new branch of the pencil-cedar is placed on the house-altar, the prayer is rendered in Dardi, because the spirit of the house is supposed to understand this language only. This is the prayer:

Dargyasni di sha nomo kla shusi
Shusi bi sha nomo kla shusi
Sinani bi sha nomo kla shusi

As a Tibetan translation this is given:

ངས་རྒྱལ་བྱེད་ཀྱི་ཤ་ལ་ཕྱག་འཚལ་ལོ།།
ཤུ་སུ་ཡི་ཤ་ལ་ཕྱག་འཚལ་ལོ།།
ངས་གཅིག་གི་ཤ་ལ་ཕྱག་འཚལ་ལོ།།

Proj. 611

568 A. H. Francke: A language map of West Tibet with notes. [No. 4,

The following is my attempt at a restoration of the text according to the Dard dialect of Da-:

Dargyoni ila-lja nanno kla shoni
Shoni khi-lja nanno kla shoni
Shoni khi-lja nanno kla shoni

Translation:

Give abundance! Honour to them, oh god Shoni!
Crops also! Honour to them, oh god Shoni!
& sun also! Honour to them, oh god Shoni!

Notes on the Dard text:

*Dar-rgyas* is a Tibetan synonym sometimes meaning about 'clear, dawn;' *di* was probably in course of time contracted from *ila*, give, and *ni*, then; *nas* or *lja nanno* "to them," *she* and *ja* are frequently used terminations of the dative case; *nno* instead of *nno* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *nanno* as well as *nano* often occur in the sense of 'glory, honour' in the Bono-ne-songs, Lolokki Songs, No. XXXI 6; *kla* is the Tibetan *Sa*, a Pre-Buddhist god; *Shoni* is the proper name of the brown god. *Shoni* means 'harvest'; it is supposed to be the same as Dard *khi*, meaning 'also.' *Khi* in the second and third lines the *i* of *nkha* was lost in the preceding word. The *oi* in *shoni* is the emphatic syllable of Tibetan.

(4) *Dard customs.*—To the present day the Shoni-festival is considered as a Dard custom. It is held 14 months after the Diet of Dawaskan. In Khalatse it is celebrated in this way.—Cooked heads of goats and sheep, and radishes called *ton ton*, are brought before an ancient tree of wild rose (*rankol mangpi spung*) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

Also the Lolokki music and art of dancing is an entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Lolokki music, besides the Chinese scale,—chromatic scales are in frequent use. Of chromatic scales I have discovered the following in my collection of Lolokki tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the notes of the Tibetan Lolokki songs is almost invariably trochaic, the notes of the Lolokki tunes is iambic.

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to demonstrate similar reasons

Dard A 43



"Chili" or cedar worship, and of the Shin feast of sowing synchronised, and the two thus became welded together. The connection now is limited to a certain amount of wheat being smoked over a cedar wood fire, and of cedar twigs being in the next day when the sowing takes place. From a portion of the smoked grain a large unleavened bannock is made overnight, which is carried before the Bá or Chief of Gilgit when he rides out next morning to the sowing. Arrived on the selected ground the headman of the village holds up to the Bá the skirt of his chogo full of the smoked grain, and into this the Bá throws a small quantities of gold dust. The golden grain is then scattered amongst the circle of villagers, the ceremony being repeated till the grain has been thrown to all four points of the compass. The Bá then dismounts, a plough is brought, and, taking the handles, the Chief draws two furrows, one running east, the second west, and over these he again scatters the golden seed. A goat is then sacrificed, the drums strike up, and the Bá rides off, the rest of the day being one of continuous feasting, polo-playing, drumming, and dancing.

There are many other festivals, almost all connected with agriculture; spring-time and harvest, autumn and winter, are all marked by appropriate feasts. The Tudusi drum, or fairy's drum, which was kept on the top of every Chief's castle, played a part in the ancient ceremonies. It was very unlucky to look towards it while the sounds rang out; if the fairy drummer was seen, the direst calamities followed. I never to my knowledge heard the fairy drum myself, but no feast in the old days was complete

4c Dharat G-6 (1888-92) 1890 AVI Kashmir AV 1
Dard AV3



men using the upper path could reach Nomal. There were ominous mutterings of a coming storm brewing in Hunza and Nagar, and it was imperative that I should be able to move troops to Nomal and reinforce the garrison at a moment's notice. The road was therefore taken in hand in November 1890, and in a couple of months we had driven a good six-foot road through the bad piece. It was not a pleasant road to ride over when it was finished, for there were sheer drops of two and three hundred feet into the river below, but it sufficed. The last hundred yards of the worst bit of cliff nearly broke our hearts. The hillside was formed of alternate layers of sand and loose water-worn stones, and, cut back as we would, we could not get to firm ground. Four times our carefully-built supporting walls went with a run. The men were in despair, even my ever-cheery Major Gokul began to despond. Then, at the men's request, we sacrificed a goat, and made offerings to the god whose business it was, erected a little cairn with a daily consecrated flag, rebuilt our walls with layers of brushwood between the stones, and our road stood. I could now sleep in peace so far as Nomal was concerned, and I turned my attention to the bad cliffs between Gilgit and Bunji, and to the road further back.

The labour question was an incessant difficulty. The people of the country were very bad at road-making, and, moreover, had already plenty of work, and I had not enough tools to employ, or money to pay, large numbers. The men of the Kashmir Imperial Service Troops could not be taken away from their drills, musketry, and hut-building. They

AVJ Dard AVJ
Balt: AVI



Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents. D 196 D 554

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it. B 564

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers. D 174

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mohammedanism, the feeling is still maintained in Nagar, Gilgit, Astor, and the Indus Valley above Bunji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be returned to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited D 243 D 718 [279] D [324]

Yale Biddulph G-3 (1873-1878) 1880 AUL-Afghanistan-AUL
4
A-3 Dard AV3
Burusho AV7



by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shin caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager, and Ponyal, and nearly all the population of Yassin, besides being numerically superior in Gilgit, Sai, Darel, and Aster. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorushk and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorushaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpun rulers of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race. Considerable enmity exists between the Shins and Yeshkuns,

Mr. Biddulph G-3 (1873-1878) 1880 AUI-Afghanistan-AUI
4 AV3 Dard AV3



good grounds for supposing that the religion of the Shins was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangarikí,[1] *i. e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangarikí is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangarikí, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Chán, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

[1] Cunningham met with the term in Baltistan, and speaks of Gilgit being inhabited by Dangarikis, and of the Dangari language, as if it was the name of a tribe. The word Dangarikí, from *dangar*, cow, has no doubt come to be applied in the same manner.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



when the Dárds had become Muhammadan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants. 179 174

The Race Map shows the area of these Buddhist Dárds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhis who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dárd language is spoken, in the Hanú side-valley the people have lost their original language, and speak only the Tibetan Ladákhi; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dárd-speaking.[1]

These Buddhist Dárds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhi, but they are not such fine men as the Dárds of Drás, Astor, or Gilgit. They wear the pigtail as the Ladákhis do, and their dress is the same as theirs, including the drooping cap figured at p. 240. 142 302 291

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects. 505 783

I could not hear that there was any distinction of castes among them; indeed what I heard made me think there was not. One 584

* Among the Mohammedan Dárds also, as in the upper part of the Shigar Valley in Baltí, I have found this narrow-skinned, low-Aryan, form of face. It may after all be due to an admixture of blood, in this case with the Baltís.

[1] Cf. the Buddhist Dards = Aryans?
Also compare the Kafirs [illegible]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowskin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of hens was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chili" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of

1: Leitner L-3 (1866-93) 18937 AV3 Dard AV3
I

# APPENDIX VI.

## A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By Raja Khushwaqtia and Dr. G. W. Leitner.

### Route I.

From Gilgit to Kabul, vii Darayl, Tangir, Kandia, Uji, Torwil, Swat, Dir, Maidan, Jandul, Bajaur, Mamvarri, Pushat, Kunar, Jelalabad, Kabul.

Gilgit to Sherrilla, 9 kattha (rough) kos* (15 miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmir, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

Sherrilla to Patari (is uninhabited), over a ridge Pir (17 kattha kos) called Barsil, which is a plateau on which the Darayls graze their flocks in the spring.

Patari to Yatshot (12 kattha kos), road stony and jungly. Yatshot is a village of Darayl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and Asgalaer (which are not found in Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. There is excellent water, but it is very cold. The people are Sunnis, and speak Shina (the dialect of Chilas). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of Mohammedanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its calf at the end of a prong.] Yatshot has two mosques, and Mullas who understand Arabic well. The Darayls are very religious, and attentive to their ceremonial practices. The ziaratsh of Darayl runs past it.

Yatshot to Manikal, 3 kattha kos, a plain easy march through a pasture. Manikal has two forts, one of which has about 300 houses, and is called Dirkana; and the other, Manikal proper, which has 300 houses and an old Mosque. Manikal is surrounded by forests. When the Kashmir troops reached Manikal, the Darayls, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

Manikal to Sangarlik, 3 kattha kos, over an inhabited plain. The fort contains 600 houses. A great elder (Djadoona) called Kalashmir resides there, whom all the Darayls respect and follow, although there are many other Djadoonas, like Mangalikana (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

* A kos is a measurement of distance ranging from 1 to 4½ miles, and often depending on the speaker's impression due to hereditary encouragement as to other causes. "Kattha" and "pukka," for "rough, unfinished," and "thorough," respectively, are terms well known to Anglo-Indians. "Kattha" and "pukka" are generally spelt "kutcha" and "pucka."

equanimity with his stick till they reach the opposite goal. This ends this part of the festival. Polo then begins, and, as is the fashion in these parts, is continued without intermission till the evening of the great day.

### The "Ayi Boyi" Ceremony.

Ayi Boyi is the name of a Gilgiti month falling next to "Shino Bezino." The day fixed for performing the ceremony was publicly announced by the Rá throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Rá's dwelling. The Rá used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers laid a heap of ashes near them. The Rá then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Rá's servants upon them. In the merriment which followed, the people would rush towards the Rá, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the tables against them. Should the chief himself or any of his suit fall into their hands, he was only released on the payment of a suitable forfeit; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity.

## II.

### The Ceremony of "Ganani."

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Ganani" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with leaves fried in butter, which are greedily eaten at a corner of the field by all the members of the family. After this they cut some ears of barley, bring them to their houses, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. Then national dances and vainglorious songs continue till late in the night.

### The Dona Nikka Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their houses, they recite the following prayer:—

(1) Bismillah ye Khodaya Barakat dah.

(2) Ganam, Dronam ai Barakat dah.

(3) Khashi jeetu ai Barakat dah.

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D 805 D [178]

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

| | |
|---|---|
| Hussan Hoosein. | Soorpi (*Great month*). |
| Safar. | Shokubber. |
| Purum ishpo (*First sister*). | Roz. |
| Dowim ishpo (*Second sister*). | Lokyül (*Small festival*). |
| Thoi ishpo (*Third sister*). | Milna (*Intervening*). |
| Chot ishpo (*Fourth sister*). | Ghnyül (*Great festival*). |

D B 821

The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 823

D B 776

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rood. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B [121]

D B 776 787 784

In Gilgit, Hunza, and Nagar the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

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when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 68.

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on travellers. On one occasion that came to my knowledge, it was ascertained that a Goojur travelling through Darel had a small packet in his waist—band which was supposed to contain gold-dust. Two men waylaid him, and shot him down at a narrow place in the road. On opening the packet it was found to contain snuff. 674

Though now used by all classes without distinction where the population is mixed, the difference between the Shin and Yeshkun nomenclature is great. Of the Shin names a great number have the suffix of *Sing*, which is retained in spite of the conversion of the people to Mahommedanism. These names are never found among the purely Bourish population of Hunza and Nager, but it is to be noted that the suffix *Sing* is found among the earlier Makpon Kings of Iskardo. The Yeshkun names have reference to animals or some familiar object, and are not always of a complimentary nature. When one or two children in a family die, it is the custom to give the next born a mean name, such as, "the unclean," "old rags," in order to avert misfortune. 192 [784]

SHIN NAMES.

*Men.*

| | | |
|---|---|---|
| Mooning. | Hubba Sing. | Rum Sing. |
| Kammoo-sing. | Gissing. | Pooyah Sing. |
| Meising. | Chumbo Sing. | Singoo. |
| Deming. | Boogul Sing. | Dingoo. |
| Hoosaing. | Gobing. | |

*Women.*

| | | |
|---|---|---|
| Shah Bai. | Sookoomull. | Rooi Bai. |
| Shahibi. | Bibi. | Shoomull. |
| Shoosha Bai. | Bai. | |

YESHKUN NAMES.

| | | | | | |
|---|---|---|---|---|---|
| Shoop | . . | Dog. | Girkin | . . | Moon. |
| Jokoro | . . | Ass. | Orahato | . . | Urchin. |
| Butt | . . | Stone. | Tinkar | . . | Grasshopper. |
| Yeshilo | . . | Mad man. | Ghoko | . . | Ass foal. |
| Raja | . . | Snake. | Kastooro | . . | Pigeon. |
| Chooto | . . | Rags. | Bosoro | . . | Calf. |
| Barai | . . | Fairy. | Inih | . . | Bear. |
| Kashto | . . | Basket. | Shoo | . . | Bull. |
| Boodalo | . . | Old clothes. | Buck | . . | Cheese. |

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for this extraordinary arrangement by the fact that originally the Durds were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Broggpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krima mul" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time, cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

The people of Astor and Gilgit would be surprised if they were told that they were Dards living in Dardistán, and their neighbours of Hunza-Nagar and Yásin would be equally astonished. If consulted, they would probably describe their country as Shináka, or the land of the Shins, where Shiná is the spoken language. They are an Aryan people, sturdy built, cheery, honest, frugal, and sober. They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure Shin village no one will eat fowls or touch them. They practise inoculation for small-pox, their one epidemic. The people of Astor are Mussalmáns, two-thirds being of the Sunni persuasion, and the rest being either Shiáhs or Maulais. There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Rons, Shins, Yashkuns, Kremins, and Doms. As regards the Rons caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the RAJÁ caste of Dardistán. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 7,733. The Shins are regarded with great respect by the Yashkuns and the other castes. The Yashkuns claim the Shins as their forefathers. The Shins give their daughters to Rons and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladákh, in the Shám valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they came and its Shiná dialect, but they wear the pigtail and the Ladákhi cap. It is said that, though Buddhist by name, they really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like the Shins in Dardistán, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for

L. Leitner L-9 (1866-93) 1893? AVS Dard AVS



yono = winter.] The snow is now becoming a little softer and out-of-door life is more possible. The festivities are kept up for twelve days. Visits take place and man and wife are invited out to dinner during that period. Formerly when the Shins had a Raja or Nawab of their own, it used to be the custom for women to dance during those twelve days. Now the advent of the Sepoys and the ridiculous pseudo-morality of the Kashmir rule have introduced a kind of Pardah and the chaste Shin women do not like to expose themselves to the strangers. Then there is the Nauróz, which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The I'd of Ramazán.
The Shimá-Nán.
The Nauróz.
Kurbani I'd.
The Kiy Nán,* } Astór.
Dimmikí, } Gilgit.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their old customs have died out, and the separation of the sexes is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 18).

## G. THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush and Kaghán—have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Muhammadans. In Chilás, where the Sunni form of that faith prevails, there is little to relieve the austerity of that creed. The rest of the Muhammadan Dards are Shiahs, and that belief is more elastic and seems to be more suited to a quick-witted race, than the orthodox form of Islam. Sunniism, however, is

* Is celebrated in Autumn when the fruit and corn have become ripe. For a detailed account of this and other festivals see "Hunza-Nagyr Handbook," and Parts II. and III. of the "Languages and Races of Dardistan."

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earlier. This, however, is not the place to deal with the Dē.ū of myth or legend. 776 [173]

The Dē.ū of to-day is a shadowy and illusive being, scarcely to be isolated from the group of Jinn-dē.ū-pēri. He is evidently not endowed in the popular consciousness with a very definite or vivid personality. Demonic possession is usually attributed to Jinns, but it is noteworthy that there is the expression *dēwē.i dakhal shātin*, denoting possession by a Dē.ū. [786]

We know something of the general habits of the Dē.ū, which they share with their supernatural colleagues the Jinns and Peris. For instance, I have the following note among others: "At the time when the mulberries are ripe people do not eat them at midday. They say that Dē.ūs and Peris throw people down (from the trees at that hour)."

It should be explained that people, especially children, climb into the trees to eat mulberries and other fruit, and that there are often accidents and broken limbs due to their falling down.

Again: "In summer-time Jinns, Dē.ūs, and Peris live in the open country. In autumn they come to inhabited places." And: "At the time when a woman has given birth they do not keep an adze close by in the house. If there is an adze at hand, and if it goes by night and opens the door and brings the Dē.ūs, Peris, and Rū.is into the house, then the woman suffers injury." Why adzes go and open the door is duly explained (cp. p. 529).

It is possible by the "concoction of magic" followed by other rites to make the Jinns, Dē.ūs, and Peris subject to one. There was a man known as the Chīlègi Saiyid living a few years ago, and probably still alive, who had achieved this. [789]

Such general facts could be multiplied, but I can recall no Shina account of any definite individual Dē.ū taking part in any actual exploit at the present day.

In Burushaski there is a word Pfūt (plural Pfūtū or Pfūtants) which is interpreted as Dē.ū or Jinn. [197]

## V.

### The Ceremony of Nagi Sochemi.

Nagi Sochemi is said to be a goddess who lived at Naugam in the Astore district, on a stone altar situated at the foot of the Naglshi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jurgai was specially appointed by the Rá to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

### "Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

## VI.

### Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local musicians. A bundle of green chili leaves is then brought, and some of these, with a little *ghi*, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until

717 they lose their senses and commence to dance to the noise of the drums. They also use
716 some of the extremely bitter leaves of the "chili" (*Zanthoxylum macrospa*) while dancing.
791 The hosts then become fast and furious, and the onlookers cheer loudly. The Dasyuds glance from time to time towards the surrounding trees, among which the giants and fairies have taken up a position. After a short dance the Dasyuds place their hands on the shoulders of the drum-beaters and their ears on the drums, as if they are very attentively listening to what the drums says. In a short time they again commence dancing, and sing the prophecies they have been told by the drums. If there be anybody present wearing red clothes when a Dasyul is dancing, the Dasyul is much annoyed and rushes at him. No man clad in red clothes is therefore allowed to be present. After an hour's dance the performance closes, and two or two strong men appear in the circle, and the Dasyuds climb upon their backs and are carried away out of the enclosure to a house, on which after a short rest they recover from their frenzy.

I once asked a Dasyul woman of Gilgit how she had become a Dasyul, and after long hesitation she related to me the following story: "When about seven years of age I used to go with my flocks to the distant pastures on the hills. Once I saw a fairy sitting on a Chil tree and eating its leaves. Her eyes were brilliant and large, with thick eyebrows, which were high above the eyes and almost joining the hair of her head. She came towards me and asked me to accompany her, saying that her house was built of gold, and that I should be well treated there. Hearing this I lost my senses, and as I was then standing on the edge of a stream, I fell down into it and got a severe wound on the right thigh. Some of the shepherd boys who were also feeding their flocks at some distance saw me fall, and, hastily taking me out of the water, carried me to the village. My father then killed a goat in order to ascertain if I were really under the power of the fairies, and I drank all of its blood, but I was unconscious of what was going on around and remained in this state for about ten days without taking any food. During this time the number of giants and fairies which appeared to me increased to fourteen, of whom seven were Muhammadans and seven Hindus, each sect remaining apart. Their queen, who was Hindu, was clad like a fakir and had gathered her hair on the top of her head, upon which she wore a cap. They brought and showed me different kinds of food, but gave me nothing to eat. In three days they taught me to dance, and the following two incantations called "Ganos" and "Wiyas" [1]—

*Ganos.*

Ganos, Ganos, Trikhan ai *Zadi* ganos; Zadi ai Hasadi ganos; Yus ai ganadi ganos; Pi ai parosi ganos; Ding dalak ganos; Tip yhill ganos; Jat jarwar ganos; Ashpo ai chuno ganos; Jakus ai gulo ganos; Ajeh ai wrus ganos; Ayi ai chhai ganos; Terwah ai shudo ganos; Bus ai shara ganos; Nadi jat ganos; Shirl ai shani ganos; Dewah ai chhai ganos; Chai chatri jus ganos; Mudu birga ai jus ganos; Dewah ai pus ganos; Aga ai tare ganos; Birdi ai bathai ganos; Sat khap

1. When I first saw a dance by a Dasyul woman in Alligi or Gilgit, a man with a red umbrella came into the circle. This enraged the dancer, although she herself was dressed in red clothes.

[illegible] 48

[illegible] Gaman; Hul si ser gaman; Sar si nimi gaman; Vajan si bathol gaman; Bathol si Chhal gaman; Sun si sumaling gaman; Jor jaman gaman; Sasi sarpish gaman; Sar khap barsi gaman; Dung si dam gaman; Khetu dar gaman; Hamu rang gaman; Chu chil gaman; Nosh sama gaman; Jan si sain gaman; Tara si dhar gaman; Trakhan si Yulsini gaman; Yulsini si Hasnoli gaman; Gar si bashodli gaman.

Wyn.

Mati, Mati, Trakhan si Zonli mati; Zonli si Hasnoli mati, &c. &c., continue in the same way up to end of Gaun.

Translation—

*Gaun.*

I will bind, I will bind, I will bind Zonli (a fairy) of Trakhan (a river of Gilgit). I will bind Hasnoli the daughter of Zonli. I will bind Garnoli the daughter of Tra (a fairy, also the moon). I will bind the rain of the sun. I will bind Ding (a giant) of the lower strata of the earth. I will bind all the insects. I will bind giants and wild animals. I will bind the colt of a mare. I will bind the offspring of an ass. I will bind the lamb of a sheep. I will bind the kid of a goat. I will bind the bullet of a gun. I will bind the earthborn of the jungle. I will bind the green pastures. I will bind the battle of fairies. I will bind the key of demons. I will bind the pregnant women. I will bind men for fighting. I will bind the way of giants. I will bind the stars of the sky. I will bind the pieces of the earth. I will bind seven hundred fairies. I will bind the springs of water. I will bind the outlets of springs. I will bind Bathole (a fair of fairies) on Vajan (Nanga Parbat or Diyamir Mountain, situated on the west of Astore). I will bind the key of Bathole. I will bind Sumaling (a giant) of earth. I will bind all creation. I will bind Sasi (a giant) of the upper strata of the earth. I will bind seven hundred daughters of fairies. I will bind the booming of drums. I will bind the lower plains. I will bind the upper pastures. I will bind all the *chil* trees. I will bind the green banners of the fairies. I will bind the mouth of serpents. I will bind the voice of the fish. I will bind Yulsini (the fairy drum which is said to be beaten by fairies on Khutu, a mountain near Bulchi, a village in the Bagrot Valley) of Trakhan. I will bind Hasnoli (a fairy) of Yulsini. I will bind the call of the cow.

*Wyn.*

I will release, I will release, I will release Zonli of Trakhan. I will release Hasnoli, the daughter of Zonli.

&c. &c. &c.

If it is wished to restrain any person, phenomenon, thought, wish or desire, &c., from their natural course of action, the "Gaun" is read by the Dunyals on a small stone, which is then thrown towards the person or thing concerned. By reciting the "Wyn" in the same way on another stone, the person or thing is again rendered active. (771)

### 6.—The Fairy who Married her Human Lover.

It is not believed in Astor that fairies ever marry human beings, but in Gilgit there is a legend to that effect. A famous sportsman, Kibá Lorí, who never returned empty-handed from any excursion, kept company with a fairy to whom he was deeply attached. Once in the hot weather the fairy said to him not to go out shooting during "the seven days of the summer," "Canicular," which are called "Barda," and are supposed to be the hottest days in Dardistan. "I am," said she, "obliged to leave you for that period, and, mind, you do not follow me." The sportsman promised obedience and the fairy vanished, saying that he would certainly die if he attempted to follow her. Our love-intoxicated Nimrod, however, could not endure her absence. On the fourth day he shouldered his gun and went out with the hope of meeting her. Crossing a range, he came upon a plain, where he saw an immense gathering of game of all sorts and his beloved fairy milking a "Kill" (*markhor*) and gathering the milk into a silver vessel. The noise which Kibá Lorí made caused the animal to start and to strike out with his legs, which upset the silver vessel. The fairy looked up, and to her anger beheld the disobedient lover. She went up to him and, after reproaching him, struck him in the face. But she had scarcely done so when despair mastered her heart, and she cried out in the deepest anguish that "he now must die within four days." "However," she said, "do shoot one of these animals, so that people may not say that you have returned empty-handed." The poor man returned crestfallen to his home, lay down, and died on the fourth day.

### C.—Dayals = Wizards and Witches.

The gift of second sight, or rather the intercourse with fairies, is confined to a few families in which it is hereditary. The wizard is made to inhale the fumes of a fire which is lit with the wood of the *tráli*[1] (Panjabi = Padam), a kind

[1] Elsewhere called *tálá*.

of fir-wood which gives much smoke. Into the fire the milk of a white sheep or goat is poured. The wizard inhales the smoke till he apparently becomes insensible. He is then taken on the lap of one of the spectators, who sings a song which restores him to his senses. In the meanwhile, a goat is slaughtered, and the moment the fortune-teller jumps up, its bleeding neck is presented to him, which he sucks as long as a drop remains. The assembled musicians then strike up a great noise, and the wizard rushes about in the circle which is formed round him and talks unintelligibly. The fairy then appears at some distance and sings, which, however, only the wizard hears. He then communicates her sayings in a song to one of the musicians, who explains its meaning to the people. The wizard is called upon to foretell events and to give advice in cases of illness, etc. The people believe that in ancient times these Dryahs invariably spoke correctly, but that now scarcely one saying in a hundred turns out to be true. Wizards do not now make a livelihood by their talent, which is considered its own reward.

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173 There are few legends so exquisite as the one which chronicles the origin, or rather the rise, of Gilgit. The traditions regarding Alexander the Great, which Vigne and others have imagined to exist among the people of Dardistan, are unknown to, at any rate, the Shins now, excepting in so far as any Mussulmi accompanying the Maharajah's troops may, perhaps, accidentally have referred to them in conversation with a Shin. Any such information would have been derived from the Sikandarnama of Nizami, and would, therefore, possess no original value. There exist no ruins, as far as I have gone, to point to an occupation of Dardistan by the soldiers of Alexander. The following legend, however, which not only lives in the memories of all the Shin people, whether they be Chilasis, Astoris, Gilgitis, or Brokhpâ (the latter, as I discovered, living actually side by side with the Baltis in Little Tibet), but which also an annual festival commemorates, is not devoid of interest from either a historical or a purely literary point of view.

[for text see category 539, pp. 9-14. -- Ansyal]

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but if he dies there his soul will at home dies in a day or two. On this occasion there were present many Bilin from all quarters."

In taking leave of the Bilin it is, I presume, superfluous to lay stress on their similarity to the witches of the West. Almost every point that has been mentioned above can be duplicated from European records of witches.

## The Dajyáli.

We now come to the Dajyáli, the last of the characters whom I propose to treat of here. Dajyáli are supernaturally endowed human beings, who at the present day chiefly exhibit their powers by furnishing answers to recondite questions. They supply on request information relating to what lies outside the scope of the ordinary senses of sight and hearing, and regarding what is going to come to pass in the future.

Their sources of knowledge are hidden, but there is nothing obscure about their procedure, for they exhibit their powers before all the world in broad daylight.

The public attend on the local polo ground, which corresponds to the village green. At one side sit the local band of drums and pipes and the Dajyáli enters the circle formed by the spectators. There he primes himself by inhaling the smoke of burning juniper twigs which has some sort of intoxicating effect on him. After this he divides his time between stamping over and listening to the drums, dancing round the circle in various measures and posturing in the middle of it.

At certain points he may be asked questions by members of the general public, the answers to which he ostensibly obtains by listening to the drums or by watching the behaviour of some grains of corn thrown on the vibrating parchment of a drum. His answers are couched in language which is really I think unintelligible, but which someone eventually is always found to interpret.

## 2.

### The Ceremony of Nine Sections.

Nagi Sections is said to be a goddess who lived at Nangum in the Ashem district, on a stone altar situated at the foot of the Nagami hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jongmi was specially appointed by the Rāja to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sections, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this ceremony were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discomfort of the offending persons or those of that day. For some days the case was left awaiting the decision of "Nagi Sections," and if in this period the suspected person suffered any kind of loss of property, of relations, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

### "Khwan" or "Rhum."

In Chiku and in the adjacent villages of Jakoi, Pelim, Koli, Dayui, Tangju, Gor, Harlam, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khwan" in Shimale (Chiku, Dayui, Tangju, Gor, Harlam and Sazin), and "Hajui" in Kotimme (Jakoi, Pelim, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must remain submit.

## VI.

### Dreams.

There are some men and women of these parts who are called Daryais. When they are worked up into a state of frenzy the ghosts and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Daryais as well as the local musicians. A bundle of green chili leaves is then brought, and some of them, with a little ghi, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Daryais push their way towards the fire and begin to inhale the smoke, until

they lose their senses and commence to dance to the voice of the drums. They also eat some of the extremely bitter leaves of the "chili" (*Zanthoxylum macrocarpa*) while dancing. The music then becomes fast and furious, and the onlookers cheer loudly. The Daryals glance from time to time towards the surrounding trees, among which the giants and fairies have taken up a position. After a short dance the Daryals place their hands on the shoulders of the drum-beaters and their eyes on the drums, as if they are very attentively listening to what the drums say. In a short time they again commence dancing, and sing the prophecies they have been told by the drums. If there be anybody present wearing red clothes when a Daryal is dancing, the Daryal is much annoyed and rushes at him. No man clad in red clothes is therefore allowed to be present. After an hour's dance the performance closes, and one or two strong men appear in the circle, and the Daryals climb upon their backs and are carried away out of the enclosure to a house, on which after a short rest they recover from their frenzy.

I once asked a Daryal woman of Gilgit how she had become a Daryal, and after long hesitation she related to me the following story: "When about seven years of age I used to go with my flocks to the distant pastures on the hills. Once I saw a fairy sitting on a Chil tree and eating its leaves. She eyes were brilliant and large, with thick eyebrows, which were high above the eyes and almost joining the hair of her head. She came towards me and asked me to accompany her, saying that her house was built of gold, and that I should be well-treated there. Hearing this I lost my senses, and as I was then standing on the edge of a stream, I fell down into it and got a severe wound on the right thigh. Some of the shepherd-boys who were also feeding their flocks at some distance saw me fall, and, hastily taking me out of the water, carried me to the village. My father then killed a goat in order to ascertain if I were really under the power of the fairies, and I drank all of its blood, but I was unconscious of what was going on around and remained in this state for about ten days without taking any food. During this time the number of giants and fairies which appeared to me increased to four-teen, of whom seven were Mohammedans and seven Hindus, each sect remaining apart. Their queen, who was Hindu, was clad like a fakir and had gathered her hair on the top of her head, upon which she wore a cap. They brought and showed me different kinds of food, but gave me nothing to eat. In three days they taught me to dance, and the following two incantations called "Gaen" and "Miyu" —

Gaen.

Gaenta, Gaenan, Tvaishae ni *Zenti gaenan*; *Zenti* ni *Hanenti gaenan*; Yan ni *gaenti gaenan*; Fa ni *panni gaenan*; Ding dzink *gaenan*; Tiy *ghilli gaenan*; *Jat janwar gaenan*; Ashpa ni *chuny gaenan*; Jakoo ni *goha gaenan*; Ajah ni *wrus gaenan*; Ayi ni *chhal gaenan*; Turenik ni *dumbo gaenan*; Bun ni *chara gaenan*; Nanli jo *gaenan*; Shirli ni *rhani gaenan*; Dewak ni *chhai gaenan*; Chai *chanti jan gaenan*; Wudla *hoga* ni *jan gaenan*; Dewak ni *pan gaenan*; Aga ni *tare gaenan*; Birili ni *bathai gaenan*; Sat *bhay*

1 When I first saw a dance by a Daryal woman in May or June, a man with a red umbrella was one the field. This enraged the dancer, although she herself was wearing red clothes.

nanyan ganam: Hol ei nar ganam: Sar ei nimi ganam: Yajar ei tasholi ganam: Sasholi ei Chini ganam: Sun ei sunaling ganam: Jon jarow ganam: Soni sanjish ganam: Sar thap lazni ganam: Dwag ei Sun ganam: Khoto Sar ganam: Hunin rang ganam: Chin chili ganam: Nosli sanai ganam: Jon ei ayin ganam: Tara ei shor ganam: Trakhan ei Yudani ganam: Yudani ei Hazouli ganam: Gar ei Sashoshi ganam.

Wiyo.

Mori, Mori, Trakhan ei Zosli mori: Zosli ei Hazouli mori, &c. &c., continues in the same way up to end of Game.

Translation—

Game.

I will bind, I will bind; I will bind Zosli (a fairy) of Trakhan (a river of Gilgit). I will bind Hazouli the daughter of Zosli. I will bind Ganouli the daughter of Yus (a fairy, also the moon). I will bind the sole of the foot. I will bind Ling (a giant) of the lower strata of the earth. I will bind all the insects. I will bind giants and wild animals. I will bind the colt of a mare. I will bind the offspring of an ass. I will bind the lamb of a sheep. I will bind the kid of a goat. I will bind the bullet of a gun. I will bind the carnivora of the jungle. I will bind the green pastures. I will bind the fields of barley. I will bind the key of demons. I will bind the pregnant women. I will bind men for fighting. I will bind the way of giants. I will bind the stars of the sky. I will bind the pores of the earth. I will bind seven hundred fairies. I will bind the springs of water. I will bind the outlets of springs. I will bind Sathoi-a (a fort of fairies) on Yajar (Nanga Parbat or Diyamir Mountain, situated on the west of Astore). I will bind the key of Sathoi. I will bind Sunaling (a giant) of earth. I will bind all creation. I will bind Sun (a giant) of the upper strata of the earth. I will bind seven hundred daughters of fairies. I will bind the booming of drums. I will bind the lower plains. I will bind the upper pastures. I will bind all the Sholi trees. I will bind the green banners of the fairies. I will bind the mouth of serpents. I will bind the voice of the flute. I will bind Yudani (the fairy drum which is said to be beaten by fairies on Khamu, a mountain near Baltit, a village in the Hunza Valley) of Trakhan. I will bind Hazouli (a fairy) of Trakhan. I will bind the calf of the cow.

Wiyo.

I will release, I will release, I will release Zosli of Trakhan. I will release Hazouli, the daughter of Zosli.

&c. &c. &c.

If it is wished to restrain any person, phenomenon, thought, wish or desire, &c., from their natural course of action, the "Game" is read by the Dunyals on a small stone, which is then thrown towards the person or thing interested. By reciting the "Wiyo" in the same way on another stone, the person or thing is again rendered active. (79)

VII.

Omens.

Probably on account of the frequent attacks on Gilgit made by the chiefs of the surrounding States, certain signs and occurrences are considered to be omens among the Gilgitis. They are as follows:—

(1) If an unusually heavy rain falls at any season in Gilgit, it is supposed that the chief of Yasin will advance towards Gilgit.

(2) If innumerable kites are seen hovering over Gilgit, it is generally accepted that Gilgit is to be invaded by the Hagar people.

(3) If packs of wolves make frequent sights visits into Gilgit, and inflict heavy losses among the flocks, it is believed that the chief of Hunza is certainly going to invade and plunder Gilgit.

(4) If the harvest be unusually abundant, it is believed that Gilgit will be attacked by the Punyal Chiefs.

VIII.

Lunar Eclipses.

The Gilgitis say that Gaohar is the name of a giant, who is a lover of the moon. On the 14th of the lunar month, when the moon is in its full beauty, the Gaohar, whenever he pleases, catches hold of the moon, leaving untouched only a part which contains a fig tree. At such time the people of those parts beat their iron pans (on which they cook bread) like drums and cry loudly, "O Gaohar, we have brought a large force, bearing drums against thee; leave her (the moon), or we will rush upon thee!" In the meantime the Gilgit mob, and they become happy at their success.

Solar Eclipses.

The Gilgit people say that whenever any great king dies or is banished from his country, the giant Gaohar becomes angry against the sun, and darkens a whole or a part of his (the sun's) face, as a sign of grief for the death or the banishment of such a great king.

IX.

The Conquest of the Waxis.

It is said that the earth was at first enveloped in water, which was in some places frozen, and where the Yadus (giants) had taken their abode under Yandu Hal Singh, their ruler. On a certain day they held a council for the purpose of bringing earth over the water. Their ruler said that the task was above their power but, however, he knew of a wolf called Bajore Shah who lived at a place named Wilgamoh (old fort) and who, owing to his great strength, would be able to perform this work. "Provisions" was first sent as a messenger to Yadu Yadu, but the wolf refused to come, saying that he would not

[1] [illegible] regarding the name, the author of the paper informs us that the original word is ryp, which was the name "Yandu."—Ed.]

778 keep cows in Provision, who was a servant of everybody. On this the Vadis sent "Trust" to the well, and he came with him to the valley of the Vadis. The object was explained to him and he said that a bird called Garul Patan, who lived on the crown on the Circus Mountain, should be sent for as soon. Provision was now made the messenger; but the bird declined to come, whereupon Trust was sent to him and he came to see Bajare Shal and Vanda Mal Singh. Bajare Shal now went for a woman which lived close to his house. When everything was ready the well gave orders that Vanda Mal Singh should stand in water as a pillar upon which Garul Patan should spread his wings, while the women by the making a hole into the ice should bring out and spread all the soil over the wings of Garul Patan. The orders were obeyed and the wings of the bird covered all the water, while the women brought out all the soil which was beneath the water. In this way the earth was turned over the water.

X.*

"Shanka Ben" (The Bone Drum).

(47) 778 There used to be at Gilgit a blue stone called "Shanka Ben," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had mounted on it and prostrated himself before the stone. There and then the people advanced his head with a crown, swore fealty and tendered their allegiance. This was the day when all the better class would gather to see the new "Raj" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief.

When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Raj, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

• [778] The dasasi (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the state of ecstasy that accompanies prophecy by the soothsayer. Before being dismissed at night all present partook of a feast; some were gratified with handsome dresses and other distinctions; some gratified by a gesture of kindliness.

The Custodians of Shiri Bai.

778 776 Fn 2 782 Shiri Bai is the name of a goddess who, as the people say, lived on a rock at Nangama, a village in the Astore district. The rock now is called Shiri Bai, and is always kept covered with branches of juniper, while an attendant called "Bab Bin" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the late monthes, when the people had gathered their

* [illegible]

3: Muhammad AVJ Dard AVJ
782, 787, 643

/For allusions to above categories in mythology and folklore, see category 539. --Analyst/

AVS David AVS



his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions. 608

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards. [787] [757]

It is sometimes customary for a young couple, at the time of marriage, to induce a mutual friend to become their foster-father. The tie is ratified at the time of eating bread together. Bride and bridegroom being seated opposite to one another, the foster-father elect seats himself between them, and taking a piece of bread in each hand crosses his arms, observing to keep the right one uppermost, and puts the bread into their mouths. From that time he is regarded as their father.

The foster relationship is regarded as so close, that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Koran, it would be impossible for a man to marry the widow of his foster-son. [735]

The formation of these ties is practised in a peculiar way among the Ashimadeh clans of Chitral. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the purpose of strengthening tribal unity. [853]

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. Treasures are frequently lost altogether by the sudden death of the owner, 854 [818]

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadeh class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adeena.

In Bushkar and Torwa the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

| | |
|---|---|
| Hamma Hamsin. | Sowyi (*Great month*). |
| Safir. | Shakrabbir. |
| Purum ishpo (*First sister*). | Ros. |
| Dowim ishpo (*Second sister*). | Lokyō (*Small festival*). |
| Thoi ishpo (*Third sister*). | Mihin (*Increasing*). |
| Chor ishpo (*Fourth sister*). | Ghoyō (*Great festival*). |

The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rooé. In Booroshki they are known as Phoot and Billusa. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

whom the drum is heard, if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodoni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nagyr are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 16.

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storm of hail and wind arise. Mahmood having caused this to be done, the effects became visible; for, instantly the sky lowered, and thunder, lightning, wind, and hail succeeded, turning the day into night, and spreading horror and destruction around."

Divination is still practised, in spite of the conversion of the country to Mahommedanism. The Dainyals, or diviners, who are of both sexes but are more frequently women, are supposed to receive the gift of second sight by the shadow of a Burai, or fairy, having fallen on them in sleep. Dr. Leitner speaks of the gift as being supposed to be hereditary, but this is not the case, though the daughters of Dainyals often become Dainyals also. Dainyals are said to be only found among the shepherd population, and it is easy to understand how a solitary life among the wild crags of the Hindoo Koosh should encourage a belief in the power of intercourse with the unseen world. Quite young people become Dainyals, and the spirit of prophecy is supposed to remain with them for life.

The first intimation of the gift to the friends of the recipient is conveyed by their finding him or her in a deep trance. The requisite music is brought, flageolets being substituted for the ordinary clarionets, and softly modulated airs are played close to the ear of the entranced. Gradually he moves and begins to show signs of life, on which a goat is brought and decapitated, and the bleeding neck presented to the Dainyal novice. This is the test of a true Dainyal. If the gift of divination has really come to him, he seizes the bleeding neck, and sucks the blood. Some find this too much for them, and refusing to suck the blood are looked on afterwards as only feebly gifted with the spirit of prophecy. The idea of imposture never seems to be entertained by these simple-minded people. The recognised Dainyals are consulted on all special occasions, such as the yearly festivals in summer, or the declaration of war with a neighbouring state. The spirit of divination is supposed to lie dormant in winter, and to be strong in proportion to the heat of the weather.

On the first occasion of my witnessing an incantation, two Dainyals were brought from a considerable distance to prophesy at the Ganoni festival in June. They were both women, one of about twenty-five and the other about forty years of age, who showed by their wild and haggard looks the strain of the often-practised ceremony on their faculties. A circle

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Durusha AV7



being formed round which the spectators seated themselves, a bunch of cedar twigs was placed on a flat stone and set on fire, and while two or three men vigorously blew up the flame, the Dainyal with a cloth over her head inhaled the thick pungent smoke which curled round her head, while the music played softly. In a few minutes she became violently agitated, her hands were convulsively clasped over her head, and her whole body was shaken with uncontrollable muscular motion, till, dashing the burning branches aside, she fell prostrate at the feet of the musicians, grasping the drum with her hands, and violently throwing her head backwards and forwards in a way that threatened dislocation. At length, overcome by the violence of her exertions, she fell apparently senseless on the ground. The spectators shouted long and loud at this triumphant manifestation of the fairy's presence, and the music played its loudest. Then the second Dainyal entered the circle, and in a few minutes was also lying motionless. The music now changed to a harsh cadence, and soon one, and then the other, rose and staggered round the circle in a rude attempt at stepping in time to the music. With their long hair floating loose, half-closed eyes, drunk with the fumes of the cedar smoke, and occasionally coming into collision, they formed a most weird and somewhat painful spectacle, while the shouts of the spectators rose and fell at each uncouth gesture, varied by shrill whistles that would have done credit to the gallery of a popular London theatre. The violent exertion soon produced fatigue, while the worst effects of the cedar smoke seemed to disappear and the prophesying began. While the music played softly, the two witches reduced their movements to a sort of aimless walk round the circle, with fixed and vacant gaze, occasionally one would stop and place her head close to the flutes or the drum as if listening to a language that others could not hear, and then again resume the weary round. Sometimes, during one of these pauses, one would, after listening, raise a shrill chaunt which was attentively listened to by the musicians, and after being repeated once or twice was caught up by them and loudly chaunted to the audience, while murmurs of surprise or congratulation ran round the circle.

This, varied with intervals of leaping and dancing which seemed to excite both themselves and the spectators to the highest pitch, lasted for about an hour, when the palpable exhaustion of the Dainyals made it necessary to close the meeting. A man going into the circle gave a back, as at

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Biddulph G-3 (1873-1878) 1880 AU3 Afghanistan AU3-
4 AV3 Dard AV3
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D leapfrog, and one of the women, taking a flying leap on to
781 his shoulders, was carried out of the ring, the second Dainyal
791 following in like fashion on another back being offered,
B and the meeting broke up. No attempt is made to direct
787 the prophecy to any topic by hint or question, and the Dainyal
791 is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often
D gets a broad hint given him. Dainyals only exist now in Gil-
[177] git, Hunza, and Nager, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circum-
B stances point to this mode of divination being of Shin intro-
[177] duction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to tear them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kaffirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadaun who were called *Dain*, and a form of divination called *Dewalla* is still practised in some parts of the Punjab.

D Serious crimes, such as murder, are rare. In Wakhan
674 murder is punished by a fine of six horses, six guns, and
681 thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Meer, which at certain seasons is a matter of difficulty.

D Though bloodshed is rare among the Dards as compared
674 with the Afghans, brutal murders are sometimes committed

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



000 torrent, are the natural first step in worship and in the supernatural. They are born of the solitary watching of the wandering flock in the day-time, of the sheepfold at night. The supernatural is ever with the lonely shepherd; the avalanche sweeping down the mountain side is the protest of the solitary god against any attempt to scale the approaches to his throne; the mountain sickness which seizes the wayfarer on some pass is the vengeance of the disturbed fairies; the shriek of the wind behind the veil of mist attests their presence; the snow flag streaming from some great peak is a sign of the god's abode; the voice of the gods speaks in the moaning forest and the rushing waterfall. The fairy and the god seem at first to trench on each other's domains, and the distinct separation between them is a thing of later growth. At least so it seemed to me was the case in the Hindu-Kush.

787 The last day before I left the valley I saw the
791 Dainyal. We were taken to the village dancing ground, round which sat all the men of the village, and were accommodated in the verandah of the guest house, from which an excellent view of the scene was obtained. A few old women and children were seated in an outer ring, but all the young women, dressed in their smartest clothes, were collected in the surrounding houses. The inevitable band formed part of the inmost ring. After a short interval of waiting the Dainyal stepped into the circle and sat down. She was at once covered with a woollen choga, and a platter of burning cedar-twigs was placed before her, over which she bent, inhaling the smoke. After a few minutes she

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV1



rose, and stood facing the orchestra, leaning her hand upon a drum. Bare-headed, her long black hair streaming down her back, she stood swaying slowly backwards and forwards to the accompaniment of low music from the band; gradually the band played faster and faster, the swaying quickened, until it seemed as if her neck must be dislocated by the violence of her movements, and her locks stretched to their full extent threshed in a heavy mass, at one moment over her face and bosom, the next down her back to her waist. She looked horrible, a very Mænad. Suddenly she ceased, and stood as if dazed. Then with slow and faltering step she began to wander round the circle, keeping the spectators on her right hand. The pace gradually increased until she danced round, the band keeping time to her every motion. The fairy hill lay to the north-west of the place where we were sitting, and her eyes were constantly fixed in its direction as she came round the circle and faced towards it.

I watched her very carefully, and for some time failed to detect anything but an expression of entire abstraction from her surroundings, till, in one of her circlings, she suddenly shot a glance at us, which showed that, however much the fairies possessed her, she was still fully conscious of our presence. At last, after many weary wanderings, she halted by the band, the music of which dropped to the faintest murmur, and listened first to a pipe then to a drum for the fairy voice, to be heard only by her. There was a slight pause, and then she sang a couplet, which was taken up and repeated by the village elders, who

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



787 formed a sort of chorus and sat by the band. The
791 onlookers listened with rapt attention, and it was easy to see that they were full of implicit faith in the genuineness of the "possession," and in the importance of the spoken words. Again and again the Dainyal spoke, her words being caught up and repeated by the chorus of old men. Then she wandered round the circle again, till she could think of something more to say.

We were not deprived of interludes, comic and otherwise. There was a man hanging some dyed cloths to dry in the bare branches of a walnut tree, beyond which rose the fairy hill. The man's presence, when he climbed high among the branches, infuriated the Dainyal, and she tried hard to break the ring of spectators, and to get at him. She was good-humouredly but firmly stopped, but the man was ordered out of his tree at once, and she solaced herself by throwing stones at him. I never quite made out what would have happened had she broken out of the ring while under the influence of inspiration, but it was evidently something bad, either for her or for the community at large, possibly for both.

At one period the Dainyal got tired, and sat down on a drum waiting for water to be brought. During this interval a baby began to cry, and was ordered to be removed by a peremptory glance and gesture, which were instantly obeyed. A dog came gently wandering by to investigate what was going on, and retired much injured in his feelings before a shower of stones, thrown by his familiar friends in the crowd, for dogs and babies were particularly distasteful to the Dainyal during her periods of active inspiration.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



When the water arrived, an old man pronounced a long incantation over the gourd containing it, then handed it to the woman, who, after drinking a little of it, began again her weary wanderings, sprinkling the water as she went round the circle. And so it went on, the Dainyal occasionally chewing a piece of the sacred cedar as an additional help, until all the subjects she had learnt up, or thought of interest to her hearers, were exhausted. She prophesied various things in our favour, and gave vent to one or two shrewd sayings about local abuses, which seemed to please her audience immensely. No doubt in the old days public opinion could often only reach a chief in this manner, and full advantage seems to have been occasionally taken of the opportunity, which the performance of the Dainyal afforded, of enlightening the mind of an unpopular ruler. Finally, when it was evident to all that the source of inspiration had for the day run dry, a couple of men came into the ring, and one of them stooping down and giving the Dainyal a back, she took a run and flying leap on to it, and was so gracefully carried out of the circle. A few minutes' rest in a neighbouring house, and a sprinkling of water, enabled her to come to. The whole performance was extremely curious, and there is no doubt whatever that the onlookers firmly believed in the woman being inspired.

The ceremony of initiation is unpleasant; we fortunately were spared seeing it. If any one, man or woman, claims to be inspired by the fairies, they have to go through the rites described above with a recognised Dainyal. At the end of the performance a goat is brought in and decapitated, and the novice

frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazono;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

532 174 776 778

### The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

776 782 262

### "Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

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Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

[174]

### Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

361 539 788 174

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
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be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

4: Durand G-3 (1888-93) 1900 Kashmir
Dard AV3

# CHAPTER VIII

## FOLK-LORE AND SPORT

788 THE folk-lore and the festivals are most interesting, but for want of time I could not follow up the researches I should have loved to make. Vestiges of dead faiths meet you at every turn. Fires blaze at certain seasons on the hill-sides and on the mountain top, and remind you that what we call fire-worship originated but a stone's-throw to the north on the other side of the Hindu-Kush. The cedar, sacred in 778 [776] Kafiristan, and still exported to India for Hindu ceremonials, is sacred here; outside every village almost is a stone altar yet visited by the women, the names of the village gods are remembered, often surreptitiously invoked, and soothsayers and witch-craft abound. 789 Some little distance up the Chaprot nulla is a clear spring of water, and if a piece of cowskin is thrown into this, by order of the Thum of Hunza, to the accompaniment of suitable incantations, the heavens are immediately obscured with clouds, and the most dreadful storms rage over the district, to the terror and danger of the obnoxious wayfarer or invader. I was solemnly warned on more than one occasion against this particular power for evil possessed by

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



Bōyo, and whether the ladies who resented the ill-treatment of the tree were an original dream-invention of Yaqīn's or were personages already known to the public. 776 778

This is all the information I can give about the Bōyo. As far as I know they have no counterpart in the present-day beliefs of the Shina-speaking peoples.

We next come to the association of the JINN, DE.Ū, PERI. The name Jinn, as already stated, is not an authentic local title, but has been derived from Islamic sources. It is used rather vaguely for all beings of the apparitional order. The popular mind is probably not very clear about the exact nature of all the supernatural phenomena which it encounters, and welcomes a non-committal term carrying all the flavour of high religious sanction. There are many stories in which Jinn appear, and it is probable that the foreign name has brought with it some foreign conceptions and associations. I am inclined to regard them with suspicion, though in the main I believe them to be merely re-christened Ṭhèṭh and perhaps Dē.ūs. 776 177

Another foreign (Arabic) term, Balā, seems to be used even more vaguely for evil spirits or demons whose presence you suspect or perceive, but whom you have not yet clearly seen and to whom you cannot put a name.

On the other hand a third foreign (Arabic) name, Shaiṭān, seems to carry with it a more definite personality. Shaiṭān is a leader among malignant and malicious spirits, at least a demon with an individuality, the Devil, Satan. He is probably a foreign intruder. On these foreign or denationalized Devils whose antecedents are somewhat suspect I shall not here spend time.

I may just mention by way of illustration that if after "concocting" magic, a process which takes forty days, you then sit down in the open and draw a line round yourself on the ground, a Jinn will appear and try to frighten you. If you keep up your courage other Jinns, Dē.ūs and Peris will come and try to frighten you. Finally if you remain firm 776 789

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



776 the King of the Jinns, Dē.ūs and Peris himself appears,
789 confesses that he is in your power and enquires your wishes —and so on.

776 I think it is a pure coincidence that where I have the term
825 Balā it occurs usually in conjunction with horses. A groom and a horse—both later in my service—had a thrilling experience with a Balā which it would take too long to relate here, but the principle involved was elsewhere stated to me as follows: "If one mounts a horse at night and rides anywhere, then if the horse sees a Balā it will refuse to go forward. If at this moment the rider looks over the horse's head between its ears the Balā will be visible to him."

776 The more frivolous character of the Devil, Shaiṭān, is shown in the following: If in certain circumstances you can snatch the cap off the Devil's head and take refuge in a masjid and avoid his efforts to seize you by the seat of your trousers and go off with them, then if you put on the Devil's cap you will be able to see him, but he will not be able to see you and others will not be able to see either you or him—a piquant if not very useful situation.

[177] If these foreign—Arabic—names could be eliminated, as I confess I should like, I think it would be found that most of the beings rendered innominate, would readily gain admittance to the ranks of the Ċhèċh and the Dē.ūs.

## Dē.ū

776 The name Dē.ū, akin to the Sanskrit *dèva-*, may be regarded
173 as a legitimate Ṣhiṇa word. At any rate, its source need not be sought in Islam or Islamic influence.

Dē.ūs play a prominent part in the folktales of the country as demons, ogres, etc., usually of maleficent proclivities, but they also descend into legendary history. In the latter situation they probably represent a once locally dominant race which has died out or been absorbed. But that is probably only a later identification. Their origin must lie in or before the Folktale period which is presumably much

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



earlier. This, however, is not the place to deal with the Dē.ū of myth or legend.

The Dē.ū of to-day is a shadowy and illusive being, scarcely to be isolated from the group of Jinn-dē.ū-pēri. He is evidently not endowed in the popular consciousness with a very definite or vivid personality. Demonic possession is usually attributed to Jinns, but it is noteworthy that there is the expression *dēwē.i dakhal ṣhātin*, denoting possession by a Dē.ū.

We know something of the general habits of the Dē.ū, which they share with their supernatural colleagues the Jinns and Peris. For instance, I have the following note among others: "At the time when the mulberries are ripe people do not eat them at midday. They say that Dē.ūs and Peris throw people down (from the trees at that hour)."

It should be explained that people, especially children, climb into the trees to eat mulberries and other fruit, and that there are often accidents and broken limbs due to their falling down.

Again: "In summer-time Jinns, Dē.ūs, and Peris live in the open country. In autumn they come to inhabited places." And: "At the time when a woman has given birth they do not keep an adze close by in the house. If there is an adze at hand, and if it goes by night and opens the door and brings the Dē.ūs, Peris, and Rū.is into the house, then the woman suffers injury." Why adzes go and open the door is duly explained (cp. p. 529).

It is possible by the "concoction of magic" followed by other rites to make the Jinns, Dē.ūs, and Peris subject to one. There was a man known as the Chīlègi Saiyid living a few years ago, and probably still alive, who had achieved this.

Such general facts could be multiplied, but I can recall no Ṣhiṇa account of any definite individual Dē.ū taking part in any actual exploit at the present day.

In Burushaski there is a word Pfūt (plural Pfūtū or Pfūtants) which is interpreted as Dē.ū or Jinn.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



paryan ganam; Hul ai sar ganam; Sar ai nista ganam; Yujan ai batheli ganam; Batheli ai Chhai ganam; Sum ai sumading ganam Joo janwar ganam; Soni sarplok ganam; Sat khap barai ganam; Drang ai dam ganam; Khirte das ganam; Hunte rong ganam; Chin chili ganam; Neeli nistai ganam; Jun i ayin ganam; Taru ai shur ganam; Trakhan ai Yudaini ganam; Yudaini ai Hazooli ganm; Gao ai bashoshi ganam. 787 786 791

*Wiyo.*

Muti, Muti, Trakhan ai Zooli muti; Zooli ai Hazooli muti, &c. &c., continues in the same way up to end of Gano.

Translation—

*Gano.*

I will bind, I will bind, I will bind Zooli (a faiy) of Trakhan (a chief of Gilgit). I will bind Hazooli the daughter of Zooli. I will bindGanooli the daughter of Yun (a fairy, also the moon). I will bind the sole of the foot. I wil bind Ding (a giant) of the lower strata of the earth. I will bind all the insects. I wil bind giants and wild animals. I will bind the colt of a mare. I will bind the offspring of an ass. I will bind the lamb of a sheep. I will bind the kid of a goat. I will bind the bullet of a gun. I will bind the markhors of the jungle. I will bind the green pastures. I will bind the fields of fairies. I will bind the key of demons. I will bind the pregnant women. I will bind men for fighting. I will bind the way of giants. I will bind the stars of the sky. I will bind the pieces of the earth. I will bind seven hundred fairies. I will bind the springs of ocean. I will bind the outlets of springs. I will bind Bathdo (a fort of fairies) on Yujan (Nanga Parbat or Dyamur Mountain, situated on the west of Astore). I will bind the key of Bathela. I will bind Sumading (a giant) of earth. I will bind all creation. I will bind Soni (a giant) of the upper strata of the earth. I will bind seven hundred daughters of fairies. I will bind the booming of drums. I will bind the lower plains. I will bind the upper pastures. I will bind all the *chili* trees. I will bind the green banners of the fairies. I will bind the mouth of serpents. I vill bind the voice of the flute. I will bind Yudaini (the fairy drum which is said to be beiten by fairies on Khama, a mountain near Bulchi, a village in the Bagrot Valley) of Trakian. I will bind Hazooli (a fairy) of Yudaini. I will bind the calf of the cow.

*Wiyo.*

I will release, I will release, I will release Zooli of Trakhan. I will release Hazooli, the daughter of Zooli.

&c. &c. &c.

If it is wished to restrain any person, phenomenon, thought, wish or desire, &c., from their natural course of action, the "Gano" is read by the Danyals on a small stone, which is then thrown towards the person or thing interested. By reciting the "Wiyo" in the same way on another stone, the person or thing is again rendered active. [789]

### A Pearl Tree on the Deobani Mountain.

361 776 539 On the east of Tashot, a village in the Bagrot Valley, there stands a snow-covered mountain called Deobani. The people say that there is a large pearl tree on its top, which is the property of the fairies and giants. A good mountaineer is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of giants and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life; he was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his shoes. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Nanga Parbat, a mountain on the west of Astor.

### Shangali Ween.

361 778 539 695 At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Ween" (place of putting chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O *Sojio Shangali* (sacred chain), whoever of us is sinful please accuse him by striking his neck; and the chain used miraculously to whirl round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found at the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The men, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at this attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was disclosed.

### Nong and Chakrot Bari.

778 ●789 823 Near Laos village in the Astor district there is a small fountain called Nong. The people consider it a sacred one and offer sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some unclean thing into the spring, such as the bone of a dog; it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

### "Rashoo ai Yudaini."

(The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

### The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

## XI.

### The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

[1] [Cf. the Greek story of Midas and his ears, and of how their asinine form was revealed to the people.—Ed.]

~~121~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 Av 3 Dard Av 3
Burusho Av 7.



when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 16.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



make a present of more or less value on the part of Government.

We were not sorry to start; the valley was horribly hot and unhealthy, the rice cultivation in full swing, the fields a sea of putrid water, cholera was more or less all round us, and we had both been rather out of sorts. The measures taken to stop the cholera were curious. No attention was paid to such trifles as water-supply or sanitation, but morning and evening the Brahmins used to march round the camps of the troops, blowing conch-shells and invoking their gods, a plan which, however effective against the walls of Jericho, left something to be desired during a cholera epidemic.

We found the country we marched through to Gakuch, the last fort in Punyal, and for many marches beyond, wilder than anything we had yet seen. For the most part the road runs through a narrow valley just wide enough to give room for a roaring torrent sixty to eighty yards across, with an average fall of forty feet to the mile, the valley here and there opening out and showing alluvial fans and patches of cultivation. The two most marked features of the road for a hundred miles from Gilgit, and practically throughout the Hindu-Kush, are shingle slopes and the "parris." Thousands of feet above you are the mountain tops, shattered by frost and sun into the most fantastic outlines, from whose rugged summits fall masses of rock. Below any precipice you consequently see the shingle slope in existence; these slopes sometimes running up thousands of feet at a steep unbroken angle, almost universally of thirty degrees.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral



538 776 after a man of the village, who is lame to this day, came up and asked why he had shot him, and on the sportsman denying it, and saying he had only shot at an ibex, the lame man, who is known to be an expert in fairy lore, said, "I was the ibex."

We then unfortunately asked about their religion, and here got away from folk-lore proper to the made-up stories of the wizard, for we were told that those skilled in fairy art said the fairies were of all religions, Mahomedans who worship at Gairat, and who have Mullahs like terrestrial Mahomedans, Hindoos, and others. What the latter worshipped we could not discover. The fairies, we learnt, are at great enmity with the demons, whom they very much fear.

The principal harm they do is to deprive people of their senses and to carry them off. They occasionally make themselves obnoxious by infesting a village. Lately a fairy had taken possession of one, and had wounded several people by throwing 789] stones at them. No one was killed, but the fairy made it especially unpleasant for any one opening any closed box in a house, and finally the nuisance became so great that the Mehtar was appealed to. He called in the help of a wise man who exorcised the fairy, and no further harm was done.

The whole of the above was got from our informant without asking a single leading question, except that I asked him if ever the fairies rode people's horses, but his answer was so ready and detailed that it could hardly have been made up at the moment. Everything he told us was said

4a Dard G-3 (1883-93) 1900 AV1 Kashmir
Dard AV3

## CHAPTER VIII

### FOLK-LORE AND SPORT

788 The folk-lore and the festivals are most interesting, but for want of time I could not follow up the researches I should have loved to make. Vestiges of dead faiths meet you at every turn. Fires blaze at certain seasons on the hill-sides and on the mountain top, and remind you that what we call fire-worship originated but a stone's-throw to the north on the
778 other side of the Hindu-Kush. The cedar, sacred in
[776] Kafiristan, and still exported to India for Hindu ceremonials, is sacred here; outside every village almost is a stone altar yet visited by the women, the names of the village gods are remembered, often surreptitiously invoked, and soothsayers and witch-
789 craft abound. Some little distance up the Chaprot nulla is a clear spring of water, and if a piece of cowskin is thrown into this, by order of the Thum of Hunza, to the accompaniment of suitable incantations, the heavens are immediately obscured with clouds, and the most dreadful storms rage over the district, to the terror and danger of the obnoxious wayfarer or invader. I was solemnly warned on more than one occasion against this particular power for evil possessed by

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
David AV3



789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowakin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of hens was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chili" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of

Lr Leitner L-3 (1868-93) 1893? AV3 Dard AV3



## 2.—The Fairy who Punished her Human Lover.

It is not believed in Astor that fairies ever marry human beings, but in Gilgit there is a legend to that effect. A famous sportsman, Kibá Lorí, who never returned empty-handed from any excursion, kept company with a fairy to whom he was deeply attached. Once in the hot weather the fairy said to him not to go out shooting during "the seven days of the summer," "Caniculars," which are called "Bardá," and are supposed to be the hottest days in Dardistan. "I am," said she, "obliged to leave you for that period, and, mind, you do not follow me.' The sportsman promised obedience and the fairy vanished, saying that he would certainly die if he attempted to follow her. Our love-intoxicated Nimrod, however, could not endure her absence. On the fourth day he shouldered his gun and went out with the hope of meeting her. Crossing a range, he came upon a plain, where he saw an immense gathering of game of all sorts and his beloved fairy milking a "Kill" (markhor) and gathering the milk into a silver vessel. The noise which Kibá Lorí made caused the animal to start and to strike out with his legs, which upset the silver vessel. The fairy looked up, and to her anger beheld the disobedient lover. She went up to him and, after reproaching him, struck him in the face. But she had scarcely done so when despair mastered her heart, and she cried out in the deepest anguish that "he now must die within four days." "However," she said, "do shoot one of these animals, so that people may not say that you have returned empty-handed." The poor man returned crestfallen to his home, lay down, and died on the fourth day.

## C.—Dayall = Wizards and Witches.

The gift of second sight, or rather the intercourse with fairies, is confined to a few families in which it is hereditary. The wizard is made to inhale the fumes of a fire which is lit with the wood of the *tshili*[3] (Panjabi = Padam), a kind

[3] Elsewhere called *tshi*.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



791 of fir-wood which gives much smoke. Into the fire the
787 milk of a white sheep or goat is poured. The wizard inhales the smoke till he apparently becomes insensible. He is then taken on the lap of one of the spectators, who sings a song which restores him to his senses. In the meanwhile, a goat is slaughtered, and the moment the fortune-teller jumps up, its bleeding neck is presented to him, which he sucks as long as a drop remains. The assembled musicians then strike up a great noise, and the wizard rushes about in the circle which is formed round him and talks unintelligibly. The fairy then appears at some distance and sings, which, however, only the wizard hears. He then communicates her sayings in a song to one of the musicians, who explains its meaning to the people. The wizard is called upon to foretell events and to give advice in cases of illness, etc. The people believe that in ancient times these Dayalls invariably spoke correctly, but that now scarcely one saying in a hundred turns out to be true. Wizards do not now make a livelihood by their talent, which is considered its own reward.

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173 There are few legends[1] so exquisite as the one which chronicles the origin, or rather the rise, of Gilgit. The traditions regarding Alexander the Great, which Vigne and others have imagined to exist among the people of Dardistan, are unknown to, at any rate, the Shiná race, excepting in so far as any Munshi accompanying the Maharajah's troops may, perhaps, accidentally have referred to them in conversation with a Shîn. Any such information would have been derived from the Sikandarnama of Nizámi, and would, therefore, possess no original value. There exist no ruins, as far as I have gone, to point to an occupation of Dardistan by the soldiers of Alexander. The following legend, however, which not only lives in the memories of all the Shîn people, whether they be Chilasis, Astoris, Gilgitis, or Brokhpá (the latter, as I discovered, living actually side by side with the Baltis in Little Tibet), but which also an annual festival commemorates, is not devoid of interest from either a historical or a purely literary point of view.

[1] [For text see category 539, pp. 9-14.--Analyst]

2: Lorimer 1-3 (1920-24) 1929 AV3 Dard AV3



776 Yaçḥ and Yaçḥōlo still receive attention in some localities as beings capable of affecting, at least prejudicially, the prosperity of the crops.

•791 754 Turning now to purely human beings gifted with supernatural powers we find two principal representatives of the class: the Rū.i, a woman displaying some of the powers and proclivities of the western witch, and the Daīyāl, a person of either sex endowed with some of the abilities of the Seer and the Prophet.

There are also the possessors of the Evil Eye, voluntary or involuntary, and there are persons who have acquired powers of magic (ċḥíla).

000 These are the principal Dramatis Personæ of the Living Supernatural, and we may now examine their peculiarities in somewhat greater detail, paying particular attention to the Bōyo, the Ċḥèçḥ and the Rū.i, partly because of their peculiarly local character, as signalized by their purely local names, and partly because of their intrinsic importance.

## The Bōyo

776 From what I have heard I very much fear that the Bōyo are as extinct as the Dodo, though their extinction is of quite recent date. Perhaps they still enjoy a tenuous existence in the phantasies of some elderly minds, but their day of power and awe is gone, their cult is dead, and their worshippers departed.

776 782 From the little information I possess it appears that the Bōyo lived in holes at the foot of trees and rocks; and that the cult consisted in placing offerings of food, at any rate of slaughtered animals, at the foot of the trees, i.e. presumably in front of the holes. The Bōyo themselves are described as puppies, or animals like puppies, so this simple form of worship was probably acceptable to them. At any rate they condescended to eat the offerings.

There were Bōyo in residence at a spot on the Dadimo Lat a little above the fort at Hīndi, and the cult was maintained

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



754 and pleasure it is to come between the Rū.i and her prey. These are gifted with superhuman faculties of perception and with powers of locomotion not inferior to the Rū.i's.

●791 754 The PASHŪ—the word belongs to the root *pash-*, "to see"—is a "seer", a man or woman who sees what ordinary people cannot see. The Pashū can see not only Rū.is in action but also Dē.ūs and Peris.

By one means or another the Pashū gets to know that someone has been carried off. We have it generally stated that people's guardian spirits—Rāçhi—inform the Pashū when their protégés are threatened; but in one case a Pashū told me that the Rū.is themselves informed him, when he was asleep, that they were carrying off a victim and invited him to come along: a sporting action on their part, for the Pashū's function is to baulk them of their prey.

The moment the Pashū learns of an abduction he starts off in pursuit. He also flies through the air no less swiftly than the Rū.is, a feat which is all the more remarkable in that he flies in his proper person and not only in an immaterial semblance. When he is absent on a mission of rescue his place at home is empty.

Having come up with the Rū.is at their meeting-place the Pashū demands the surrender of the victim, but if the latter is already dead his labour has been in vain. If the victim is still alive he enters into negotiations with the Rū.is and as a rule succeeds in striking a bargain with them. For a ransom, in the shape it may be of a goat or an ox to be delivered within a certain period, they relinquish their prey.

All then return apparently to their various homes.

The Rū.is are not above making attempts to deceive the Pashū by concealing their victim in the skin of a goat, cow, or other animal.

A practising Pashū, who told me that he was peculiarly successful in rescue work, claimed that in two years he had had 200 successes against 100 failures. He had gone as far afield

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



as India. In his flights he was unconscious of mountains or other obstacles, but it is probable that like the Rū.is he must not touch water or a graveyard.

The other Anti-Rū.i is the MITŪ. I am unable to give any explanation of the name. Mitūs appear to be always men. The Mitū is a more ambiguous person than the Pashū. He is professedly an antagonist of the Rū.is, but he seems to slip very easily into the rôle of aider and abettor. Ostensibly his functions and practice are similar to the Pashū's, but he appears to have less authority and less firm moral purpose. When he fails, he yields to pressure or persuasion by the Rū.is and allows himself to be used as a sort of human anvil on which the victim is dismembered, or else he himself chops him up. He still, however, retains some of his original better feelings, for he refuses to accept a share of the victim's flesh.

Some doubt is cast on the Mitū's original good faith by a statement made to me by a Pashū: that the Mitū accompanies the Rū.is carrying an axe with him; but perhaps this imputation is due to professional jealousy.

I must confess to some doubt as to the use of the Mitū as a chopping-block. It is a curious idea and I have no actual vernacular text to support it, only notes made in English of what I understood at the time was told me.

The Mitū is unconscious when travelling on his errand of mercy, but if his foot touches water he returns to consciousness, is unable to proceed further, and returns home.

Mitūs are found in Nagir and Bagrōt, but there are non in Gilgit proper.

It may perhaps be useful to offer a few more facts about Rū.is. Rū.is are numerous and ubiquitous in the Gilgit area. They are found in Puniāl, Hunza, Nagir, and other districts, as well as in Gilgit proper.

My Pashū friend told me that in Gilgit there were some 300 of them, but this I can only take to be a gross exaggeration. I fancy he was something of a misogynist, for he also

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



754 but if he dies then his real self at home dies in a day or two. On this occasion there were present many Rū.is from all quarters."

In taking leave of the Rū.is it is, I presume, superfluous to lay stress on their similarity to the witches of the West. Almost every point that has been mentioned above can be duplicated from European records of witches.

## The Daĭyāl.

●791 787 We now come to the Daĭyăl, the last of the characters whom I propose to treat of here. Daĭyāls are superhumanly endowed human beings, who at the present day chiefly exhibit their powers by furnishing answers to recondite questions. They supply on request information relating to what lies outside the scope of the ordinary senses of sight and hearing, and regarding what is going to come to pass in the future.

Their sources of knowledge are hidden, but there is nothing obscure about their procedure, for they exhibit their powers before all the world in broad daylight.

The public attend on the local polo ground, which corresponds to the village green. At one side sit the local band of drums and pipes and the Daĭyāl enters the circle formed by the spectators. There he primes himself by inhaling the smoke of burning juniper twigs which has some sort of intoxicating effect on him. After this he divides his time between stooping over and listening to the drums, dancing round the circle in various measures and posturing in the middle of it.

At certain points he may be asked questions by members of the general public, the answers to which he ostensibly obtains by listening to the drums or by watching the behaviour of some grains of corn thrown on the vibrating parchment of a drum. His answers are couched in language which is really I think unintelligible, but which someone eventually is always found to interpret.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



An account of a Daĭyāl display has been given by Colonel A. Durand in his " Making of a Frontier ", so I need not elaborate the matter here. It will be enough if I contribute a few more general facts about Daĭyāls themselves. [113]

In Burushaski the equivalent of Daĭyāl is Bītan (plural bitaiyo). Daĭyāls may belong to any class of the population and to either sex. In fact they are nowadays, I believe, confined to a few special families. The chief, perhaps the only seat of Daĭyāls at the present day, is the small side valley of Bagrōt. 791 ● 177

I have seen exhibitions by two female Daĭyāls in Hunza, but to the best of my recollection they were said to belong to a family which originally hailed from Bagrōt. Similarly the performer at a specially arranged display at Gilgit Headquarters, in this case a man, had been brought from that place for the occasion.

There is a possibility, however, of fresh recruitment to the ranks of Daĭyāls. " A certain number of people," I was told, " become new Daĭyāls." On the other hand, one may withdraw temporarily or permanently from the faculty. 791

Daĭyāls possess, or at any rate have in the past possessed, more than the mere powers of second sight and prophecy. They are on more intimate terms with the supernatural world than ordinary folk. In talking of the Peris I have already quoted the statement that the Peris come to watch the Daĭyāls' performances and that they are the source of the Daĭyāls' knowledge ; and again that it is on their account that the Daĭyāl objects to the use of green clothing by the laity.

At an actual performance I was warned that they disliked anything red, and that they were liable to lose self-control and to attack anyone wearing or displaying it. We nervously took stock of our belongings, for the wild-eyed officiating Daĭyāl looked only semi-human and capable of anything whether in his mind or out of it. But why should red be objectionable, except as the complementary colour to green ? 791 822

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



791 In the past Daĭyāls have had the power to "bind" superhuman beings, as is shown by the well-known story of the Daĭyāl who bound the Gilgit Yaçhini. We also have the Daĭyāl of Herāmosh and his Peri wife which I have already recounted (v. p. 521), and the great Hunza Bītan, Shon Gukur, bound the cannibal Bīlas, Dadi, and her seven daughters.

Whether or not present day Daĭyāls can "bind", they can at any rate be "bound" at least with their own consent, when presumably they are inhibited from the use of their special talents. The procedure was described to me, not very lucidly, as follows: "When a Daĭyāl thinks of having himself bound, they twist an iron bracelet and place the Daĭyāl in the hands of a man. Then they breathe on the bracelet and bind the Daĭyāl (with it ?). If the bracelet gets lost then the man again becomes a Daĭyāl."

Once a Daĭyāl, by no means always a Daĭyāl, for apart from having himself bound the Daĭyāl may definitely abandon the career. My Pashū friend told me that his family on the father's side had originally been Daĭyāls, but that his grandfather, under priestly influence had given up being a Daĭyāl and had become a Pashū. My friend's father, however, had wished to continue as a Daĭyāl, but the opposition of the family had been too strong for him, and though he quarrelled with them on the head of it, he too became a Pashū.

178 I very much fear that Daĭyāls in these evil days, whether of religion or scepticism, are losing credit and esteem, and that this interesting college of soothsayers may presently die out and their valuable gifts be lost to the world.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



## V.

### The Ceremony of Nagi Suchemi.

Nagi Suchemi is said to be a goddess who lived at Nangam in the Astore district, on a stone altar situated at the foot of the Nagishi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jungmi was specially appointed by the Rá to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

### "Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

## VI.

### Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local musicians. A bundle of green chili leaves is then brought, and some of these, with a little *ghi*, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until

787 786 791

they lose their senses and commence to dance to the noise of the drums. They also eat some of the extremely bitter leaves of the "chili" (*Juniperus macrocarpa*) while dancing. The music then becomes fast and furious, and the onlookers cheer loudly. The Danyals glance from time to time towards the surrounding trees, among which the giants and fairies have taken up a position. After a short dance the Danyals place their hands on the shoulders of the drum-beaters and their ears on the drums, as if they are very attentively listening to what the drums says. In a short time they again commence dancing, and sing the prophecies they have been told by the drums. If there be anybody present wearing red clothes when a Danyal is dancing, the Danyal is much annoyed and rushes at him. No man clad in red[1] clothes is therefore allowed to be present. After an hour's dance the performance closes, and one or two strong men appear in the circle, and the Danyals climb upon their backs and are carried away out of the enclosure to a house, on which after a short rest they recover from their frenzy.

I once asked a Danyal woman of Gilgit how she had become a Danyal, and after long hesitation she related to me the following story: "When about seven years of age I used to go with my flocks to the distant pastures on the hills. Once I saw a fairy sitting on a Chili tree and eating its leaves. Her eyes were brilliant and large, with thick eyebrows, which were high above the eyes and almost joining the hair of her head. She came towards me and asked me to accompany her, saying that her house was built of gold, and that I should be well feasted there. Hearing this I lost my senses, and as I was then standing on the edge of a stream, I fell down into it and got a severe wound on the right thigh. Some of the shepherd boys who were also feeding their flocks at some distance saw me fall, and, hastily taking me out of the water, carried me to the village. My father then killed a goat in order to ascertain if I were really under the power of the fairies, and I drank all of its blood, but I was unconscious of what was going on around and remained in this state for about ten days without taking any food. During this time the number of giants and fairies which appeared to me increased to fourteen, of whom seven were Muhammadans and seven Hindus, each sect remaining apart. Their queen, who was Hindu, was clad like a fakir and had gathered her hair on the top of her head, upon which she wore a cap. They brought and showed me different kinds of food, but gave me nothing to eat. In these days they taught me to dance, and the following two incantations called "Gano" and "Wiyo":—

***Gano.***

Ganam, Ganam, Trakhan ai Zooli ganam; Zooli ai Hazooli ganam; Yun ai ganooli ganam; Pa ai paroni ganam; Ding dolok ganam; Tip philil ganam; Jir janwar ganam; Ashpo ai choro ganam; Jakun ai goko ganam; Ajeh ai oran ganam; Ayi ai chhal ganam; Turmuk ai shoolo ganam; Bun ai shara ganam; Neeli jut ganam; Shiril ai shani ganam; Dewak ai chhai ganam; Chai chatri joo ganam; Musha birga ai joo ganam; Dewak ai pun ganam; Aga ai tare ganam; Birdi ai bathai ganam; Sat khap

[1] When I first saw a dance by a Danyal woman in 1893 at Gilgit, a man with a red umbrella came into the circle. This enraged the dancer, although she herself was wearing red clothes.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



paryan ganam; Hul ai sar ganam; Sar ai nistai ganam; Yujan ai batheli ganam; Batheli ai Chhai ganam; Sum ai sumading ganam; Joo janwar ganam; Soni sarplok ganam; Sat khap barai ganam; Drang ai dam ganam; Khirte das ganam; Hunte rong ganam; Chin chili ganam; Neeli nistai ganam; Jun ai ayin ganam; Taru ai shur ganam; Trakhan ai Yudaini ganam; Yudaini ai Hazooli ganam; Gao ai bashoshi ganam. 787 786 791

*Wiyo.*

Muti, Muti, Trakhan ai Zooli muti; Zooli ai Hazooli muti, &c. &c., continues in the same way up to end of Gano.

Translation—

*Gano.*

I will bind, I will bind, I will bind Zooli (a fairy) of Trakhan (a chief of Gilgit). I will bind Hazooli the daughter of Zooli. I will bind Ganooli the daughter of Yun (a fairy, also the moon). I will bind the sole of the foot. I will bind Ding (a giant) of the lower strata of the earth. I will bind all the insects. I will bind giants and wild animals. I will bind the colt of a mare. I will bind the offspring of an ass. I will bind the lamb of a sheep. I will bind the kid of a goat. I will bind the bullet of a gun. I will bind the markhors of the jungle. I will bind the green pastures. I will bind the fields of fairies. I will bind the key of demons. I will bind the pregnant women. I will bind men for fighting. I will bind the way of giants. I will bind the stars of the sky. I will bind the pieces of the earth. I will bind seven hundred fairies. I will bind the springs of ocean. I will bind the outlets of springs. I will bind Bathelo (a fort of fairies) on Yujan (Nanga Parbat or Dyamur Mountain, situated on the west of Astore). I will bind the key of Bathela. I will bind Sumading (a giant) of earth. I will bind all creation. I will bind Soni (a giant) of the upper strata of the earth. I will bind seven hundred daughters of fairies. I will bind the booming of drums. I will bind the lower plains. I will bind the upper pastures. I will bind all the *chili* trees. I will bind the green banners of the fairies. I will bind the mouth of serpents. I will bind the voice of the flute. I will bind Yudaini (the fairy drum which is said to be beaten by fairies on Khama, a mountain near Bulchi, a village in the Bagrot Valley) of Trakhan. I will bind Hazooli (a fairy) of Yudaini. I will bind the calf of the cow.

*Wiyo.*

I will release, I will release, I will release Zooli of Trakhan. I will release Hazooli, the daughter of Zooli.

&c. &c. &c.

If it is wished to restrain any person, phenomenon, thought, wish or desire, &c., from their natural course of action, the "Gano" is read by the Danyals on a small stone, which is then thrown towards the person or thing interested. By reciting the "Wiyo" in the same way on another stone, the person or thing is again rendered active. [789]

Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3
Burusho AV7



D 778 821 storm of hail and wind arise. Mahmood having caused this to be done, the effects became visible; for, instantly the sky lowered, and thunder, lightning, wind, and hail succeeded, turning the day into night, and spreading horror and destruction around."

D 787 791 Divination is still practised, in spite of the conversion of the country to Mahommedanism. The Dainyals, or diviners, who are of both sexes but are more frequently women, are supposed to receive the gift of second sight by the shadow of a Barai, or fairy, having fallen on them in sleep. Dr. Leitner B 787 791 speaks of the gift as being supposed to be hereditary, but this is not the case, though the daughters of Dainyals often become Dainyals also. Dainyals are said to be only found among the shepherd population, and it is easy to understand how a solitary life among the wild crags of the Hindoo Koosh should encourage a belief in the power of intercourse with the unseen world. Quite young people become Dainyals, and the spirit of prophecy is supposed to remain with them for life.

The first intimation of the gift to the friends of the recipient is conveyed by their finding him or her in a deep trance. The requisite music is brought, flageolets being substituted for the ordinary clarionets, and softly modulated airs are played close to the ear of the entranced. Gradually he moves and begins to show signs of life, on which a goat is brought and decapitated, and the bleeding neck presented to the Dainyal novice. This is the test of a true Dainyal. If the gift of divination has really come to him, he seizes the bleeding neck, and sucks the blood. Some find this too much for them, and refusing to suck the blood are looked on afterwards as only feebly gifted with the spirit of prophecy. The idea of imposture never seems to be entertained by these simple-minded people. The recognised Dainyals are consulted on all special occasions, such as the yearly festivals in summer, or the declaration of war with a neighbouring state. The spirit of divination is supposed to lie dormant in winter, and to be strong in proportion to the heat of the weather.

On the first occasion of my witnessing an incantation, two Dainyals were brought from a considerable distance to prophesy at the Ganoni festival in June. They were both women, one of about twenty-five and the other about forty years of age, who showed by their wild and haggard looks the strain of the often-practised ceremony on their faculties. A circle

~~121~~ 4 Biddulph G-3 (1873-1878) 1880 ~~AVII Afghanistan AVII~~
AV3 Dard AV3
Burushe AV7



being formed round which the spectators seated themselves, a bunch of cedar twigs was placed on a flat stone and set on fire, and while two or three men vigorously blew up the flame, the Dainyal with a cloth over her head inhaled the thick pungent smoke which curled round her head, while the music played softly. In a few minutes she became violently agitated, her hands were convulsively clasped over her head, and her whole body was shaken with uncontrollable muscular motion, till, dashing the burning branches aside, she fell prostrate at the feet of the musicians, grasping the drum with her hands, and violently throwing her head backwards and forwards in a way that threatened dislocation. At length, overcome by the violence of her exertions, she fell apparently senseless on the ground. The spectators shouted long and loud at this triumphant manifestation of the fairy's presence, and the music played its loudest. Then the second Dainyal entered the circle, and in a few minutes was also lying motionless. The music now changed to a harsh cadence, and soon one, and then the other, rose and staggered round the circle in a rude attempt at stepping in time to the music. With their long hair floating loose, half-closed eyes, drunk with the fumes of the cedar smoke, and occasionally coming into collision, they formed a most weird and somewhat painful spectacle, while the shouts of the spectators rose and fell at each uncouth gesture, varied by shrill whistles that would have done credit to the gallery of a popular London theatre. The violent exertion soon produced fatigue, while the worst effects of the cedar smoke seemed to disappear and the prophesying began. While the music played softly, the two witches reduced their movements to a sort of aimless walk round the circle, with fixed and vacant gaze, occasionally one would stop and place her head close to the flutes or the drum as if listening to a language that others could not hear, and then again resume the weary round. Sometimes, during one of these pauses, one would, after listening, raise a shrill chaunt which was attentively listened to by the musicians, and after being repeated once or twice was caught up by them and loudly chaunted to the audience, while murmurs of surprise or congratulation ran round the circle.

This, varied with intervals of leaping and dancing which seemed to excite both themselves and the spectators to the highest pitch, lasted for about an hour, when the palpable exhaustion of the Dainyals made it necessary to close the meeting. A man going into the circle gave a back, as at

D 787 791
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Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1-4
AV3 Dard AV3
Burusho AV7



D 787 B 787 791 D [177] B [177]

leapfrog, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another back being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nager, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to tear them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kaffirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadaun who were called *Dain*, and a form of divination called *Dewalla* is still practised in some parts of the Punjab.

D 674 681

Serious crimes, such as murder, are rare. In Wakhan murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Meer, which at certain seasons is a matter of difficulty.

D 674

Though bloodshed is rare among the Dards as compared with the Afghans, brutal murders are sometimes committed

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



without its note, no warlike expedition could be expected to succeed which started without the fairy approval. But if I never heard the fairy drum, I have seen what few will ever have the chance of seeing again, the Dainyal, the diviner or soothsayer inspired by the fairies. Dainyals are usually women, but men sometimes become possessed, and the seers are seemingly of all ages. The one I saw was a buxom married village girl of about twenty, held in great estimation in the village and district on account of her supernatural powers, and ruling her household with a rod of iron.

I had ridden up the Bagrot valley, down which a stream from the southern glaciers of Rakapushi reaches the Gilgit river, in order to see what could be done to improve the water channels, which were carried along very difficult cliffs, and which the people only kept in even partial repair with the greatest labour. It was a melancholy ride. The valley had been raided years ago by the Yasin ruler, and some two-thirds of the population carried off into slavery or killed, and the traces of the tragedy were recognisable on all sides. At the mouth of the Bagrot valley lay hundreds of acres of land gone out of cultivation, the terraced fields and the raised irrigation channels still intact, their lichen-grown and sunburnt stones showing that water had not run over them for decades. Further up the valley half, and sometimes two-thirds, of the village land lay in the same state, the dead and gone vineyards easily recognisable by the small stone vats, which had once run full of foaming must; the flat stones above them, on which the grapes had been trodden out, and the little stone runnels, through which the juice had poured, were still in their places.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



000 torrent, are the natural first step in worship and in the supernatural. They are born of the solitary watching of the wandering flock in the day-time, of the sheepfold at night. The supernatural is ever with the lonely shepherd; the avalanche sweeping down the mountain side is the protest of the solitary god against any attempt to scale the approaches to his throne; the mountain sickness which seizes the wayfarer on some pass is the vengeance of the disturbed fairies; the shriek of the wind behind the veil of mist attests their presence; the snow flag streaming from some great peak is a sign of the god's abode; the voice of the gods speaks in the moaning forest and the rushing waterfall. The fairy and the god seem at first to trench on each other's domains, and the distinct separation between them is a thing of later growth. At least so it seemed to me was the case in the Hindu-Kush.

787 The last day before I left the valley I saw the
791 Dainyal. We were taken to the village dancing ground, round which sat all the men of the village, and were accommodated in the verandah of the guest house, from which an excellent view of the scene was obtained. A few old women and children were seated in an outer ring, but all the young women, dressed in their smartest clothes, were collected in the surrounding houses. The inevitable band formed part of the inmost ring. After a short interval of waiting the Dainyal stepped into the circle and sat down. She was at once covered with a woollen choga, and a platter of burning cedar-twigs was placed before her, over which she bent, inhaling the smoke. After a few minutes she

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV1



rose, and stood facing the orchestra, leaning her hand upon a drum. Bare-headed, her long black hair streaming down her back, she stood swaying slowly backwards and forwards to the accompaniment of low music from the band; gradually the band played faster and faster, the swaying quickened, until it seemed as if her neck must be dislocated by the violence of her movements, and her locks stretched to their full extent threshed in a heavy mass, at one moment over her face and bosom, the next down her back to her waist. She looked horrible, a very Mænad. Suddenly she ceased, and stood as if dazed. Then with slow and faltering step she began to wander round the circle, keeping the spectators on her right hand. The pace gradually increased until she danced round, the band keeping time to her every motion. The fairy hill lay to the north-west of the place where we were sitting, and her eyes were constantly fixed in its direction as she came round the circle and faced towards it.

I watched her very carefully, and for some time failed to detect anything but an expression of entire abstraction from her surroundings, till, in one of her circlings, she suddenly shot a glance at us, which showed that, however much the fairies possessed her, she was still fully conscious of our presence. At last, after many weary wanderings, she halted by the band, the music of which dropped to the faintest murmur, and listened first to a pipe then to a drum for the fairy voice, to be heard only by her. There was a slight pause, and then she sang a couplet, which was taken up and repeated by the village elders, who

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



787 formed a sort of chorus and sat by the band. The
791 onlookers listened with rapt attention, and it was easy to see that they were full of implicit faith in the genuineness of the "possession," and in the importance of the spoken words. Again and again the Dainyal spoke, her words being caught up and repeated by the chorus of old men. Then she wandered round the circle again, till she could think of something more to say.

We were not deprived of interludes, comic and otherwise. There was a man hanging some dyed cloths to dry in the bare branches of a walnut tree, beyond which rose the fairy hill. The man's presence, when he climbed high among the branches, infuriated the Dainyal, and she tried hard to break the ring of spectators, and to get at him. She was good-humouredly but firmly stopped, but the man was ordered out of his tree at once, and she solaced herself by throwing stones at him. I never quite made out what would have happened had she broken out of the ring while under the influence of inspiration, but it was evidently something bad, either for her or for the community at large, possibly for both.

At one period the Dainyal got tired, and sat down on a drum waiting for water to be brought. During this interval a baby began to cry, and was ordered to be removed by a peremptory glance and gesture, which were instantly obeyed. A dog came gently wandering by to investigate what was going on, and retired much injured in his feelings before a shower of stones, thrown by his familiar friends in the crowd, for dogs and babies were particularly distasteful to the Dainyal during her periods of active inspiration.

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Durd A43



When the water arrived, an old man pronounced a long incantation over the gourd containing it, then handed it to the woman, who, after drinking a little of it, began again her weary wanderings, sprinkling the water as she went round the circle. And so it went on, the Dainyal occasionally chewing a piece of the sacred cedar as an additional help, until all the subjects she had learnt up, or thought of interest to her hearers, were exhausted. She prophesied various things in our favour, and gave vent to one or two shrewd sayings about local abuses, which seemed to please her audience immensely. No doubt in the old days public opinion could often only reach a chief in this manner, and full advantage seems to have been occasionally taken of the opportunity, which the performance of the Dainyal afforded, of enlightening the mind of an unpopular ruler. Finally, when it was evident to all that the source of inspiration had for the day run dry, a couple of men came into the ring, and one of them stooping down and giving the Dainyal a back, she took a run and flying leap on to it, and was so gracefully carried out of the circle. A few minutes' rest in a neighbouring house, and a sprinkling of water, enabled her to come to. The whole performance was extremely curious, and there is no doubt whatever that the onlookers firmly believed in the woman being inspired.

The ceremony of initiation is unpleasant; we fortunately were spared seeing it. If any one, man or woman, claims to be inspired by the fairies, they have to go through the rites described above with a recognised Dainyal. At the end of the performance a goat is brought in and decapitated, and the novice

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3



D has to seize the neck and drink the spouting blood.
791 If successful in this, he or she is at once recognised as inspired. If the ordeal is too much, then a contemptuous pity is extended to the aspirant, as to one who has been on the verge of attaining to great things, but has failed owing to personal defect. Those who cannot fulfil the conditions are said invariably in the end to go mad.

D The Bagrot valley, where we saw the Dainyal,
135 was further of interest in that about the best gold
314 of the country is found in its bed, and in the Gilgit river below where the Bagrot stream runs in. Every year, after the summer floods are over, the deposits in back waters and sand-banks are carefully washed, and a fair amount of gold, considering the rough methods and unskilled labour of the prospectors, is collected.

K When we first went to Gilgit pure gold was selling
661 there at two-thirds its price in Srinagar, and the Kashmir officials and soldiers were doing a profitable trade. The amount collected by the officials each year must have been considerable. Every petitioner or visitor, as a rule, presented his little nazar—the complimentary offering from an inferior to a superior
K always given in the East—in gold dust. The gold
436 was poured into the blossom of a dried flower like a lupin, of a very tough texture. The mouth of the flower was screwed together, and the tiny packet was popped into another flower, and again screwed
K up, each packet containing a recognised weight. I
661 have had double handfuls of the little packets poured on to my table by an anxious royal petitioner, an unsatisfactory arrangement so far as I was concerned, for my nazars were returned to the donors. A

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
Dard AV3



be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2



D 564 [262] One might infer that they are, or have been, of the Shīn caste, from the fact that all those customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dārds to an extreme degree.

D 177 622 595 It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists.[1] There seems to be an instance of the former case in that their headmen of villages (at all events in the Hanū Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladākhīs in the practice of polyandry, to which they are completely given; among these Buddhist Dārds a woman has sometimes as many as five husbands.

D 171 792 764 Their religion, I think, lies easy upon them; they are not so attentive to its ordinances as the Ladākhīs are; and I do not think that any of their young men are trained up to be Lāmās. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up these with stones.

## SUNDRY NOTES.

D 167 Leaving now the Buddhist Dārds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dārds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmīrīs and the Baltīs—sometimes in villages separate, sometimes occupying part of the same village.

B 563 D 564 262 167 At Rondū the Dārds nearly equal the Baltīs; the two do not intermarry. At Bāsho also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dorū and at Satpūr they are of those who do not drink cow's milk; these must be of the Shīn caste.

[1] [i.e. Buddhist Dards living in Ladakh. Ed.]

Iz Latmer L-S (1888-93) 1893? AV3 Dani AV3



| KOHISTANI. | PUSHTO THE AFGHAN LANGUAGE). |
|---|---|
| 1. To-morrow night to Lahore I will go.<br>*Douche rate Lahore bajawwa.* | 1. To-morrow night to Lahore I will go.<br>*Sabe shapa ba Lahore shawam.* |
| 2. Thou silent be.<br>*Tohe chut guda.* | 2. Thou silent be.<br>*Tuh chup shai.* |
| 3. Prepare, ye young men.<br>*Jubti masha.* | 3. Prepared be, O young men.<br>*Sambhal she zalmi.* |

There is a song very current in Kohistan which begins,—
*Palas kulal mariga, Patane jirga hotigu, Jokle johal madado propér asáli*=
"In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."
"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

*Dress.*—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakera*." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Banks even

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandia



for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bâbâji*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shîn caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shîn.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taífa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shîns or Yashkun. No Kamîn can be elected an elder, though he may become a Mullá, but a Mulla-kamîn also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shîns and 3 Yashkuns. Patshé Khân is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "nâli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shîn countries. Only "Doms" dance and sing, as this is their profession; they play on the "surúi" (pipe), rabáb (harp), and shando (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

Biddulph G-3 (1873-1878) 1880 ~~Afghanistan~~
4 Av3 Dard Av3



tutelary deity of Chilas whose worship was practised in former times.

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushteros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushteros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigas*. At the Sigas all who please join in the discussion, the Jushteros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushteros announce the decision they have formed. At a Sigas of several villages, a single Jushtero is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushteros are allowed to speak. If war with a neighbouring valley is determined on, the Jushteros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are expected to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushteros, but by the Moollahs, who profess to administer the law according to the Sharyat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

1: Leitner

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/For general information on the Druse (Druz
category 116. pp. 209-338 and 246./

AV3 Dard AV3
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), or Muláis sect see

101 131 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

175 631 The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of [648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 205 206 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 795 619 101 [174] The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 619 523 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *vid* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 [795] 619 The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *vid* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

~~10~~ Biddulph G-8 (1873-1878) 1880 ~~AUL Afghanistan AUL~~
4 AV3 Dard AV3



military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Soonnees. 649 [795]

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions. 236 776 172

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies. 361 162

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotô Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Mooliahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms, and have at all times borne a high reputation for bravery. 487 181 798 181

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AV3 Dard AV3



Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Cher,[1] which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afiat Khan, a member of the Boorooshé family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkaman or Ishkoman to the foot of the Durkot Pass. Continuing up the valley, which bends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

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Chitral



563 197 "fakir mushkin." They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variation in dialect. [173] They claim to have migrated from Munjan seven generations ago, in consequence of an invasion of that district by the ruler of Badakhshan, in which the Meer of Munjan was slain. [715] They number about a thousand families, and, like the Munjanis, all belong to the Maulai sect. In Ludkho they call themselves Yidghâh,[1] and give the name of Yidokh to the whole valley with all ts branches from the Hindoo Koosh to the Chitral river.

By the people of Badakhshan and the Oxus Valley north of the Hindoo Koosh the valley is called Injigan. The principal place is Drooshp. At Ludkho in the Tirich Valley there are a few families who speak a different language from their neighbours; but it appears doubtful whether it is a purely separate language, or only a mixture of the dialects spoken around them.

Below Chitral the mixture of tribes becomes still more puzzling. On the western side are the two small valleys of Kalashgoom and Bidir, inhabited by Kalash Kaffirs, who have long been subject to Chitral. The villages of Jinjuret, Loi, Sawair, Nager, and Shishi are also inhabited by Siah Posh, who have become Mahommedans, though in other respects they adhere to their ancient customs. They speak the Kalash language.[2]

Tradition relates that the whole Chitral Valley was once occupied by Kaffirs; but it is impossible to say whether by this term a tribe of the Siah Posh is indicated, or merely that the people in question were not Mahommedans. At Madaglusht is a small Badakhshi colony who speak Persian. Ashuret, Beorai, Poorgal, and Kalkatak[3] are inhabited by a tribe, said to speak a language cognate with Shina, who are still styled Dangariks by their neighbours, though they have long ago embraced Islam. The term Dangarik would seem to show that they were Hindoos before being converted. The villages of Pasinger, Birkote, Langorbat, Gud, Narisat, Maimena, Sukai, Nawakali, and Choondak are inhabited by a tribe who call themselves Gubber, but are called by their neighbours Narisati.[4] Their name would seem to connect them with the Gabaré of the

[1] See Appendix J.
[2] An account of the Kalash language is given in Dr. Leitner's work.
[3] This is evidently the Calcutta of Vigne.
[4] See Appendix G.

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from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

Biddulph G-3 (1873-1878) 1880 AV1 Afghanistan AV1
4 AV3 Dard AV3
Burusho AV7



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a limited number of the inhabitants, and did not become general till the middle or end of the sixteenth century. Even then its acceptance was so irregular that it is not surprising that Hindooism has lingered on, and has only become extinct in the present day.

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The tribes of the Indus Valley were exposed earlier to the fervid preaching of the Moollahs of Swat and Boneyr, and this has led to the adoption by them of the Soonnee tenets. The people of Chilas, who were always a less tractable race than their neighbours, make it their boast that, though travellers and traders are safe in their country, no Shiah ever escapes out of their hands. At Gor, also, a few miles above Chilas, the people are all Soonnees, but a looser type of Mahommedanism prevails, and prayers were till recently addressed to the god Taiban, whose horse is sculptured on the rock near the village.

In Gilgit the population is now three-fourths Soonnee and the rest Shiah, but at the commencement of the Sikh occupation, the greater proportion were Shiahs or Maulais, and it is related that any Soonnee falling into their hands was branded with a hot iron unless he consented to become a proselyte. Those who now still adhere to the Maulai tenets, are mostly old men, who keep the fact concealed as far as possible, and call themselves Shiahs. At Soomma, a secluded village in Yassin, the people, though professed Mussulmans, still make offerings to the god Shaitum. In several other places the names of local deities are still preserved, and objects, such as a peculiar-shaped rock near a village, are still regarded with veneration, and invoked in the registration of solemn covenants.

The influence of the Iskardo Princes introduced Shiah tenets into the north-eastern part of Dardistan, while the tenets of the Maulais have made their way from the Oxus Valley across the passes of the Hindoo Koosh. In Nager the entire population are Shiahs of the orthodox type, and so are two-thirds of the people of Baltistan; the rest belong to the Noor Buksh sect. In Hunza, till a few years ago, Shiah tenets found many followers; now the Meer and the whole population are Maulais.

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The Shiahs in these countries lament the martyrdom of the sons of Ali twice a year; once at the usual time according to the Mahommedan calendar, and again in the month of August, the season at which they say the martyrdom actually occurred.

38a Biddulph G-3 (1873-1878) 1880 AU3 Afghanistan AU2
4 AV3 Dard AV3
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Wherever Soonnees and Shiahs are found living together, they seem to practise a mutual tolerance rare in other purely Mahommedan communities. Intermarriage between the sects is so common as not to excite remark. D B 798

The whole of the people of Hunza, Ponyal, Zebak, Shighnan, Roshan, Munjan, Kolab, and Darwaz, more than half the people of Sirikol, Wakhan, Yassin, and the greater number of the inhabitants of the Ludkho Valley in Chitral, belong to the Maulai sect. A few Maulais are said to exist in Khokand, Karategin, and Badakhshan, among the poorest of the people, and in one district near Balkh, they are known as the disciples of Syud Jaffer Khan. Some are also to be found in Afghanistan, where they are known as Muftadis. A few may possibly exist in Bokhara and Khorasan, but in a fanatical country they would probably pass themselves off as Shiahs. D 795 B 795

The head of this sect is Agha Khan, the acknowledged spiritual chief of the Khojas of India and Persia, a gentleman of Khorasan, who came to India in 1840 for political reasons, and who has resided in Bombay ever since.

The countries inhabited by the Maulais are roughly divided among a number of Pirs, who are treated by their disciples with extraordinary respect, but residence does not give the Pir authority over the whole of any special district. The office is hereditary, and Maulai families transfer their spiritual obedience from father to son, regardless of changes of residence. For instance, Shah Abdul Rahim of Zebak, who is honoured and respected as being next in rank to Agha Khan himself, has disciples in Sirikol, Kunjoot, Zebak, Yassin, and Badakhshan, but other Pirs also have disciples in those places. The respect paid to the Pirs by their disciples is unbounded; nothing is refused them. If they ask for a son or a daughter of any house, no refusal is dreamt of. One of them once said to me, "If I ordered a father to kill his own son, he dare not refuse." Whenever they move about, they are attended by a large number of followers, who are fed and maintained out of their superfluities, and they live entirely on the offerings of their disciples. Presents of horses, cattle, clothes, fruit, wheat, &c., are continually being made them, and the best of everything a Maulai possesses is given to his Pir. A portion of these offerings is converted into coin and sent yearly to Agha Khan, and agents travel yearly from these remote parts to Bombay solely for the purpose of conveying these contributions to him.

Biddulph G-S (1873-1878) 1880 ~~Afgh. AVS~~
4 AV3 Dard AV3
Burusho AV7



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Next in rank to the Pirs are Caliphas, whose duty consists in little more than the collection of offerings. The Pirs each correspond direct with Agha Khan.

The Maulais must not be confounded with the Maulavi sect of dancing Darweshes, with whom they have nothing in common. They assert that their sect was founded by the Imam Jaffer Ali Sadik (the just), a descendant of Ali, by the daughter of the Prophet, who died A.H. 148. Aboo Mahommed Hussain, however, writing in the *Zubdat-ool-akhbar*, says, that Mahommed, surnamed Mahdi, who claimed to be sixth in descent from the Imam Jaffer Ali Sadik, founded the sect, w[h]o were first known as Ismailyas,[1] in Egypt in the year A.H. 299. His followers recognised him as the twelfth Imam, nd quoted a supposed saying of the Prophet Mahommed that every 300 years the sun would rise in the west, explaining that Mahommed Mahdi's preaching 300 years after the Hijra was a fulfilment of the prophecy. Aboo Yezid, a Moolla who questioned Mahommed Mahdi's descent from Jaffer Ali Sadik, on the plea that Ismail's only son had died childless, was proclaimed to be Dejjal (Antichrist). The conquest of Egypt by Sultan Sala-oo-deen Yusuf destroyed the temporal power of the sect in that country. They were, at that time, ruled by Azid, a descendant of Mahommed Mahdi. Meanwhile, the tenets of the sect had been brought to Persia by Hassan-i-Sabbah, an Arab of the tribe of Himyar in Yemen, who established himself later in Alamot, where his grandson, on the seventh day of the Ramazan, A.H. 555, publicly proclaimed that fasting and other observances of the Sharyat were no longer obligatory.

Colonel Yule, in his notes on the Travels of Marco Polo, has given an interesting account of the "old man of the mountain," whose representative he recognises in Agha Khan. On this supposition the Maulais of the Hindoo Koosh and Oxus Valley belong to the sect of assassins, and are an offshoot of the sect to which the Druses of the Lebanon belong. They call themselves Muglees, Maulais, or Mawallis indifferently. Mr. Drew suggests that the name is derived from Maula, an Arabic name for God. The appellation may equally claim to be a corruption of Muwahideen, the name by which the Druses still call themselves, or Mulahidah, from *Mulhed*, "an infidel," the name given to the sect in old times.

[1] So named from Ismail, son of Imam Jafer.

98: Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan-AUS
4 AV3 Dard AV3
Burushe AV7



The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women;" and the little I have been able to ascertain is from Maulais who have proselytized, and those only men of no education. D 795 B 795

Soonnees speak of them as "Kaffirs" and "Rafizi," but they themselves do not refuse to pray or eat with Soonnees. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Ali-purust," and they undoubtedly esteem Ali, who, they say, was born of Light as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying, the Soonnee is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahommed.

They use in place of the Koran a book called the Kalam-i-Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imam-i-Zeman, or Sahib-i-Zeman. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands, and crossing his arms gives them to the man with his left hand and to the woman with his right. Then taking a cup of water he gives half to the woman, and after he has said a few words out of the Kalam-i-Pir, the ceremony is completed. The form of the Maulai Kalima is D B [792] D B [778] D B [545]

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changed yearly in accordance with instructions from their spiritual head.

The following is a favourite poem recited in praise of the Imam-i-zeman :—

HALP ! on ALI.

Oh amulet of life, thou glory, Sahib-i-zeman,
Speak thy praise incessantly,
Sahib-i-zeman.

Sultan of both worlds from east to west,
All kings are beggars compared to you,
Sahib-i-zeman.

The sun of heaven shines by your beauty,
Sun and moon by your light,
Sahib-i-zeman.

When shall peace be from evil and strife of Dejjal,
Except it be your pleasure,
Sahib-i-zeman.

I hope that my heart may be lighted up
One day under the dust of your feet,
Sahib-i-zeman.

There will be a day with my last breath,
I shall speak your praises,
Sahib-i-zeman.

It is time that the sound of your trumpet
Be heard through the world,
Sahib-i-zeman.

From Kaf to Kaf take the whole world
In your world-conquering hand,
Sahib-i-zeman.

The time is come for the faithful to gird
Their loins and follow you,
Sahib-i-zeman.

Jesus will come down from the fourth heaven
To imitate you,
Sahib-i-zeman.

Nobody will worship or pay respect to God
Without worshipping also you,
Sahib-i-zeman.

4 AV3 Dard AV3 Burushō AV7 Dalti AV2



D 795 539 Bo 795 539

Others go their own way
But I am faithful to you,
Sahib-i-zeman.

I, Schem, the distracted in mind,
Have seized the skirts of your bounty,
Sahib-i-zeman.

D Bo 795 [24]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hassan and Hoossain.

D Bo [791]

D 795 764 Bo 795 764

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Caliphs comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshun"), and a six-stringed guitar called "gherba" being produced, singing is kept up for the whole night.

D Bo 795

I have sometimes shown the portrait of Agha Khan in Yule's Marco Polo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi 795 173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapelow. It is apparently an attempt to form a *via media* between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamedani. Later, a certain

Ia Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AVII



The Yashkun without any Shia are found in more distant places, 564
in the upper parts of the valleys of the Indus tributaries, namely in Nagar, Hunza, Ishkoman, Yásin, and Chitrál.

## MUHAMMADANISM AMONG THE DÁRDS.

The Dárds are now (with the exception that will be noted 779
farther on) Muhammadan.* Formerly they had some kind of idolatry of which we know not much, nor do we know at what period they were converted to Islám. At the time the Sikhs annexed Gilgit and Astor the people of those places were in some respects but very weak Muhammadans; it so happened that the Sikh commander, Nathe Shah by name, was a Muhammadan and a Syed; he acquired over these Dárds a great influence, and he exerted it to make "good Muhammadans" of them, to get them to attend more carefully to the forms of their religion. It is a 764
fact that before Nathe Shah came (say in 1842) the Astor people used to burn their dead, and not bury them as Muhammadans should. A curious remnant of the custom still remains there—when they bury they light a fire by the grave; it is true they will now tell you that they light the fire to keep off jackals; this may be in some sense true, that is to say they could hardly reconcile themselves to leaving the body in its grave undestroyed, so they lit the fire as they had been used to, and this satisfied them in giving some security as against the beasts of prey and at the same time making a link with the past.

But it is not enough to say that these Dárds are Muham- 795
madan; they are divided into three separate Muhammadan sects —Sunt, Shia, and Moláí.

Sunt and Shia require no description, as the division exists in almost every part of the Muhammadan world. The Moláí sect corresponds very nearly, or it may be exactly, with that sect called Núr Bakhsh which we found in Baltistán (see Chapter XVI.), which was a modification of the Shia. The name must have its

* This must be taken without prejudice to the question of the relationship of the Kafirs to the Dárds. It is true at all events of those who have as yet been definitely classed as Dárds.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3



795 origin from the Arabic *Maula*, God, they thus calling themselves "the Godly." In matters of prayer and fasting they follow the Sunī ways, but in creed (as regards the proper succession of Muhammad's successors to the Khalifat) they are Shīas.

564 The Molās and Shīas will drink wine, the Sunīs will not. Of the different castes it would seem that the people of each may belong to any of the three religious sects; the religious differences do not depend on the caste, but are more geographical; this is illustrated by the table given in Chapter XX.

## BUDDHIST DĀRDS.

174 I have now to record some facts as to an outlying portion of the Dārd race, which are of peculiar interest. In that narrow part of the Indus Valley which was described under the heading of "Central Ladākh" (Chapter XIII.), are some villages inhabited by Dārds who follow the Buddhist faith; who, though remnants left by a wave of immigration from the direction of Gilgit, have so far amalgamated with the Bhots that they obey the Lāmās as spiritual leaders.

Muhammadan Dārds, whose locality is denoted on the map either as outlying or outstretching portions of the main area occupied by the Dārd race, reach up close to these Buddhist Dārds, but the villages of each are distinct. The following places —villages and hamlets—are inhabited by the Buddhist Dārds: Grugurdo, Sanācha, Urdus, Darchik, Garkon, Dāh, Phindūr, Baldes, Hanū, Lower and Upper.[4]

That they did come from the direction of Gilgit they have a tradition, and many circumstances of language and manners show that in spite of their being Buddhists in religion they are one in origin with those Dārds we have been describing. But I think they belong to an earlier immigration; probably a small number reached their present seat and settled there, separated from the main mass of their tribe-brethren, at a time before the Dārds were converted to Muhammadanism, so that the transition from their ancient faith to Buddhism was not difficult. At that time the neighbouring Baltis also may still have been Buddhists. Later,

[4] [If category III, find Map X -- Anal: +]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV4



D 167 195 B 53 D 171 101

At Drās the Dārds (who here are Sunīs) form more than half the community, the others being Baltīs, who are Shīas.

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

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There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīrīs, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

D 174 B 174 142

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

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There is one other peculiarity belonging to a class, which may

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7



# CHAPTER XX.

## DÀRDISTÀN: COUNTRIES AROUND GILGIT.

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FRAGMENTS of information got from hearsay of countries that are inaccessible to one, when they can be verified by comparison, are not without value. I will therefore put down a few notes, which, as far as they go, are likely to be correct, on those parts of Dàrdistàn which cannot at present be reached by Europeans.

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But first I will show, in a tabular form, the several divisions of Dàrdistàn which have in any way come within my notice, including those which have already been treated of. These divisions are in some cases separate valleys, in other cases parts of the same valley. The Table includes a statement of their form of government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÀRDISTÀN.

| | Government. | Prevailing Races or Castes. | Religion. | Condition as regards Slavery. |
|---|---|---|---|---|
| GILGIT .. | Governed directly by the Maharaja's officers. | A few Ronū; more Shīn; most Yashkun. | Half Sunī, half Shīa. | In these neither is there now, nor was there of old, either slavery or slave-trade. |
| SE .. .. | | Shīn and Yashkun | Mostly Sunī; a few Shīa. | |
| HARAMOSH | | Shīn and Yashkun | Shīa. | |
| HASORA .. | | Shīn and Yashkun | Sunī. | |
| PUNIÀL .. | Ruled by Raja Tasā Bāgdur, in dependence on the Maharaja. (Raja's caste or family is called Burshe.) | Yashkun .. .. | Molāī; and a few Sunī. | |
| NAGAR .. | Ruled by Raja Zafar. (Raja's family, Mogulute.) | Yashkun .. .. | All Shīa. | |

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7



DARDISTĀN—*continued.*

| | Government. | Prevailing Races or Castes. | Religion. | Condition as regards Slavery. |
|---|---|---|---|---|
| HUNZA .. | Ruled by Raja Ghazan Khān, son of Ghazanfar. (Raja's family, Ayeshia.) | Yashkun .. .. | All Moläl. | |
| ISHKOMAN, or CHATARKUN | Belongs to Yāsin | Yashkun .. .. | Moläl. | |
| YĀSIN .. | Ruled by Raja Mir Wali, son of Gaur Rahmāt. (Raja's family, Bakhte.) | Yashkun .. .. | Moläl and Sunī, the former predominating; no Shia. | Here slaves are both kept and dealt in. |
| CHITRĀL and MASTŪJ. | Ruled by Raja Imān-ul-Mulk. (Raja's family, Katorī.) | Yashkun .. .. | Sunī. | |
| GOIJĀL in BADAKHSHĀN | Dependent on the Mir or Prince of Badakhshān (tributary to Kābul). | Wākhik * .. .. | Moläl. | |
| DĀREL .. | Republic .. .. | Shīn and Yashkun | Sunī. | In these, captives of war are kept as slaves; slave-dealing is not practised. |
| TANGĪR .. | Republic .. .. | Shīn and Yashkun | | |
| GOR .. .. | Republic .. .. | Shīn and Yashkun | Sunī. | |
| THALICHA .. | Republic. | | | |
| CHILĀS .. | Republic .. .. | Shīn and Yashkun | | |
| KOLĪ .. .. | Republic .. .. | Shīn and Yashkun | | |
| PĀLUS .. | Republic .. .. | Shīn and Yashkun | | |

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

*Nagar* lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of Nagar are called Khajanī.

*Hunza* is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Sirīnagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dārda. Goīje is another name by which they are called; that is the territorial name, while Wākhik is the caste name.

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shīn village no one will eat fowls or touch them. They
● 795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.
162 Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded
[582] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3



In Gilgit as in Astor, there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shīnā, though only a small percentage of the population is Shīn. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

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The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder. Agriculture. 241

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth. Minerals. 135

The only manufacture is the weaving of woollen cloth (*pattū*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article. Commerce and trade. 286 439

The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Diāngan passes has been Roads. 487

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3



181 They[1] are unenterprising, wanting in stamina and in perseverance. They are men of fine enough physique, but they are soft, and have little or no warlike instinct.

[511] Very much attached to their lands, they will not move except under official pressure or the compulsion of the direst poverty. Half a dozen able-bodied men of one family prefer starving on a tiny piece of ancestral land to dividing their forces and taking up ample grants, distant perhaps but a few miles from

[661] their old home. The systematic oppression of their rulers, which deprived a man of much of the fruit of his labours, accounts in part for their attitude on this particular point, but, allowing for this, the race is sadly wanting in initiative. The Yeshkun is, I am inclined to think, a better man than the Shin, there is no doubt about his being a better fighting man, and the small caste or clan of the Ronu is the best of all.

[795] Taking the whole of Dardistan the inhabitants are not warlike, and in the southern portion alone, which is under the religious influence of the Mullahs of Swat, do you find fanaticism. The people are peaceful; there is none of the natural devilry, dash, love of war, and enterprise, which you find in the neighbouring Pathan, and they never have stood up, and never would stand up, against severe losses.

726 But that they could fight behind suitable defences I always felt was pretty certain, and we found this at Nilt. Centuries of desultory warfare have made them adepts at the art of field fortification, and awkward customers to deal with when on the defensive. In attack they are contemptible, and only dangerous when overwhelming numbers force disciplined troops on to the defensive, as at Chitral.

1 [the Shins -- Analyst]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



765 meat. After that period the grave is again visited by the deceased's friends, who, on reaching the grave, eat some ghí and bread, offer up prayers, and, on returning, slaughter a sheep, whose kidney is roasted and divided in small bits amongst those present. Bread is distributed amongst those present and a little feast is indulged in, in memory of the 771 deceased. I doubt, however, whether the Gilgitis are [761] very exact in their religious exercises. The mention of death was always received with shouts of laughter by them, and one of them told me that a dead person deserved only to be kicked. He possibly only joked and there can be little doubt that the Gilgit people are not very communicative about their better feelings. It would be ridiculous, however, to deny them the possession of natural feelings, although I certainly believe that they are not over-burdened [177] with sentiment. In Astór the influence of Kashmir has made the people attend a little more to the ceremonies of the Mussulman religion.

In Chilâs rigour is observed in the maintenance of religious practices, but elsewhere there exists the greatest 212 laxity. In fact, so rude are the people that they have no written character of their own, and till very recently the art of writing (Persian) was confined to, perhaps, the Rajas of these countries or rather to their Munshis, whenever they had any. Some of them may be able to read the Koran. Even this I doubt, as of hundreds of people I saw only one who could read at Gilgit, and he was a Kashmiri who had travelled far and wide and had at last settled in that country.

## F. HOLIDAYS.

796 The great holiday of the Shîn people happened in 1867, during the month succeeding the Ramazan, but seems to be generally on the sixth of February. It is called the "Shinó náo," "the new day of the Shîn people." The Gilgitis call the day "Shinó bazóno," "the spring of the Shîn people." [The year, it will be remembered, is divided into bazono = spring; walo = summer; shero = autumn;

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration.

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India.

Besides these, there is another family of the former Muhammadan rulers of the country called "Rá." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them.

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabboo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*.

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool.

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words.

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe.

## I.*

### The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen

*[See also p. 119 *footn.*—Ed.]

796 252 to germinate. It is then taken out, dried and ground in one of the Gilgit water-mills. The flour so made is called *diram*, and of it a sweetmeat is compounded on the first of the month by adding some water, oil of apricots and walnuts to the flour and cooking the whole without the addition of any sugar. This sweetmeat has been tasted by the writer and is called *mailai diram*. It has a sweet flavour in spite of the absence of sugar, the fact being regarded as in a way miraculous. The remaining flour is utilized in making small flat loaves called *diram phiti*. This bread is eaten with raisins and oil. The combination is called *dracha bhat*. The feast is not, however, wholly of a vegetarian nature. In the month of "Nos" (about November) each family kills several sheep, and the meat is dried for future use. A leg and a tail are, however, set apart to be cooked on "Shino Bazono," and are then eaten with the *dracha bhat*.

796 539 The feast, which has been partaken of by all the members of the family together, being over, dancing commences and the following song is sung:—

(1) Aju kal ootá la Drároo aju kal chirring ga ootá.
(2) Goom ái chhani tharega, aju kal chirring ga ootá.
(3) Ghi ái chhani tharega, aju kal chirring ga ootá.
(4) Mos ái chhani tharega, aju kal chirring ga ootá.
(5) Mon ái sarai tharega aju kal chirring ga ootá.
(6) Ash to sho dez ik alo aju kal chirring ga ootá.

Translation:—

(1) May this year come again, oh Brethren, may such a year come again!
(2) We will have our stores filled with wheat, may such a year come again!
(3) Much *ghi* will be produced, may the next year be such a one!
(4) Quantities of meat will be stored, may the next year be such a one!
(5) Our vessels will be filled with wine, may such a year appear again!
(6) A blessed day has come to-day, may such a year appear again!

796 526 [563] At noon all the fighting men assemble and make preparations for polo, while the women ascend to the roofs of the houses on each side of the road along which the procession to the polo-ground will pass. In their hands are long slender sticks, with which, as the procession passes, they belabour their heroes unmercifully. Koliwals are specially made the victims of this castigation. They are the trading community of the country, and the opportunity of paying off old scores is one not to be lost. An unpopular general dealer may consider himself fortunate if he escapes from the hands of these viragos with the payment of a forfeit of gold dust. Next comes the turn of the Rá or chief, who runs the gauntlet mounted. Galloping through, he salams with both hands to the women on either side, but even he is not allowed to pass without the bestowal of liberal largess on his fair subjects. It must be admitted that the ladies generally let him off lightly, for which no doubt they have their reasons. Possibly their position at court depends on it. On the arrival of the procession at the polo-ground, a goat is killed on one of the goal-stones. This sacrifice is called "Barono-ai-Karai." The goat's head having been cut off, a rope is attached to it; the players then touch the head with their polo-sticks. After this a *doom* or drum-beater sets off at a run holding the end of the cord, to which the goat's head is attached behind. After him rides the raja or *trangfa* of the village, who strikes the head

repeatedly with his stick till they reach the opposite goal. This ends this part of the festival. Polo then begins, and, as is the fashion in these parts, is continued without intermission till the evening of the great day.

### The "Ayi Boyi" Ceremony.

Ayi Boyi is the name of a Gilgiti month falling next to "Shino Bozino." The day fixed for performing the ceremony was publicly announced by the Rá throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Rá's dwelling. The Rá used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers laid a heap of ashes near them. The Rá then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Rá's servants upon them. In the merriment which followed, the people would rush towards the Rá, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the tables against them. Should the chief himself or any of his suit fall into their hands, he was only released on the payment of a suitable forfeit; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity.

## II.

### The Ceremony of "Ganoni."

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Ganoni" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with loaves fried in butter, which are greedily eaten at a corner of the field by all the members of the family. After this they cut some ears of barley, bring them to their homes, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. Then national dances and vainglorious songs continue till late in the night.

### The Duma Nikha Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their homes, they recite the following prayer:—

(1) Bismillah ya Khudaya Barakat deh.
(2) Doosum, Doosum ai Barakat deh.
(3) Kharki jawān ai Barakat deh.

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Translation :—

(1) Do not weep, O flower-like girl, thy complexion will turn pale!
(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.
(3) Thou wilt (by weeping) burn your heart, thy complexion will turn pale.

In Shinaki there is a custom called "Kao." If a young man has determined to marry a certain girl but her parents are not willing to give her to him, the young man either calls out in an assembly of the village headmen:—"The girl is mine, and I will perform 'Kao' if she is not given to me." Sometimes in order to assemble the people he fires a gun outside the village and utters the same words in the presence of those who collect; or if he gets an opportunity he tears the girl's shirt slightly in the presence of some other men and says to her:—"You are mine." When this has been done, the parents are obliged to marry the girl to him, but they can demand from him whatever they like up to the limit of his means. If they marry the girl to anyone else, the young man will murder the girl as well as her husband as soon as he gets an opportunity.

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## IV.

### The Ceremony of "Seelo-ai-Thali" (Seat of Chastity).

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This ceremony was performed for old women, who have been virtuous and chaste throughout their lives. These women were called "Seelo," and their descendants were very proud of them, so that on the occasion of family quarrels they used to say to the opposite party, "What have you to say to us? Our mother is "Seelo," while yours is not." To accomplish this rite, an elevated stone platform, about five yards each in length and breadth and a yard in height, was erected by the woman's nearest relatives. On the day appointed all her kinsmen came to the place, with a white she-goat as a sacred judge, to decide the fate of the old woman. The latter was clad in silk and placed on a bench. The eldest of the family bound a silk turban on his head, as well as on that of the goat; and, placing the goat below the bench with its face westward, addressed it in the following manner:—

"O thou white goat, if my daughter" (or whatever relative the woman was to the speaker) "has throughout her life lived an honest, virtuous and pious life and has remained clear of the sins and crimes of falsehood, theft, debauchery and treachery, be pleased to salute this bench for the sake of such a righteous and godly woman." In the case of the woman having led a blameless life, the goat by touching the bench approved her virtue. The assembled crowd then broke forth in cheers, and as an expression of their joy the relatives killed several goats and fed the people present. But if it happened otherwise, and the goat instead of performing what was considered an obeisance to the bench, ran round it bleating, then a great shame took hold of all the woman's kinsmen, and they ran away to their homes, never to speak to her again during the remainder of her life.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Boh Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Boh Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, *viz*: "Mulkum."

## "Rato" or "Chili."

At Farfuh, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chuto Rato, Shilo Rato, Surgon Rato, Chilko Rato and Thoko Rato. In these tracts there are five very large boulders and five small stones, called respectively "Dev-ai-Maron" and "Mos Samaran Ken" (*i.e.*, stone for distributing flesh). Here the "Rato" ceremony, also called "Chili," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chili or *Juniperus macrocarpa*. These branches were placed upon the "Dev-ai-Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mos Samaran Ken" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder-blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dev-ai-Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O iron-like Rato, O Shri Bagartham, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small flat loaves. They threw the *atta* on the *chili* branches and prayed in the same manner for the fulfilling of their desires. The loaves were distributed among the men, who eat and rejoiced. At some places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but on stones of different names, so that the stones at Datuchi and Bulchi were called "Aju Bin," at Sinakar "Shri Bin," at Gilgit and Dainyor "Rato-denaken," and at Naugam "Shri Bai." The

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

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### "Rashoo ai Yudaini."

### (The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

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### The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

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## XI.

### The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

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[1] [Cf. the Greek story of Midas and his ears, and of how their existence there was revealed to the people.—Ed.]

539 776 173 soul. They agreed to lend a helping hand to Shamsher and to raise the subjects secretly against their merciless chief. On finding that the majority of the people had joined him, Shamsher fixed a date for accomplishing the deed by burning a large fire late at night round the fort of Shri Badat. A few days before the appointed day, he sent down Sakina to her father with instructions to keep the secret, while he himself went down to Danyore village to make his preparations. At about 3 A.M. on the night appointed for the purpose, all the people turned out of their houses with torches in their hands and a quantity of wood. Shri Badat's fort was situated about 200 yards east of the present Gilgit polo-ground on the site of the houses of the Bhirai family. The people were still some way from the fort when Shri Badat's spirit began to feel uneasy. He therefore asked his daughter to go out and see what was the cause of his restlessness. This undutiful and faithless woman, who had a perfect knowledge of the conspiracy, went out and returned after some delay, in order to let the people come closer, and said that there was nothing to be feared outside the fort. But Shri Badat's increasing uneasiness brought him out of his room. He found himself in a very awkward position, having by this time been surrounded by the enemy, who had succeeded in planting large fires round the fort. In this predicament he had no time to consider the necessity of punishing his wicked daughter, but at once jumped up in the air and took wing towards Chotur Khan, a snowy tract in the Indarman Valley. *He is said to have rested* at Yashpur (a deserted village near about 12 miles west of Gilgit) Hinzil, where he requested somebody to bring him a cup of cold water. The village had a plentiful produce of grapes, and the inhabitants used to make wine from them. The man therefore brought out a cup of wine to Shri Badat, who refused, saying angrily that, seeing that he had come there after having escaped from a fire which had done great injury to his soul, it was improper for the man to give him wine instead of cold water, which was what he had asked for. But none would bring him water, and, being thus dissatisfied with the treatment of the villagers, he cursed the place, saying that it would be totally ruined and laid waste, so as to produce no grapes again. It happened in the following year that the glacier which afforded a supply of water for the village melted away, thus effectually destroying the village cultivation forever. From Yashpur Shri Badat went to Chotur Khan and hid himself there under a big glacier, where he is still said to have his abode.[1] The people have a firm belief that he will re-appear at Gilgit to renew his rule over them with redoubled fury. Being afraid of his regaining the kingdom, the people are in the habit of burning big fires in their houses throughout the night of the anniversary in November on which Shri Badat was driven from Gilgit, in order to keep away his ghost if it return. On this night no one ventures to sleep, but to while away the time they are in the habit of 578 dancing and singing round the big fires. This ceremony is called "Talian." There is, however, a family of Kuichins (the kitchen servants of Shri Badat) who do not take part in the performance of the ceremony; for they are still loyal and faithful to their master, and are still desirous of his returning to his own. This is the only family now residing at Gilgit who are well-wishers of Shri Badat. It is curious that they should have escaped injury at the hands of the opposite party.

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1 [i.e. Shri Badat. See CAT. 116 pp. 114-113---ANALYST]

31 Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3



On the afternoon of the following day each family kills five goats for every house, as a token of their happiness at being free for one more year from the re-arrival of the cruel chief. The meat is dried and kept to be cooked during the following months. It is said that the meat of the goats killed on this day does not turn bad, even if kept for years. This ceremony is called by them "Nimalo." 796

A STORY OF THE KATCHATA FAMILY AND "CHILI" CEREMONY.

Once upon a time there resided at Gilgit a wealthy family of Katchatas. This family lived alone in a separate fort on the site of the fruit orchard in which Mr. Hayward is buried. The family grew so strong that it kept the chief afraid of its power. The Rá, who always used to keep a watchful eye over this clan, was so frightened by their doings that, being unable to fight them openly in the day-time, he thought at last of making a sudden night attack on the sleeping warriors. The proposed attack was so successfully carried out by the Rá that he left none alive in the fort except a pregnant woman, who managed to escape by a small window and took flight up the Kargah Valley, in order to seek a refuge in a secluded village of Darel. There she soon bore a son. None of the family survived to cultivate their lands, which were lying waste. The Rá, however, took this task upon himself, and wheat was sown over the land by his followers. But he was much vexed when he saw the whole crop turned black and become unfit for food, and that his labour was fruitless. For the five successive years the same state of things continued, and the Rá, being weary of cultivating the lands any longer, at last ordered the Dasyals to explain the real cause of this misfortune. According to their usual custom the Dasyals worked themselves into a state of frenzy by burning the leaves of the *chil*, and then, putting their ears for a short time upon the drums to listen to what these had to say, sang a song to the following effect :— 539 241

"The fertility, prosperity and abundance of Gilgit were due to the happiness and the blessed hands of the Katchata clan, and because they were extremely oppressed and tyrannised over by the Rá, the destruction of the land resulted and will continue until a man of the same family is brought here to plough the lands with his own oxen, and to put in the seed in the Rá's cloak. A few handfuls must be scattered by the Rá himself, while the remainder is sown by the Katchata or his followers in those fields. The other inhabitants must not precede the Katchata in ploughing and cultivating their lands." On this the chief gave orders to the assembly to bring a man of that clan, from any part of the country in which he could be found, and promised that a good reward would be given to the man who succeeded in finding him. A number of the Rá's followers at once started in all directions in the hope of gaining the reward. The man who had set out for Darel and Tangir came to know, to his great delight, that a woman of the family had at the time of the massacre escaped towards Darel, where she had since borne a son. He sought out her dwelling, and promising her safety as well as a good reward, obtained her consent to accompany him to Gilgit. He thus gained the reward, while she was welcomed by all the people. The Rá then assisted in the sowing of the fields according to the advice of the Dasyals, and with the returning happiness of

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
Dard AV3

366 A. H. Francke—*A language map of West Tibet with notes.* [No. 4,

The following is my attempt at a restoration of the text according to the Dard-dialect of Da:

Dargyassi de tija namo hla zhuni
Shuni bhi tija namo hla zhuni
Sinani bhi tija namo hla zhuni

Translation:

Give abundance! Honour to thee, oh god Zhuni!
Crops also! Honour to thee, oh god Zhuni!
A son also! Honour to thee, oh god Zhuni!

Notes on the Dard text:

*Dar-gyyas* is a Tibetan synonym compositum meaning about 'abundance;' *di* was probably in course of time contracted from *de*, give, and *ti*, thee; *tisha* or *tija* means 'to thee,' *sha* and *ja* are frequently used terminations of the dative case; *nomo* instead of *namo* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *namo* as well as *nomo* often occur in the sense of 'glory, honour' in the Bono-na-songs, Ladakhi Songs, No. XXXI ff; *hla* is the Tibetan *lha*, a Pre-Buddhist god; *Zhuni* is the proper name of the house god. *Shuni* means 'harvest'; *bi* is supposed to be the same as Urdu *bhi*, meaning 'also.' Also in the second and third lines the *ti* of *tisha* was lost in the preceding word. The *ni* in *sinani* is the emphatic syllable of Tibetar.

(4) *Dard customs.*—To the present day the Māmani-festival is considered as a Dard custom. It is held 1½ months after the 21st of December. In Khalatse it is celebrated in this way:—Cooked heads of goats and sheep, and omelettes called *ten ten*, are brought before an ancient row of *mchod rten* (mchod rtengyi sgang) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

Also the Ladakhi music and art of dancing is so entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Ladakhi music, besides the Chinese scale,—classical scales are in frequent use. Of classical scales I have discovered the following in my collection of Ladakhi tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the metre of the Tibetan Ladakhi songs is almost invariably trochaic, the metre of the Ladakhi tunes is iambic.

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to accumulate similar reasons

In Lahore L-9 (1960-62) 1962? AVS Date AVS



171 advancing in Dardistan and will, no doubt, sweep away
779 many of the existing traditions. The progress, too, of the
[797] present invasion by Kashmir, which, although governed by
Hindus, is chiefly Sunni, will familiarize the Dards with
the notions of orthodox Muhammadans and will tend to
substitute a monotonous worship for a multiform superstition. I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmir to gather into the fold those races and creeds which, merely because they are not Muhammadan, are
000 induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature-worship which is being encroached upon by Hindu myths, not because they are altogether congenial but because they constitute the religion of the enemies of Muhammadans, their own bitter foes who kidnap the pretty Kafir girls and to kill whom establishes a claim among Kafirs to consideration. In the same way there is a revival of Hinduism in the Buddhist countries of Ladak and Zaskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, but any one can become a Muhammadan, Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by amalgamation with other idolatrous creeds. To return to the Mussulman Dards, it will be easy to perceive by a reference to my ethnographical vocabulary what notions are Muhammadan and what traces there remain of a more ancient belief. The "world of Gods" is not the mere عالم which their professed religion teaches, nor is the "serpent world" a Muhammadan term for our present existence. Of course, their Maulvis may read "religious lessons" and talk to them of Paradise and Hell, but it is from a more ancient source that they derive a kindly sympathy with the evil spirits "Yash;" credit them with good actions, describe their worship of the sun and moon, and fill the interior of

[Anal. Ant.]

I D 174 917 782 511

888 **A. H. Francke**—*A language map of West Tibet with notes.* [No. 4,

The following is my attempt at a restoration of the text according to the Dard-dialect of Da:

Dargyasi do tija sanse kla shasi
Shasi bki tija sanse kla shasi
Sisasi bki tija sanse kla shasi

Translation:

Give abundance! Honour to thee, oh god Shasi!
Crops also! Honour to thee, oh god Shasi!
A son also! Honour to thee, oh god Shasi!

Notes on the Dard text:

I D 174

*Dar-gyas* is a Tibetan synonym compositum meaning about 'abundance, dance;' *da* was probably in course of time contracted from *do*, give, and *si*, thee; *tsha* or *tija* means 'to thee,' *sha* and *ja* are frequently used terminations of the dative case; *sans* instead of *sams* is a case of assimilation of the vowel of the first syllable to that of the second syllable; *sams* as well as *sans* often occur in the sense of 'glory, honour' in the Bimo-sa-songs, Ladakhi Songs, No. XXXI ff; *kla* is the Tibetan *lha*, a Pre-Buddhist god; *Shasi* is the proper name of the home god. *Shasi* means 'harvest'; *bki* is supposed to be the same as Urdu *bhi*, meaning 'also.' Also in the second and third lines the *si* of *sisha* was lost in the preceding word. The *si* in *sisasi* is the empiatic syllable of Tibetan.

I D 174

(4) *Dard customs.*—To the present day the Khonsi-festival is considered as a Dard custom. It is held 14 months after the Hat of December. In Khalatse it is celebrated in this way:—Cooked heads of goats and sheep, and omelettes called *ba-ba*, are brought before an ancient *saw* of *mahal*-tree (*mahal stongyi agang*) which goes back to Dard times, and a feast is given to everybody who will partake in it. Strangers are welcome.

I D 174 911

Also the Ladakhi music and art of dancing is so entirely different from Tibetan music and dancing that non-Tibetan influences must be suspected here. In Ladakhi music, besides the Chinese scale,—classical scales are in frequent use. Of classical scales I have discovered the following in my collection of Ladakhi tunes: Ionian, Aeolian, Lydian, Mixo-Lydian. It is easier to believe that these scales came here through a Dard channel than from Tibet. Although the metre of the Tibetan Ladakhi songs is almost invariably trochaic, the metre of the Ladakhi tunes is iambic.

I D 174

I have tried to prove the Dard origin of one single West Tibetan village only. It would probably be easy to accumulate similar reasons

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



173 which marched straight on Yasin—the second to go to the right of Yasin by the village of Martal and the third to go to the left of the place, so that the inhabitants should not be able to escape. When the Sikhs entered Yasin with Asmat Khan preceding them (who got all his friends and relatives out of the way) acts of oppression occurred which I have heard related by the people of Kholi and which have never been surpassed by any nation of infidels. In traditions much is told, but all is nothing compared with the following atrocities which surpass the doings of demons, jins and witches. We, say the Kholi informants, with our own sinful eyes saw these ferocities practised by Mussulmans on Mussulmans. That blood thirsty Kafir, Isa Bahadur, ordered the houses to be entered and all the inhabitants, without regard to sex or age, to be killed. We swear that Isa Bahadur descended from his horse and distinctly ordered the soldiers to snatch the babes from their mothers' arms and kill them, so that his heart might be set at ease. He then put one knee on the ground, putting his hands on his knees and waiting for the babes. As they were brought to him, he put one of their small legs under his foot and tore the other off with his hand. Even the Sikh soldiery could not bear looking on this spectacle. However, this accursed infidel, (infidel, although he was a Sunni) kept on tearing them to pieces. The slaughter lasted five days and nights. The blood of the victims flowed in streams through the roads: there is not a word of exaggeration in all this. After these dreadful five days were over, Zoraweru sent for Asmat Shah and enquired after his relatives, whom he had put in safety. They were brought forward and Yasin committed to their charge, but what was left of Yasin!?* Thus 2,000 men, women, and children above ten years of age and a countless number of infants and babes became martyrs at the hands of the bloody Sikhs—3,000 persons (chiefly women) a very few children as also a few old men were kept as prisoners and brought in three days to Gilgit, Zoraweru being elated with excessive joy which he manifested in various ways *en route*. When he came to Gilgit, Isa Bahadur and Asmat Shah, selecting 1,000 of the more beautiful women, took them to Jammu with 3,000 soldiers. They were so delighted that they took double marches in order to be early with their good news. At a public assembly at Jammu, these scoundrels narrated, with much boasting and eloquence, their own achievements and those of the Sikhs and spoke with the loud tone in which victories are reported.

When they had finished, the Maharaja asked them whether their hearts were pleased with all these doings. Isa Bahadur said that all his heart's desire had not been accomplished, though he certainly had experienced a slight satisfaction in the fate of the people of Yasin, who had been his enemies in the times of Gauhar Aman. "God be praised," he said, "that I have lived to revenge myself on them." The Maharaja enquired what else there remained to afford him complete satisfaction. "Perhaps," he said, "I may be able to meet your views." Isa Bahadur replied. "Alas,

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* Here my informant, himself a Sunni Mussulman and always calling his Shiah co-religionists Kafirs, was raving with indignation against the orthodox Sunnis, Isa and Asmat and the Sunni soldiers of Kashmir, for murdering the Shiahs of Yasin. He ascribed the atrocities of the Sikhs entirely to the orders of the ex-fugitives.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandiá



000 When Najmuddin left his country, it was governed by a servant of the court of Bukhárá.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *guch*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "damish" (reeds), which grow abundantly on the banks of the Amoo.

The *dress* consists of long, flowing choghás (stuffed with cotton) and woollen turbans. The Khatlanis wear a kind of full boot which they call *chamush*, but lately a kind of shoe is introduced from Russia, and is called *nughai*.

The country is connected with Yarkand by two roads, one running through Kokand and the other through the Pamir.

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The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandiá in 1866–72 were thus corroborated in 1881, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

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## IV. THE LANGUAGE, CUSTOMS, SONGS, AND PROVERBS OF GABRIÁL.

10 / 131 Position.—A town in *Kandiá*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (Hawá-sinn), which separates it from *Childs*. The country of *Kandiá* extends along both sides of the *Kheri Ghá*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

361 The town of *Gabriál* is situated three days' march from *Jalkót*, in a north-west direction, and is one day's march from *Patan*, in a northerly direction. *Patan* is the chief city of Southern Kandiá.

161 Inhabitants.—The whole tract of Kandiá can send out 20,000 fighting men. They are divided into the following castes:—

564 (1) Shín, the highest, who now pretend to be Quraishes, the Arabs of the tribe to which the Prophet Muhammad belonged. (Harif Ullá, the Gabriáli, and Ghulam Mohammad, of Gilgit, *call themselves Quraishes.*)

(2) Yashkun, who now call themselves Mughals, are inferior to the Shín. A Yashkun man cannot marry a *Shín* woman. Ahmad Shah, the Jalkoti belonged to this caste.

3 (3) Doedzgar, carpenters. (4) Jolá, weavers. (5) Akhár, blacksmiths. (6) Dóm, musicians. (7) Kámin, lowest class. } In reality these people constitute no distinct castes, but all belong to a third, the Kamin, caste.

101 The people of *Northern Kandiá* (Gabriál) are called *Bunárí*, and of the southern part (*i.e.*, Patan) *Mani*, as the Chilasis are called *Boli*. A foreigner is called *Rarówi*, and fellow-countryman, *Mugámi*.

798 Religion.—The Gabriális, as well as all the people of *Childs*, *Patan*, and *Palas*, are Sunnis, and are very intolerant to the *Shias*, who are kidnapped and kept in slavery (Ghulam Mohammad, the Gilgiti, has been for many years a slave in Chilas, as Ahmad Shah reports).

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military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Soonnees.

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotô Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms, and have at all times borne a high reputation for bravery.

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Wherever Soonnees and Shiahs are found living together, they seem to practise a mutual tolerance rare in other purely Mahommedan communities. Intermarriage between the sects is so common as not to excite remark.

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The whole of the people of Hunza, Ponyal, Zebak, Shighnan, Roshan, Munjan, Kolab, and Darwaz, more than half the people of Sirikol, Wakhan, Yassin, and the greater number of the inhabitants of the Ludkho Valley in Chitral, belong to the Maulai sect. A few Maulais are said to exist in Khokand, Karategin, and Badakhshan, among the poorest of the people, and in one district near Balkh, they are known as the disciples of Syud Jaffer Khan. Some are also to be found in Afghanistan, where they are known as Muftadis. A few may possibly exist in Bokhara and Khorasan, but in a fanatical country they would probably pass themselves off as Shiahs.

The head of this sect is Agha Khan, the acknowledged spiritual chief of the Khojas of India and Persia, a gentleman of Khorasan, who came to India in 1840 for political reasons, and who has resided in Bombay ever since.

The countries inhabited by the Maulais are roughly divided among a number of Pirs, who are treated by their disciples with extraordinary respect, but residence does not give the Pir authority over the whole of any special district. The office is hereditary, and Maulai families transfer their spiritual obedience from father to son, regardless of changes of residence. For instance, Shah Abdul Rahim of Zebak, who is honoured and respected as being next in rank to Agha Khan himself, has disciples in Sirikol, Kunjoot, Zebak, Yassin, and Badakhshan, but other Pirs also have disciples in those places. The respect paid to the Pirs by their disciples is unbounded; nothing is refused them. If they ask for a son or a daughter of any house, no refusal is dreamt of. One of them once said to me, "If I ordered a father to kill his own son, he dare not refuse." Whenever they move about, they are attended by a large number of followers, who are fed and maintained out of their superfluities, and they live entirely on the offerings of their disciples. Presents of horses, cattle, clothes, fruit, wheat, &c., are continually being made them, and the best of everything a Maulai possesses is given to his Pir. A portion of these offerings is converted into coin and sent yearly to Agha Khan, and agents travel yearly from these remote parts to Bombay solely for the purpose of conveying these contributions to him.

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
4 AV3 Dard AV3
Burushi AV7
Balti AV2



D 795 539 Bo 795 539

Others go their own way
But I am faithful to you,
Sahib-i-zeman.

I, Suleem, the distracted in mind,
Have seized the skirts of your bounty,
Sahib-i-zeman.

D Bo 795 [262]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hassan and Hoossain.

D Bo [798]

D 795 764 Bo 795 764

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Calipha comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshan"), and a six-stringed guitar called "gherba" being produced, singing is kept up for the whole night.

D Bo 795

I have sometimes shown the portrait of Agha Khan in Yule's Marco Palo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi 795 173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapolor. It is apparently an attempt to form a *vid media* between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamadani. Later, a certain

4: Durand G-9 '1888-93) 1900 AV1 Kashmir
Dard AVJ
Chitral



643 The Mehtar ruled his country with a rod of iron
651 and none dared gainsay his commands. But his
567 rule was not popular—far from it. His oppression
159 extended in all directions: he sold large quantities of timber yearly to Peshawari merchants, and the whole of it was cut and conveyed to the streams by forced labour—of course unpaid for; he interfered in trade, and levied prohibitive taxes on merchandise passing through his country; he bought the goods of passing merchants, if he wanted them, at his own valuation; he sold his subjects into slavery, and sent presents of slave boys and girls to the Amir
159 and to neighbouring chiefs. At the same time he
[798] had many good points. He was deeply religious according to his lights, yet he was no bigot. His view was that so long as a man was a good subject the ruler had no call to interfere with his religious opinions, and while I was in Chitral he soundly rated his son Murid for trying to enforce orthodoxy among his people. He was a kind and indulgent father, and devoted to his small sons, who used to form a pretty group round him when he came to see me, clustering about him with the fearlessness of affection. In a country where unnatural vices were rampant he was unstained. He had a religious horror of them, and attributed his success over the Kushwakt chiefs to their depravity, against which
[595] God's wrath had kindled. He was much married, not "cursedly confined" to one wife, or for the matter of that, to some dozens of wives and concubines. Like David, he "scattered his Maker's image through the land," and at every village you found a small son or heard of a daughter. He had eighty children.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



173 Nazr-ud-din, Shîn of Sazîn; Hajem Khan, Shîn of Sazîn; Lala Khan, Yashkkunn of Dareyl; Jeldár, Yashkkunn of Dareyl; Izzat, Shîn of Phúgotsh (Dareyl); Rahmi, Shîn of Samagiál in Dareyl; Matshar Khan (a great Sirdár) Shîn, Samagial; Losîn, Shîn of Barzîn; Mirza Khan, Shîn, Barzîn; Shah Merdán, Shîn of Hudúr; Kazilbik, Yashkunn of Búder.

After a year had passed, the Chilasis and the Yaghistánis* assembled at Chilás with the intention of plundering Astór, whose Governors then was Jabr Khan and Wazîr Gurbúnd, subjects of Kashmîr and of the Shiah faith, and therefore fit objects for the attack of orthodox Mussulmans [802] (Sunnis). We were in all about 108,000 Yaghistanis (the ideas of number are very vague in those countries—though not so vague as in Lughmáni where there is not a separate name for a number above 400, and the foreign appellation of *hazár* = 1,000 is the equivalent for 400. *Vide* Lughmáni and Kandiá Vocabularies in which numeration is by twenties). The Astóris were only 6,000, but we went in large numbers, as we counted on having to meet the Dogras of Kashmir.

The following is the List of the confederate Yaghistanis: From Koli, 1,000; Palus, 4,000; Jalkót, 3,000; Sazîn, 500; Shatiál, 500; Harbann, 1,000; Takk, 1,000; Chilas, 3,000; Torr, 1,000; Tangir, 4,000; Dareyl, 10,000; Gôrdjan, 5,000 (probably Gôr); Gîne, 100; Bûder, 100; Gormáni, 2,000 (probably auxiliaries from Gauhar-Amán, ruler of Yasin, popularly called Gôrmán); Gilgit, 5,000; Sai, 5,000.

(This only brings the allied Dard forces up to 48,200, perhaps only 19,000, as already explained. Since then the Dards have been more than decimated, and the destruction of Gilgit with all its traditions, etc., is one of the saddest results of the Kashmir frontier war. There are, however, Gilgit emigrants to be found in Sazîn and other places.) We marched on to the mountains of Astor and Gauhar-Amán with 2,000 men stopped at Jalkôt (j as in French) in the Sái territory, 6 koss far. He told us that when the Dogras came up to assist Astor, he would at once advance with more troops to that place. When we came near Astor, the Governor was informed of our approach. Most of the Astoris fled, many leaving their property behind. The 6,000 fighting men remained; they had, however, sent most of their property away. The people of the Astor village, Dashkin, had not heard of our arrival; so we surprised it about midnight, killed 2 men and wounded 9—100 were captured (men and women). We took 80 cows, 500 goats, clothes to the value of 400 Rupees, 40 hatchets, 100 swords, and 100 muskets. Out of the house of the Wazîr Gorbúnd we got 8 kettles. There are many Yashkunns at Astor, three-fourths being of that race and the remainder being half Shîns and the other half Kamíns.† Our arrival at Astor was announced by a man whom with his companion we surprised seated at the bridge of Sugarkôt. A man of Shatiál killed the companion by throwing a stone at him; the other effected his escape and 173 567 enabled the Astoris to get away with their property. The reason why we killed so few was because we wanted to make the people our slaves, either

* "Yaghistáni" means inhabitant of the "wild" or "independent" country.

† For Divisions of Dard Castes, see pages 62, 63.

1 [Of the Dard area -- Analyst]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
I

# APPENDIX VI.

## A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By RAJA KHUSHWAQTIA AND Dr. G. W. LEITNER.

### ROUTE I.

361 FROM GILGIT TO KABUL, viâ Dareyl, Tangir, Kandiá, Ujù, Torwál, Swat, Dir, Maidán, Jandûl, Bajaur, Muravarri, Pashàt, Kunèr, Jelalabad, Kabul.

GILGIT TO SHERKILA, 9 katsha (rough) kôs * (1½ miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmîr, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

SHERKILA TO PATÀRI (is uninhabited), over a ridge Pîr (17 katsha kôs) called Batrèt, which is a plateau on which the Dareylis graze their flocks in the spring.

487 PATÀRI TO YATSHÔT (12 katsha kôs), road stony and jungly. Yat-
361 shôt is a village of Dareyl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and *buffaloes* (which are not found in [241] Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. [579] There is excellent water, but it is very cold. The people are Sunnis, and [97] speak Shiná (the dialect of Chilás). [The Shins appear to have been a [584] Hindu tribe expelled from Kashmir territory and converted to a sort of Muhammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its [771] calf at the end of a prong.] Yatshôt has two mosques, and Mullas who understand Arabic well. The Dareylis are very religious, and attentive to their ceremonial practices. The streamlet of Dareyl runs past it.

YATSHÔT TO MANIKÁL, 3 katsha kôs, a plain easy march through a prairie. Manikál has two forts, one of which has about 500 houses, and is called Dòrkans; and the other, Manikál proper, which has 300 houses and an old Mosque. Manikál is surrounded by forests. When the Kashmîr troops reached Manikál, the Dareylis, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

MANIKÁL TO SAMANGÁL, 3 katsha kôs, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtero) called Kalashmîr resides there, whom all the Dareylis respect and follow, although there are many other Djashteros, like Muqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

[804] * A kôs is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katsha" and "pakka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katsha" and "pakka" are generally spelt "kucha" and "pucka."

12: Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
4 AV3 Dard AV3 Burusho AV7



to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarangfahs.

Next to the Tarangfah among the district officials was the Charboo, who acted as an assistant to the Tarangfah in each village. His *luspik* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé toloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trangpah (Tarangfah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

The same system exists in Hunza and Nager, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

*Dry measure.*

| | | |
|---|---|---|
| 1 haiy | = 2½ lbs. English | Shina. |
| 6 haiy | = 1 kot | |
| 1 heejootee | = 3 double handfuls, about 2 lbs. | Boorish. |
| 8 heejootee | = 1 heechok | |

[CF. category 116, pp. 41-44 -- Analyst]

Biddulph G-3 (1873-1878) 1880 A[redacted]
4
Av3 Dard Av3
Burusho AV7



D
804
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*Gold-dust measure.*

2 surkhoo = 1 rut.
2 ruts = 1 baghaloo (Shina), or Khur (Boorish).
2 baghaloo = 1 toloo (Shina), or Bai (Boorish).

The hollow formed between the thumb and the back of the hand, placed palm downwards with the fingers extended, was the old measure of a Baghaloo.

*Land measure.*

1 chookili = the amount it takes 6 kots of wheat to sow.
2 chookili = 1 chooni.
2 chooni = 1 makhmi.

*Long measure.*

A span is called Ditt (Shina), or Tishti (Boorish).
2 spans = 1 hutt (Shina), or khash (Boorish).

Sir Biddulph G-3 (1873-1878) 1880 AUL-Afghanistan-AUL
4 AV3 Dard AV3
Chitral



651 might have furnished a pretext for their being sold. Failing
517 an excuse of this sort, the requisite number was made up by forcible seizure. Of late years the market for the disposal of slaves has become circumscribed, and in Chitral the system is now limited to little more than the selling or giving away of female children to supply the harems of Cabul, Badakhshan, and Yaghestan. In Chitral the Ashimadek class can hold slaves without special permission, but none of the "Fakir Mushkin" are allowed to do so.

804 The weights and measures in use are—

*Dry measure.*

4 cheiraks = 1 batti.
8 battis = 1 mun.
3 muns = 1 bel.

A cheirak equals about 1¼ lb. English.

*Long measure.*

A span = 1 eisht.
2 dishts = 1 hast.
2 hasts = 1 gaz.

*Land measure.*

2 chooruns = 1 chakwarun.
4 chakwaruns = 1 tukt.

A chooruns is the extent of land which it takes three battis, or about 15 lbs., of wheat to sow. The money in use is the Cabul coinage.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Gurais Art 7


D 173

ready to take a tin containing pork and could scarcely be restrained till "lawful" food was brought to them by my servants. Men were forced to go with the troops. One Hakim Ali Shah, a teacher at Amritsar, was compelled to serve as a physician, a post to which he had no other claim, except that his name happened to be "Hakim." I rescued him. A virulent fever was destroying the troops at Gilgit, who, even after the siege of the fort had been raised, were liable to be shot down by prowlers from the tribes within a few yards of the fort. I ordered the fort, etc., to be cleaned and, although myself in danger of life from my Kashmir friends, if not from the tribes, I insisted on my orders being obeyed, the assumption of an authoritative tone being often a traveller's only chance of safety among Asiatics. I distributed medicine among the troops and was afterwards told in Durbar by the Maharajah that some medicine which I had sent to Wazir Zoorawra, who was then on his Dawyl expedition, had saved his life.

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D 177 [164] [771]

Since then, the Dards have made the acquaintance of diseases for which there was not even a name in 1866. I refer chiefly to cholera and syphilis, which Kashmiri and Indian troops have introduced. Simultaneously, the indigenous methods of treatment, which are full of lessons for the imperial learner, are dying out. Industrial battlefields, historical superstitions or reminiscences, national feasts which existed in 1866 exist no longer, and what exists now will soon vanish before the monotony of orthodox Muhammadanism and the vulgarity of so-called European civilisation. "*Und der Götter heut Gewimmel, Hat sogleich der stille Hain gefüllt.*" The fairies and prophetesses of Dardistan are silent, the Thum of Hunza no longer brings down rain, the family axes are broken, the genealogists have been destroyed, and the sacred drum is heard no longer. The quaint computations of age, of months, seasons, years and half-years, and the strange observations of shadows thrown at various times are dying out or are already dead. Worse than all for enquiry into ancient human history, the languages which contain the words of "*what once was*," are being flooded by foreign dialects, and what may survive will no longer appeal to the national understanding. This result is most lamentable as regards Hunza, where the oldest human speech still showed elementary processes of development. I fear that my attempt to commit, for the first time, to writing, in an adapted *Persian* character, the Khajuná language, has only been followed in a document of honour which the venerable Chief of Nagyr sent me some years ago. Already do some European writers call him and his people "ignorant" when their own ignorance is alone deserving of censure. I deeply regret that the friendship of so many Dard Chiefs for me has made them scapegoats of Europeans, and may have thus indirectly led to the loss of their independence, but I rejoice that for over twenty-five years I have not attracted the European adventurer to Dardistan by saying anything about Pliny's "*fertilissimi tractûs Dardæ*," except in Khajuná Ethnographical Dialogues in the "Hunza-Nagyr Handbook," which explorers were not likely to read. Now others have published the fact, but not the accompanying risks.

As Kandiá is learned, Nagyr pious, Chilás puritanical, and all true Dard tribes essentially peaceful and strenuously republican, so, no doubt, Hunza was the country of free love and of raiding, that had ceased in 1865, which we practically revised (see Appendix I.). I doubt, however, whether

Biddulph G-3 (1873-1878) 1880
4
AV3 Dard AV3
Burushe AV7



D 726 cut off or their stores fail, and they are obliged to make terms. On the other hand, if they are well supplied, the invader gets tired after a short time and retires. If they feel strong and confident, the garrison sallies out to offer battle outside the walls, but the taking of a fort by assault is unknown. On account of the supplies it is usual to plan an attack for the time when the standing crops in the invaded country are just ripe.[1] The store in the fort is then at its lowest, and the invader finds no difficulty in subsistence.

D ● 805 [77] B 805 Though Islam has introduced the inconvenient Mahommedan calendar, the ancient method of computation by the sun is still in use. In Gilgit and the valleys to the south the months are now distinguished by the Arabic names of the zodiacal signs. In Hunza and Nager a more ancient nomenclature still exists, as it did till lately in Gilgit, though most of the names in the latter place are now lost. The year is divided into two seasons, from solstice to solstice, called "yôl" (Boorish) and "hallôl" (Shina). The season commencing at the winter solstice is called "haiy," and the one commencing at the summer solstice "shini." Each season is divided into six months, the names of which are repeated in each season in a different order; the second season beginning with the first month, and then the other names being taken backwards. The months are named from certain objects or fancied resemblances on the horizon behind which the sun sets at certain dates, as seen from the gate of the ruler's castle, so that each place has a different set of names for the month. The calendar as it still exists in Nager will give a sufficiently good idea of the system.

The months are as follows, commencing with the winter solstice:—

1. Baiy Isha.
2. " Gamoosa (*ice-sun*, the sun sets behind a glacier).
3. " Tikhidir, (*earth line*, the sun sets behind a level space).
4. " Kabula, (*kibla*, the direction of Mecca).
5. " Hinghalter (*door-way*, from a rock resembling a gateway).
6. " Booye (*shoulder-blade*, from a rock resembling the blade bone of a sheep).
7. Shini Isha (commencing with the summer solstice).
8. " Booye.
9. " Hinghalter.
10. " Kabula.
11. " Tikhidir.
12. " Gamoosa.

[1] "The time that kings go out to battle," 2 Chron., XX, 1.

Lee Beddulph G-3 (1873-1878) 1880 Afgh-afghanistan-AUS-
4 AVJ Dard AVJ
Burusho AVJ



Isha literally means a mill-pond, but in this case it is not meant to represent a mark on the horizon, but to signify a receptacle, the place beyond which there is no going. The Kebla month is no doubt a name of modern introduction. In ancient times computation seems to have been by these seasons. The term "yôl" has now come to be used for the whole year, and the half year is called "yôl trang," but a man of forty when asked his age will often say that he is eighty "yôl-trang." According to Mr. Schuyler, the Kirghiz make the same computation. The half-month is called *toonts* (Boorish), and *putch* (Shina), and no smaller division of days is recognised, though in Shina there are but seven names of days, which closely resemble the Sanscrit days of the week thus—

D 805 B 805

| | | | |
|---|---|---|---|
| Sunday | Adit | *in Sanscrit* | Aditya bar. |
| Monday | Tsundora | „ | Sambar. |
| Tuesday | Ungaroo | „ | Mangal bar. |
| Wednesday | Bodo | „ | Budh bar. |
| Thursday | Bressput | „ | Brihaspati bar. |
| Friday | Shooker | „ | Suka bar. |
| Saturday | Shimshere | „ | Sanischar bar. |

These names are used in Gilgit, Hunza, and Nager, and were most probably introduced by the Shins, as they were in use long before the Sikh power was felt across the Indus. It would seem as if the Shins, while introducing the Hindoo days of the week, adopted in other respects the mode of computing time already existing in the country.

D B [177]

In Chitral the calendar is computed by the solar year commencing with the winter solstice; but the months take their names from peculiarities of season or agricultural operations, not from local land marks. They are—

D 805

1. Toongshal (*long nights*).
2. Phutting (*Extreme cold*).
3. Aryan (*Wild ducks*).
4. Shalakh (*Black work*, in allusion to the black appearance of the earth when the snow melts).
5. Boi (*Sparrows*).
6. Ronnuk (*Trembling*, in allusion to the waving appearance of the growing corn).
7. Yugh (*Full*).
8. Muoj (*Middle*, alluding to summer being half over)
9. Poiyanano (*The end*).
10. Kolkoni (*Threshing*).
11. Kirman (*Sowing*).
12. Chunchooni (*Leaf falling*).

Ridgeway G-3 (1873-1878) 1881
4
A13 Dard A13
Burush. A17



D
• 805 D [178]

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

| | |
|---|---|
| Hussan Hossein. | Scorpi (*Great month*). |
| Safar. | Shekombar. |
| Purum ishpo (*First sister*). | Roz. |
| Dowim ishpo (*Second sister*). | Lokyil (*Small festival*). |
| Tioei ishpo (*Third sister*). | Mikus (*Intervening*). |
| Chot ishpo (*Fourth sister*). | Ghoyil (*Great festival*). |

D B 821

The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world

D B 823

is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 776

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the [illegible] and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D [828]

D B 776 787 784

In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

VII.

Omens.

Probably on account of the frequent attacks on Gilgit made by the chiefs of the surrounding States, certain signs and occurrences are considered to be omens among the Gilgitis. They are as follows:— 787 324

(1) If an unusually heavy rain falls at any season in Gilgit, it is supposed that the chief of Yasin will advance towards Gilgit.

(2) If innumerable kites are seen hovering over Gilgit, it is generally accepted that Gilgit is to be invaded by the Nagar people.

(3) If packs of wolves make frequent night visits into Gilgit, and inflict heavy losses among the flocks, it is affirmed that the chief of Hunza is certainly going to invade and plunder Gilgit.

(4) If the harvest be unusually abundant, it is believed that Gilgit will be attacked by the Punyal Chiefs.

VIII.

Lunar Eclipse.

The Gilgitis say that Gwahr is the name of a giant, who is a lover of the moon. On the 14th of the lunar months, when the moon is in its full beauty, the Gwahr, whenever he pleases, catches hold of the moon, leaving untouched only a part which contains a fig tree. As such time the people of those parts beat their iron pans (on which they cook bread) like drums and cry loudly, "O Gwahr, we have brought a large force, bearing drums against thee, leave her (the moon), or we will rush upon thee!" In the meantime the eclipse ends, and they become happy at their success. 321 776

Solar Eclipse.

The Gilgit people say that whenever any good king dies or is banished from his country, the great Gwahr becomes angry against the sun, and darkens a whole or a part of his (the sun's) face as a sign of grief for the death or the banishment of such a good king.

IX.

The Creation of the World. 773

It is said that the earth was at first enveloped in water, which was of some places frozen, and above some Yachs (giants) had taken their abode under Yachi Hal Singh, their ruler. On a certain day they held a council for the purpose of bringing earth over the water. Their ruler said that the task was above their power but, however, in favor of a saying of his ghost-guide, who had [illegible] named Wazeerh, (old man) and who, sent as a messenger by the Yachs, but the wolf refused to come, saying that he would not

[illegible]

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The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

| | |
|---|---|
| Hassan Hossein. | Soorji (*Great month*). |
| Safer. | Shukubber. |
| Perum ishpo (*First sister*). | Rua. |
| Dowim ishpo (*Second sister*). | Lokyil (*Small festival*). |
| Thoi ishpo (*Third sister*). | Milina (*Intervening*). |
| Chor ishpo (*Fourth sister*). | Ghoyil (*Great festival*). |

The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rood. In Bootiahki they are known as Phoot casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

In Gilgit, Hunza, and Nagar the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

Rh Bibliothek G-8 (1873-1878) 1880 Aus-Afghanistan-Aus
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when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the maps and to [illegible] of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

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storm of hail and wind arise. Mahmood having caused this to be done, the effects became visible; for, instantly the sky lowered, and thunder, lightning, wind, and hail succeeded, turning the day into night, and spreading horror and destruction around."

D 787 791

Divination is still practised, in spite of the conversion of the country to Mahommedanism. The Dainyals, or diviners, who are of both sexes but are more frequently women, are supposed to receive the gift of second sight by the shadow of a Barai, or fairy, having fallen on them in sleep. Dr. Leitner

B 787 791

speaks of the gift as being supposed to be hereditary, but this is not the case, though the daughters of Dainyals often become Dainyals also. Dainyals are said to be only found among the shepherd population, and it is easy to understand how a solitary life among the wild crags of the Hindoo Koosh should encourage a belief in the power of intercourse with the unseen world. Quite young people become Dainyals, and the spirit of prophecy is supposed to remain with them for life.

The first intimation of the gift to the friends of the recipient is conveyed by their finding him or her in a deep trance. The requisite music is brought, flageolets being substituted for the ordinary clarionets, and softly modulated airs are played close to the ear of the entranced. Gradually he moves and begins to show signs of life, on which a goat is brought and decapitated, and the bleeding neck presented to the Dainyal novice. This is the test of a true Dainyal. If the gift of divination has really come to him, he seizes the bleeding neck, and sucks the blood. Some find this too much for them, and refusing to suck the blood are looked on afterwards as only feebly gifted with the spirit of prophecy. The idea of imposture never seems to be entertained by these simple-minded people. The recognised Dainyals are consulted on all special occasions, such as the yearly festivals in summer, or the declaration of war with a neighbouring state. The spirit of divination is supposed to lie dormant in winter, and to be strong in proportion to the heat of the weather.

On the first occasion of my witnessing an incantation, two Dainyals were brought from a considerable distance to prophesy at the Ganoni festival in June. They were both women, one of about twenty-five and the other about forty years of age, who showed by their wild and haggard looks the strain of the often-practised ceremony on their faculties. A circle

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



any blood relationship. The name is identical with the Persian word represented in Avestan by *pairika* to which there seems to be no recorded parallel in Sanskrit, but it is conceivable that in Ṣhiṇa it is an original and not a borrowed word.

However this may be, the Peris are quite firmly established under that title in popular belief in Gilgit, Chitrāl, and among the Paṭhans. The word is known in Burushaski, both in foreign stories and as a complimentary epithet for women and boys, but I have come on no Peris in the definitely local stories of Hunza and Nagir.

The Peris of the Ṣhiṇa-speaking peoples are of both sexes. The female is called a Peri and the male a Periān. They are not spoken of as "little folk", and appear in general to resemble human beings. They eat "pillau", as is attested by Pashūs (anti-witches) and others who have seen them. Their eyes are said to be vertical, that is with the axis set vertically. I fancy they have only one eye placed in the middle of the forehead as is recorded of Jinns and others, but I cannot quote authority for this. They can fly; but if cow-dung is thrown on a Peri, or if its clothes are held in the smoke of a cow-dung fire it becomes unable to move. This point is illustrated in a Burushaski story, which is, however, of foreign origin. I have only one instance of a Peri with a name: a Peri called Mādi is said to live on the mountain of Diāmer (Nanga Parbat).

Peris wear green clothing and consider that they have exclusive rights in that colour. Hence we are told: "If anyone puts on green clothes it is said that the Peris get angry and snatch at the man and crush him. The reason is this: the Peris say: 'Green garments are our clothing. Why have they put them on?' and they become angry."

This claim is supported by their human confidants, the Daiyāls. As witness: "Daiyāls say that when a Daiyāl dances the Peris come flying through the air and remain watching the people. The Daiyāls say, 'We understand

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



what the Peris say. We communicate it in songs to the people.' If the Daiyāl sees anyone wearing green clothes he gets angry. The reason for this is that the peris wear green clothes, they say, and therefore if any earthly being puts on green clothing the peris become angry and do him injury."

The attitude of the Peris towards ordinary mortals cannot be described as cordial or benevolent. For instance: "They say that if anyone goes to the desert at midday the peris will snatch at his eyes and make him blind."

If a new house proves to be poor or unlucky it may be due to the adverse influence of a Periān. Again: "When a woman, all of whose children have died, gives birth to a child the mother cuts the umbilical cord and licks the blood that comes from it. The reason for this is that over every woman there is a Peri woman. The Peri woman says, 'Now that this woman has drunk the blood of her child she will never do me any good,' and fearing the woman the Peri clears out."

Here the reluctance to relinquish power over a human being indicates how such power is prized. Various methods are employed to obtain it even to the point of stealing or carrying off children or adults. In this we have an important resemblance between the Peris and the fairies of the West. The following notes are relevant in this connection: "A *dernīji mā* (i.e. 'outside mother') is a fairy in the jungle who gives milk to a child and rears it. When the boy grows up he is a good mountaineer." In one known case the peri-fosterling says he only sees his Peri mother when he is alone.

"[illegible] years ago (i.e. counting from 1922) a boy was carried off by the Peris from Nāpur. His clothes were found on the hills but he has never returned again."

One of the grooms of the Assistant Political Agent, Chilās, made the following statement: "Every day (i.e. always) at the (end of the) dark period of the moon the peris carry me off. I see them and they see me. They say to me, 'You stay with us and we'll look after you well. If you don't

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



An account of a Daiyāl display has been given by Colonel A. Durand in his " Making of a Frontier ", so I need not elaborate the matter here. It will be enough if I contribute a few more general facts about Daiyāls themselves. [113]

In Burushaski the equivalent of Daiyāl is Bītan (plural bitaiyo). Daiyāls may belong to any class of the population and to either sex. In fact they are nowadays, I believe, confined to a few special families. The chief, perhaps the only seat of Daiyāls at the present day, is the small side valley of Bagrōt. 791 177

I have seen exhibitions by two female Daiyāls in Hunza, but to the best of my recollection they were said to belong to a family which originally hailed from Bagrōt. Similarly the performer at a specially arranged display at Gilgit Headquarters, in this case a man, had been brought from that place for the occasion.

There is a possibility, however, of fresh recruitment to the ranks of Daiyāls. " A certain number of people," I was told, " become new Daiyāls." On the other hand, one may withdraw temporarily or permanently from the faculty. 791

Daiyāls possess, or at any rate have in the past possessed, more than the mere powers of second sight and prophecy. They are on more intimate terms with the supernatural world than ordinary folk. In talking of the Peris I have already quoted the statement that the Peris come to watch the Daiyāls' performances and that they are the source of the Daiyāls' knowledge; and again that it is on their account that the Daiyāl objects to [illegible] by the laity.

At an actual performance I was warned that they disliked anything red, and that they were liable to lose self-control and to attack anyone wearing or displaying it. We nervously took stock of our belongings, for the wild-eyed officiating Daiyāl looked only semi-human and capable of anything whether in his mind or out of it. But why should red be objectionable, except as the complementary colour to green? 791 822

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



# LEGENDS, SONGS, AND CUSTOMS OF DARDISTAN,*

## (GILGIT, YASIN, HUNZA, NAGYR, CHITRÁL, &C., AND KAFIRISTAN).

I. DARDU LEGENDS, *in Shiná* (the language, with dialectic modifications, of Gilgit, Astor, Guraiz, Chilás, Hódur, Dareyl, Tanglr, etc., and the language of historical songs in Hunza and Nagyr).

(*Committed to writing for the first time in* 1866,
*By* DR. G. W. LEITNER,
*from the dictation of Dards. This race has no written character of its own.*)

### A.—DEMONS = YATSH[1] (YUECCI ?).

DEMONS are of a gigantic size, and have only *one eye, which is on the forehead.* They used to rule over the mountains and oppose the cultivation of the soil by man. They often dragged people away into their recesses. Since the adoption of the Muhammadan religion, the demons have relinquished their possessions, and only occasionally trouble the believers.

They do not walk by day, but confine themselves to promenading at night. A spot is shown near Astor, at a village called Bulent, where five large mounds are pointed out which have somewhat the shape of huge baskets. Their existence is explained as follows. A Zemindar (cultivator) at Grukôt, a village farther on, on the Kashmir road, had, with great trouble, sifted his grain for storing, and had put it into baskets and sacks. He then went away. The demons came—five in number—carrying huge leather-

* "Dardistan," or the country of the Daradas of Hindu mythology, embraces, in the narrowest sense of the term, the Shiná-speaking countries (Gilgit, &c.); in a wider sense, Hunza, Nagyr, Yasin, and Chitrál; and in the widest, also parts of Kafiristan. (See my "Dardistan," part III.)

[1] "Yatsh" means "bad" in Kashmiri.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



776 sacks, into which they put the grain. They then went to a
823 place which is still pointed out and called "*Gué* Gutumé Yatsheyn gau boki," or "The place of the demons' loads at the hollow"—Gué being the Shiná name for the present village of Grukōt. There they brought up a huge flat stone—which is still shown—and made it into a kind of pan, "tawa," for the preparation of bread. But the morning dawned and obliged them to disappear; they converted the sacks and their contents into earthen mounds, which have the shape of baskets and are still shown.

## 1.—The Wedding of Demons.

776 A Shikari (sportsman) was once hunting in the hills.
539 He had taken provisions with him for five days. On the sixth day he found himself without any food. Excited and fatigued by his fruitless expedition, he wandered into the deepest mountain recesses, careless whither he went as long as he could find water to assuage his thirst, and a few wild berries to allay his hunger. Even that search was unsuccessful, and, tired and hungry, he endeavoured to compose himself to sleep. Even that comfort was denied him, and, nearly maddened with the situation, he again arose and looked around him. It was the first or second hour of night, and, at a short distance, he descried a large fire blazing a most cheerful welcome to the hungry, and now chilled, wanderer. He approached it quietly, hoping to meet some other sportsman who might provide him with food. Coming near the fire, he saw a very large and curious assembly of giants, eating, drinking, and singing. In great terror, he wanted to make his way back, when one of the assembly, who had a squint in his eye, got up for the purpose of fetching water for the others. He overtook him, and asked him whether he was a "child of man." Half dead with terror, he could scarcely answer that he was, when the demon invited him to join them at the meeting, which was described to be a wedding party. The Shikari replied: "You are a demon, and will destroy me"; on which the spirit took an oath, *by the sun and the moon*, that

### A Pearl Tree on the Deobani Mountain.

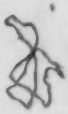
361 776 539 On the east of Tashot, a village in the Bagrot Valley, there stands a snow-covered mountain called Deobani. The people say that there is a large pearl tree on its top, which is the property of the fairies and giants. A good mountaineer is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of giants and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life; he was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his shoes. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Nanga Parbat, a mountain on the west of Astor.

### Shangali Ween.

361 778 539 695 At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Ween" (place of putting chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O *Sejio Shangali* (sacred chain), whoever of us is sinful please accuse him by striking his neck; and the chain used miraculously to whirl round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found at the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The men, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at this attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was disclosed.

### Nosh and Chakrot Barl.

778 789 823 Near Lace village in the Astor district there is a small fountain called Nosh. The people consider it a sacred one and sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some unclean thing into the spring, such as the bone of a dog; it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able





to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

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### "Rashoo ai Yudaini."

(The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

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### The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

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## XI.

### The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

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[1] [Cf. the Greek story of Midas and his ears, and of how their existence came was revealed to the people.—Ed.]

Mrs Biddulph G-3 (1873-1878) 1880 Afgh-Afghanistan-Alli
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136 be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tsungling. (The Onion Mountains.)

133 The principal difficulty in communication is caused by
135 the rivers, which in winter are shrunk to small dimensions,
but in summer, fed by snow-fields and glaciers of enormous
316 extent, become impassable torrents, bringing down tons of soil in their turbid waters. Many of the streams are rich in gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals
● [823] would be well repaid. The natives believe that the gold is generated by the glaciers, because the greatest quantity is found in the glacier mud, and there are traditions of small but rich veins of earth having been occasionally laid bare by earthquakes. Gold-washing is only practised in winter, and then by none but the poorest and meanest of the population, though the quantity found even with the rude apparatus employed is sometimes very remunerative. The gold itself is of fair quality, the best being of twenty carats.

361 Nearly half way between Gilgit and the Indus is the
316 Bagrot Valley, which contains several flourishing villages, and is capable of supporting a population of 2,000 or 3,000 souls. The Bagrot gold-washings are celebrated for the quantity and fine quality of the gold they yield, and the valley contains many signs of mineral wealth. It was a favourite summer resort of the old Gilgit rulers, and was their last place of
[564] refuge when hard pressed by external enemies. The Bagrot people belong almost entirely to the Shin caste.

133 A mile below Gilgit itself the Hunza River joins that of Gilgit. Though fordable in winter, this is in summer a deep and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty
[648] mountains it drains. Cashmere jurisdiction extends some 25 miles up the valley to a point at which the river makes a sudden bend from a westerly course to south-south-east. As generally happens where these abrupt changes of course in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert cragsmen can find a path. On the occasion of my visit to Hunza in 1876, I suddenly found myself confronted with a more difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport. For nearly half a mile it was necessary to scramble over

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In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

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| Hussan Hoosein. | Soorpi (*Great month*). |
| Safar. | Shokubber, |
| Puroun ishpo (*First sister*). | Roz. |
| Dowim ishpo (*Second sister*). | Lokyül (*Small festival*). |
| Thoi ishpo (*Third sister*). | Milna (*Intervening*). |
| Chot ishpo (*Fourth sister*). | Ghnyül (*Great festival*). |

D B 821 The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

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D B 776 787 784 In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

4: Durand G-3 (1888-92) 1900 AVI Kashmir
Dard A 43



"Chili", or cedar worship, and of the Shin feast of sowing synchronised, and the two thus became welded together. The connection now is limited to a certain amount of wheat being smoked over a cedar wood fire, and of cedar twigs being in use next day when the sowing takes place. From a portion of the smoked grain a large unleavened bannock is made overnight, which is carried before the Rá or Chief of Gilgit when he rides out next morning to the sowing. Arrived on the selected ground the headman of the village holds up to the Rá the skirt of his choga full of the smoked grain, and into this the Rá throws small quantities of gold dust. The golden grain is then scattered amongst the circle of villagers, the ceremony being repeated till the grain has been thrown to all four points of the compass. The Rá then dismounts, a plough is brought, and, taking the handles, the Chief draws two furrows, one running east, the second west, and over these he again scatters the golden seed. A goat is then sacrificed, the drums strike up, and the Rá rides off, the rest of the day being one of continuous feasting, polo-playing, drumming, and dancing.

There are many other festivals, almost all connected with agriculture; spring-time and harvest, autumn and winter, are all marked by appropriate feasts. The Yuleni drum, or fairy's drum, which was kept on the top of every Chief's castle, played a part in the ancient ceremonies. It was very unlucky to look towards it while the sounds rang out; if the fairy drummer was seen, the direst calamities followed. I never to my knowledge heard the fairy drum myself, but no feast in the old days was complete

Lahore L-8 (1866-72) 1933* AV2 Dard AV2



## 5. A WOMAN'S SONG (GILGIT).

[THE DESERTED WIFE AND THE FAITHLESS HUSBAND.] 539

*The Wife:*

*Mey kukúri Patán goyta bíyto djíh tún?*
My kukuri Pathán going he sat what am I to do?

*Pípi batsíne gardo dín; mátse tshúsh.*
Aunt! from the family he absence has given; I cocoon.

*Gá síddim gatí bring bálco dís;*
And coloured silk spinning animal bind do=could.

*Mí duddh tshát bílí!*
My milk-sweet late has become!

*The Husband:*

*Aní Azari rey**
That Azari, [is] a Deodar cedar [?]

*Rajéy, ná simmo? aní Azarco rdh bílis.*
Kingly, is it not so [my] love! That Azari illness I have.

*Aní Wastreyn shuyi gas-mall, ná simmo!*
This Waste's child princess, not [so] love?

*Bálli dapájo gí bow; aní pár*
Then from my waist (girdle) taking I'll sit; this beyond

*tshúsheyn*
the mountains.

*Súri yar tshúsheyn djundjít tsda bijíle.*
Sun this side's mountain birch tree (?) to you both.

*Simmo tshámim; aná shú gudreyn tsíná — gá*
Alike I love: This white hawk black and

*Tshúkki†; mey bagá bálk; bálli pashéjo*
fragrant bag mine being sit; Then on my turban

*gí beyim.*
wearing I will sit.

* More probably "rey" in the pine called the Picea Webbiana.

† Part II., page 16, gives the following for "Birch." "Birch?— Djinji (the white bark of which is used for paper) in Kashmír where it is called the bark-tree "Burza kul" lit: Burza = the bark; kúl = plant, tree." 925

‡ "Tshúkki" is a black fragrant matter said to be gathered under the white bark of the birch djinji: it is not an unknown product but I am not sure of its identity. The birch tree "Gas" is a privative in "múkí" is used for [illegible].

In Leitner L-3 (1888-93) 1893? AV3 Dard AV3



## *LEGENDS RELATING TO ANIMALS.**

### 1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling their dens with grass and that they eat a plant, called "ajall," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which he disinterred. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den, where he set her upright against a stone and fashioning a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "mû-mû-mû" to encourage the woman to spin. He also brought her some nuts and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the playful habits of the bear.

### 2.—A BEAR MOURNS A GIRL.

Another curious story is related of a bear. Two women, a mother and her little daughter, were one night watching their field of Indian corn "mahai," against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his tours, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and gradually dwindled down to mere misshapen stumps. The girl eventually died in childbirth, and the poor bear after vain efforts to restore her to life roamed disconsolately about the fields.

### 3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills in order to avoid his creditors.†

### 4.—THE BEAR AND THE ONE-EYED MAN.

The following story was related by a man of the name of Ghalib Shah residing at a village near Astór, called Parishing. He was one night looking out whether any bear had come into his "tromba" field.‡ He

* These legends should be compared with the Chitrál Fables published by Mihtar Wisám-ul-Mulk in the *Asiatic Quarterly Review* of January, 1891, namely: "the vindictive fowl," "the golden mouse," "the mouse and the frog," "the quail and the fox." See Appendix III. as also Légends in "The Hunza-Nagyr Handbook."

† The *arrepalonness* of the Gipsies in discharging such obligations, when contracted with a member of the same race, used to be notorious. The Dôms or Rôms of the Shins are the "Romany" of Europe and our "Zingari" is a corruption of "Sinkari" or inhabitants on the borders of the River or Sin = the (Upper) Indus.

‡ Tromba, to be made eatable, must be ground into flour, then boiled in water and placed in the "tahmúl" [in Astori] or "paydah" [Ghilgiti], a receptacle under the fourth, and has to be kept in this place for one night, after which it is fit for use after being roasted or put on a tawa [pan] like a Chapatti [a thin cake of unleavened bread].

"barśo" or tahtú barśo = sour barśo [mśro barśo = sweet barśo].

1: Leitner L-3 (1866-68) 1937 AV3 Dard AV3



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82

saw that a bear was there and that he with his forepaws alternately took a pawful of "trumba," blew the chaff away and ate hastily. The man was one-eyed [abéo = blind; my Ghilgiti used "Kyun," which he said was a Persian word, but which is evidently Turkish] and ran to his hut to get his gun. He came out and pointed it at the bear. The animal who saw this ran round the blind side of the man's face, snatched the gun out of his hand and threw it away. The bear and the man then wrestled for a time, but afterwards both gave up the struggle and retired. The man, after he had recovered himself went to look for the gun, the stock of which he found broken. The match-string by which the stock had been tied to the barrel had gone on burning all night and had been the cause of the gun being destroyed. The son of that man still lives at the village and tells this story, which the people affect to believe.

## 5.—WEDDING FESTIVAL AMONG BEARS.

A Mulla, of the name of Lal Mohammad, said that when he was taken a prisoner into Chilás,* he and his escort passed one day through one of the dreariest portions of the mountains of that inhospitable region. There they heard a noise, and quietly approaching to ascertain its cause they saw a company of bears tearing up the grass and making bundles of it which they hugged. Other bears again wrapped their heads in grass, and some stood on their hind-paws, holding a stick in their forepaws and dancing to the sound of the hoots of the others. They then ranged themselves in rows, at each end of which was a young bear; on one side a male, on the other a female. These were supposed to celebrate their marriage on the occasion in question. My informant swore to the story and my Ghilgiti corroborated the truth of the first portion of the account, which he said described a practice believed to be common to bears.

## 6.—THE FLYING PORCUPINE.

There is a curious superstition with regard to an animal called "Hargiss," which appears to be more like a porcupine than anything else. It is covered with bristles; its back is of a red-brownish and its belly of a yellowish colour. That animal is supposed to be very dangerous, and to contain poison in its bristles. At the approach of any man or animal it is said to gather itself up for a terrific jump into the air, from which it descends unto the head of the intended victim. It is said to be generally about half a yard long and a span broad. Our friend Lal Mohammad, a saintly Akhunzada, but a regular Münchhausen, affirmed to have once met with a curious incident with regard to that animal. He was out shooting one day when he saw a stag which seemed intently to look in one direction.

[72]

* Almost every third man I met had, at some time or other, been kidnapped and dragged off either to Chilás, Chitrál, Badakhshán or Bokhára. The surveillance, however, which is exercised over prisoners, as they are being moved by goat-paths over mountains, cannot be a very effective one and, therefore, many of them escape. Some of the Kashmir Maharajah's Sepoys, who had invaded Dardistan, had been captured and had escaped. They narrated many stories of the ferocity of these mountaineers; *e.g.*, that they used their captives as fireworks, etc., etc., in order to enliven public gatherings. Even if this be true, there can be no doubt that the Sepoys retaliated in the fiercest manner whenever they had an opportunity, and the only acts of barbarism that came under my observation, during the war with the tribes in 1888, were committed by the Kashmir invaders.

We fired off six guns, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Bhagiun," which had swallowed a large Markhor with the exception of his horns! There was the gunsmith one of whose guns had perforated the head and horns of the Markhor!! My Ghilghit, on the contrary, said that the Bhagiun was a great snake "like a big fish called Nang." Perhaps, Bhagiun means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astor.

### 3.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Ki."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in herds of ten or twenty and track game which they bring down, one hind or one Ki, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of these animals. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and cracked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and goats.

* This is undoubtedly the *ssoo* *rankoo*, a species of wild dog, which hunts in packs after the wild goat, so commonly found in the high mountains round Gilgit. The natives also pursue it. Dardistan, specially Shuna, is the paradise of the dog, the wild ones, including the *ssoo* *pari*, and the red bear.

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The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (reminiscent like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Afghans, Kafiristán, and others. The beautifully knit stockings are also a Dard article, and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Cltic lyres (*sraches*) of the women, and the fossil-like *asas* of the Shuna Magpie denote the antiquity of the Dard race. Curious to say the dress, light as air and softly warm, made of the fluff of the white "giant vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its people, to Part II. of my "Languages and Races of Dardistan," and to the same volume, of which this is a Supplement, namely, the so-called "Home and Sport Handbook," a volume of 23 folio pages.

In Lectures L-S (1920-24) 1928 AVS Dust AVS



the King of the Jinns, Dú.ta and Paris himself appears, 776
exclaims that he is in your power and enquires your wishes 777
—and so on.

I think it is a pure coincidence that where I have the term 776
Bali it occurs usually in conjunction with horses. A groom 125
and a horse—both later in my service—had a thrilling
experience with a Bali which it would take too long to relate
here, but the principle involved was elsewhere stated to me
as follows: "If one mounts a horse at night and rides any-
where, then if the horse sees a Bali it will refuse to go forward.
If at this moment the rider looks over the horse's head between
its ears the Bali will be visible to him."

The more frivolous character of the Devil, Shaitán, is 778
shown in the following: If in certain circumstances you can
snatch the cap off the Devil's head and take refuge in a
masjid and resist his efforts to seize you by the seat of your
trousers and go off with them, then if you put on the Devil's
cap you will be able to see him, but he will not be able to see
you and others will not be able to see either you or him—
a piquant if not very useful situation.

[177] If these foreign—Arabic—names could be eliminated, as
I confess I should like, I think it would be found that most
of the beings rendered immortal would readily gain
admittance to the ranks of the Christ and the Dú.ta.

## Dú.ta

776 The name Dú.ta, akin to the Sanskrit *dūta*-, may be regarded
173 as a legitimate Shina word. At any rate, the whole need not
be sought in Islam or Islamic influence.

Dú.ta play a prominent part in the folk-tales of the country
as demons, ogres, etc., usually of malevolent proclivities,
but they also descend into legendary history. In the latter
situation they probably represent a once locally dominant
race which has died out or been absorbed. But that is
probably only a later identification. Their origin must lie
in or before the Prākrtaic period which is presumably much

St Gervais T-8 (no date) 1954 AVI Kashmir ANK
Dard A63



being Afghans who have migrated over the frontier—"All are Mohammedans except the tribes of Kafiristan." 181 363.

These Aryan features, those blue eyes, that light complexion, where does it come from? Not a few of the sons, grandsons and great-grandsons of the chiefs who once ruled in those parts, surprisingly claim to be descended from one of the Generals of Alexander the Great, if not from the Emperor himself. There is no record in history of his having visited those parts, but the people of Gilgit maintain that he came as close as the Tashkurgan and the Killik Pass, and then sent an expedition down through Hunza to Gilgit. It is known that Alexander did visit Dir, and it is believed that the expedition to Gilgit was to move on to Chitral and then join the main army at Dir. 174

I have never seen it hinted at in any book, but I dare to suggest that these Aryan features, blue eyes and the occasional tinge of gold in the hair found among these men of Gilgit—and also those of Kashmir—might have come about by their owners having been descended from the prisoners, deserters, or even soldiers who had become lost from the forces of Alexander. It is known that until not long ago on the North-West Frontier of India, a exposed European who was fortunate enough to be the possessor of red hair was treated with more respect than his fellows, who, if not tortured, suffered a ghastly, untimely death. Although not released, he, like the others, was handed over to the women, but remained alive to "husband" the widows, so that they might breed red-haired sons. Natural red hair is considered among some of the tribes to be a sign that the owner is the descendant of their particular prophet, if not The Prophet. A beautiful red-haired camp follower—and most "red-heads" have blue eyes—would make a fitting concubine for any King or Chieftain; a powerful, magnificent, red-headed soldier of the forces of Alexander, a fitting lover for his widow, or even husband—if he happened to be an officer—for a daughter he had been unable to marry off to one of his own rank. Can it be from such alliances as these that the red heads, pale faces and blue eyes have come to these parts? 174 826 832

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3



754 [071] informed me, with all the seriousness that the statement deserved, that there is a trace of the Rō.i in all women.

All women in fact are potential Rō.is—a truly terrible thought.

[F 48] Fortunately, in practice Rō.is are products of heredity rather than education. The potential Rō.i does not seem as a rule to pass spontaneously into the practising Rō.i, but if a woman is a Rō.i her daughter will also be a Rō.i.

As regards their external distinguishing features the infallible sign of a Rō.i is that her feet are turned backwards. This must only be when she is functioning as a Rō.i, and even then it is noteworthy that when she is in animal form the animal's feet are not reversed in this way. Rō.is' hair and clothes are said to be repulsive. Their hair stands up on end. Their mouth is red (query—with blood?) when they have been maltreating anyone and at night they vomit. People then say, "Perhaps she has killed some one to-day."

It is a very remarkable thing that Rō.is and their doings do not seem to arouse any active resentment either in the public or in private individuals. There are many women who are notorious as being practising Rō.is, but they do not appear to be subjected to any form of persecution. I have heard of no case of Rō.i-baiting.

Tests and ordeals, such as ducking, may be unnecessary where the quality of at least the most important Rō.is is known to everyone and is beyond dispute, but then one would expect that they would be dealt with summarily and drastically by the irate relatives of their victims.

The above is a dry summary of the main facts about Rō.is. It would be possible to support it by many actual instances, but that would take too much space. I will, however, quote just a couple of stories which illustrate some of the main points.

754 The following is the story of a Nagir Rō.i which I recorded in English: "Two young men in Nagir one day wanted water. There was a shortage of water so they went to the head of an

Biddulph G-3 (1873-1878) 1880 Afgh. AUL
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AV3 Dard AV3
Burushe AV7



D 805 D [178]

The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

| | |
|---|---|
| Hussan Hoosein. | Soorpi (*Great month*). |
| Safar. | Shekubber. |
| Purum ishpo (*First sister*). | Rog. |
| Dowim ishpo (*Second sister*). | Lokyil (*Small festival*). |
| Thoi ishpo (*Third sister*). | Mikna (*Intervening*). |
| Chot ishpo (*Fourth sister*). | Ghuyil (*Great festival*). |

D 8 821

The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D 8 823

D 8 776

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rand. In Boorishki they are known as Phoot and Bilkus. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D 8 [824]

D 8 778 787 784

In Gilgit, Hunza, and Nagar the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

1: Letter L-3 (1866-93) 1893? AV3 Dard AV3



brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the fields at their work or at festive gatherings. Love declarations often take place on these occasions, but if any evil intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pâk ishiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objection to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astôr it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and become an adopted son. A "Shin" of true race at Astor may live in concubinage with a girl of lower caste, but the

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(the grain, ghee and sheep that may accompany the betrothal-present is called by the Astoris "sukkra.")

| | | | | |
|---|---|---|---|---|
| Husband, | = bonio, | Gil. | bardyo, | Astôr. |
| Wife, | = Gruyo, | Gil. | gréyo, | Astôr. |

Wedding dinner "gwiy tiki" in Gilgit. "Kojjigar bai kyas," in Astori (?) ["tiki" is bread, "bai" is a chuppati, kyas = bone].

585
539

Translation :—

(i) Do not weep, O flower-like girl, thy complexion will turn pale!
(i) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.
(i) Thou wilt (by weeping) burn your heart, thy complexion will turn pale.

In Shinaki there is a custom called "Kao." If a young man has determined to marry a certain girl but her parents are not willing to give her to him, the young man either calls out in an assembly of the village headmen :—" The girl is mine, and I will perform 'Gao' if she is not given to me." Sometimes in order to assemble the people he fires a gun outside the village and utters the same words in the presence of those who collect ; or if he gets an opportunity he tears the girl's shirt slightly in the presence of some other men and says to her :—" You are mine." When this has been done, the parents are obliged to marry the girl to him, but they can demand from him whatever they like up to the limit of his means. If they marry the girl to anyone else, the young man will murder the girl as well as her husband as soon as he gets an opportunity.

[422]

## IV.

### The Ceremony of "Seeto-ai-Thaki" (Seat of Chastity).

887
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This ceremony was performed for old women, who have been virtuous and chaste throughout their lives. These women were called "Seeto," and their descendants were very proud of them, so that on the occasion of family quarrels they used to say to the opposite party, "What have you to say to us? Our mother is "Seeto," while yours is not." To accomplish this rite, an elevated stone platform, about five yards each in length and breadth and a yard in height, was erected by the woman's nearest relatives. On the day appointed all her kinsmen came to the place, with a white she-goat as a sacred judge, to decide the fate of the old woman. The latter was clad in silk and placed on a bench. The eldest of the family bound a silk turban on his head, as well as on that of the goat, and, placing the goat before the bench with its face outward, addressed it in the following manner :—

"O thou white goat, if my daughter" (or whatever relative the woman was to the speaker) "has throughout her life lived an honest, virtuous and pious life and has remained clear of the sins and crimes of falsehood, theft, debauchery and treachery, be pleased to salute this bench for the sake of such a righteous and godly woman." In the case of a woman having led a blameless life, the goat by touching the bench approved her virtue. The assembled crowd then broke forth in cheers, and as an expression of their joy the relatives killed several goats and fed the people present. But if it happened otherwise, and the goat instead of performing what was considered an obeisance to the bench, ran round it bleating, then a great shame took hold of all the woman's kinsmen, and they ran away to their homes, never to speak to her again during the remainder of her life.

2: Gervis T-3 (no date) 1954 AV1 Kashmir Afgh.
Dard AV3



being Afghans who have migrated over the frontier—"All are Mohammedans except the tribes of Kafistan." 181 363

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1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



539 *Chorus* falls in with "*kai, kai, armán bulbúl*" = "oh, oh, the longing [for the] nightingale!"*

*Translation.*

After having discharged my usual religious duties in the early morning, I offer a prayer which, oh thou merciful God, accept from thy humble worshipper. [Then, thinking of his beloved.] Her teeth are as white as ivory, her body as graceful as a reed, her hair is like musk. My whole longing is towards you, oh sweet nightingale.

Chorus: Alas, how absorbing this longing for the nightingale.

8. GURAIZI SONGS.

184 This district used to be under Ahmad Shah of Skardo, and has since its conquest by Ghulab Singh come permanently under the Maharajah of Kashmir. Its possession used to be the apple of discord between the Nawabs of Astor and the Rajahs of Skardo. It appears never to have had a real Government of its own. The fertility of its valleys always invited invasion. Yet the people are of Shiná origin and appear much more manly than the other subjects of Kashmir. Their loyalty to that power is not much to be relied upon, but it is probable that with the great intermixture which has taken place between them and the Kashmiri Mussulmans for many years past, they will become equally demoralized. The old territory of Guraiz used in former days to extend up to Kuyam or Bandipur on the Wular Lake. The women are reputed to be very chaste, and Colonel Gardiner told me that the handsomest women in Kashmir came from that district. To me, however, they appeared to be tolerably plain, although rather innocent-looking, which may render them attractive, especially after one has seen the handsome, but sensual-looking, women of Kashmir. The people of Guraiz are certainly very dirty, but they are not so plain as the Chilásis. At Guraiz three languages are spoken: Kashmiri, Guraizi (a corruption of a Shiná dialect), and Pan-

184 197

* It is rather unusual to find the nightingale representing the beloved. She is generally "the rose" and the lover "the nightingale."

Li Lettner L-S (1866-93) 1893? AV3 Dard AV3



## C. BIRTH CEREMONIES.

As soon as the child is born the father or the Mulla repeats the "Bâng" in his ear "Allah Akbar" (which an Astôri, of the name of Mirza Khan, said was never again repeated in one's life!). Three days after the reading of the "Bâng" or "Namáz" in Gilgit and seven days after that ceremony in Astor, a large company assembles in which the father or grandfather of the newborn gives him a name or the Mulla fixes on a name by putting his hand on some word in the Koran, which may serve the purpose or by getting somebody else to fix his hand at random on a passage or word in the Koran. Men and women assemble at that meeting. There appears to be no pardah whatsoever in Dardu land, and the women are remarkably chaste.* The little imitation of pardah amongst the Ranis of Gilgit was a mere fashion imported from elsewhere. Till the child receives a name the woman is declared impure for the seven days previous to the ceremony. In Gilgit 27 days are allowed to elapse till the woman is declared pure. Then the bed and clothes are washed and the woman is restored to the company of her husband and the visits of her friends. Men and women eat together everywhere in Dardu land. In Astôr, raw milk alone cannot be drunk together with a woman unless thereby it is intended that she should be a sister by faith and come within the prohibited degrees of relationship. When men drink of the same raw milk they thereby swear each other eternal friendship. In Gilgit this custom does not exist, but it will at once be perceived that much of what has been noted above belongs to Mussulman custom generally. When a son is born great rejoicings take place, and in Gilgit a musket is fired off by the father whilst the "Bâng" is being read.

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AVJ Dard AVJ



628 [illegible] permitted to wait for an indefinite period
amongst the Afghans, and after a time the parties are brought
674 together and made to swear peace on the Koran. The crime
of murder is rare, and the readiness to spill blood on slight
423 occasions so noticeable among the Afghans is unknown. No
public measure can be carried out except by general agree-
ment, the details being left for the Jushtoros to arrange.

171 The communities in the lower part of Shinkari, being more
exposed to Afghan influence, and having been longer con-
verted to Mahommedanism, have lost many of their character-
istic customs; but the remoter valleys of Chilas, Gor, Darel,
and in a lesser degree Tangir, are probably little changed from
• 334 what they were two hundred years ago. A very singular
custom exists in these valleys, by which the sexes are kept
strictly apart during the summer, from May till September.
The custom is apparently very ancient, and any attempt to
evade it is punished by fine; the old women of the family
165 being specially charged with the responsibility of seeing that
the rule is observed. Great difficulty is said to be expe-
rienced in rearing children in Chilas. The great mortality
among them is ascribed to the climate, but it is more pro-
bably due to too close intermarriage.

442 Agriculture is left entirely to the women, with the excep-
tion of ploughing, which demands more strength than they
can afford. In summer the men spin wool and attend to their
flocks on the mountain pastures; but in winter the duty of
caring for the herds is relegated to the women.

647 Slavery is a recognised institution in all the Shinkari
republics—a matter in which they contrast unfavourably with
the Afghans and Neemchas of the Indus Valley, among whom
it is unknown. Prisoners taken in war, and the children born
of slave parents, form the servile class.

AVS Dard AVS



his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions. 608

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards. [787] [757]

It is sometimes customary for a young couple, at the time of marriage, to induce a mutual friend to become their foster-father. The tie is ratified at the time of eating bread together. Bride and bridegroom being seated opposite to one another, the foster-father elect seats himself between them, and taking a piece of bread in each hand crosses his arms, observing to keep the right one uppermost, and puts the bread into their mouths. From that time he is regarded as their father.

The foster relationship is regarded as so close, that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Koran, it would be impossible for a man to marry the widow of his foster-son. [735]

The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitral. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the purpose of strengthening tribal unity. [353]

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. Treasures are frequently lost altogether by the sudden death of the owner, 454 [815]

2: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the fields at their work or at festive gatherings. Love declarations often take place on these occasions, but if any evil intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pâk âshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objection to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and become an adopted son. A "Shin" of true race at Astor may live in concubinage with a girl of lower caste, but the

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(the grain, ghee and sheep that may accompany the betrothal-present is called by the Astóris "sakáro.")

| | | | | |
|---|---|---|---|---|
| Husband, | = baráo, | Gil. | baréyo, | Astóri. |
| Wife, | = Greyn, | Gil. | gréyn, | Astóri. |

Wedding dinner "gurév tíki" in Gilgiti. "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread, "bai" is a chippati, kyas = food].

4 Adj Dard Adj
Burushe Adj



which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions. Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

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* This is said to have been the case, except in those Dard republics, where foreigners have not yet interfered. In monarchical Yasin, and, above all, in Hunza, sexual laxity has ever been great. Where Sunni rulers have substituted dancing-boys for the dancing of men (formerly both men and women danced together), a worse evil has been introduced. A most unnatural relationship is the one created by the foster-mother. The linguistic portion of "The Hunza-Nagyr Handbook," as also of Parts I. and II. of "Dardistan" answers the questions of whether and where polygamy, endogamy, etc., existed among the Dards, who, in appearance and sentiment as regards women, as also in legendary lore, are very "European," but whom invasion will convert into strict Mahommedans and haters of the "Firenghi."

G Lattimer G-8 (1890-92) DS07 .K19 Dard 4/93



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718 keep cool in Provision, who was a servant of everybody. On this the Vadia took "Tuna" to the well, and he came with him to the palm of the Vadia. The object was explained to him and he said that a bird called Garai Paran, who lived on the snows on the Lunsu Mountain, should be sent for at once. Provision was then sent the messenger, but on his arrival he found a mouse, whereupon Tuna was sent to him and he came to see Bajan Dhal and Vanta Hal Singh. Bajan Dhal saw one for a mouse which lived close to his home. When everything was ready the wall gave orders that Vanta Hal Singh should stand in water as a pillar upon which Garai Paran should spread his wings, while the mouse by the making a hole into the ice should bring out and spread all the soil over the wings of Garai Paran. The orders were obeyed and the wings of the bird covered all the water, while the mouse brought out all the soil which was beneath the water. In this way the earth was turned over the water.

X.°

"Shinku Bai" (Tree Bore Stone).

(17) 718 There used to be at Gilgit a blue stone called "Shinku Bai," about a yard square, where the present telegraph office is situated. No king was acknowledged in the country unless he had resorted to it and prostrated himself before the stone. There and then the people adorned his head with a crown, swore fealty and tendered their allegiance. This was the day when all the lower class would gather to see the son "Bai" perform all the ceremonies, and undergo all obligations considered necessary to the office of leader of the nation. This was done in order to secure their confidence by a man who was to become sole director over their destinies, among them being many who had taken an active part in bringing him to the throne and proclaiming him their chief.

When the ceremonies were over, all came one by one to kiss his hands, to receive his blessings and to bless him in return. They would then dance to the beating of drums, make merry, sing praises and recite poems describing the heroic deeds already performed by the Ra, his ancestors and others whose lives had become endeared to all by self-sacrifice in the cause of their country.

[719] The dasawi (soothsayer) was not left out on this occasion, for it was necessary to foretell the future of the king and his courtiers, and to exhibit the state of victory that accompanies prophecy by the soothsayer. Before being dismissed at night all present partook of a feast; some were gratified with handsome dresses and other distinctions; some gratified by a gesture of kindness.

The Custodian of Shinku Bai.

778 776 ● [illegible] 782 Shri Bai is the name of a goddess who, as the people say, lived on a rock at Nangam, a village in the Astore district. The rock too is called Shri Bai, and is always kept covered with branches of juniper, while an attendant called "Bab Bia" resides there to look after it. Barren women used to sacrifice goats to and pray before the sacred stone in the hope of progeny. In the hot weather, when the people had gathered their

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* [illegible]

songs, the female population of the village proceeded to the Dirri in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Bab Bin." She then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Bab Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, viz. "Mullum."

## "Rato" or "Chilo."

At Parkuh, a village in the Bagrot valley, there are five small portions of land situated at the foot of a mountain and called Chato Rato, Shilo Rato, Sargun Rato, Chilo Rato and Thako Rato. In these tracts there are five very large boulders and five small stones, called respectively "Dee-ai Mama" and "Mee Sasiawa Kee" (i.e., stone for distributing flesh). Here the "Rato" ceremony, also called "Chil," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people were new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Ratos" with a goat and some young branches of the chili or *Juniperus macrocarpa*. These branches were placed upon the "Dee-ai Mama," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Mee Sasiawa Kee" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rato." The shoulder-blade of the goat killed was then placed on a high stone and fixed on by northern amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dee-ai-Mama," while the elders near present or the headmen of the village sat quite close to the stone and addressed it in the following manner: "O you-like Rato, O Shri Bagurtham, we have come to you to express our wants. We have no progeny; kindly endow us with children. We are destitute of money; kindly favour us with gold and silver. We are in want of grain; please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small fat leaves. They threw the ash on the *chili* branches and prayed in the same manner for the fulfilling of their desires. The leaves were distributed among the men, who ate and rejoiced. As usual places the women were strictly prohibited from going near the Rato stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but its stones of different names, so that the stones at Darashi and Bubin were called "Aja Bin," at Sherkot "Shri Bin," at Gilgit and Danyore "Rato-dandam," and at Nomgam "Shri Bin." The

Rato, A.S.S.

A. Biddulph G-8 (1870-1879) 1880 A1S [illegible] A1S
[illegible] A1T



In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nagar, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yasin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Otuo Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

Lawrence G-0 (1888-93) 1893? A93 Dard A93



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In Lankester L-3 (1920-24) 1929 AV3 Dent AV3



what the Peris say. We communicate it in songs to the people.' If the Deity[1] sees anyone wearing green clothes he gets angry. The reason for this is that the peris wear green clothes, they say, and therefore if any earthly being puts on green clothing the peris become angry and do him injury."

The attitude of the Peris towards ordinary mortals cannot be described as cordial or benevolent. For instance: "They say that if anyone goes to the desert at midday the peris will snatch at his eyes and make him blind."

If a new house proves to be poor or unlucky it may be due to the adverse influence of a Peri[n]. Again: "When a woman, all of whose children have died, gives birth to a child the mother cuts the umbilical cord and licks the blood that comes from it. The reason for this is that over every woman there is a Peri woman. The Peri woman says, 'Now that this woman has drunk the blood of her child she will never do me any good,' and fearing the woman the Peri clears out."

How the reluctance to relinquish power over a human being indicates how such power is prized. Various methods are employed to obtain it even to the point of stealing or carrying off children or adults. In this we have an important resemblance between the Peris and the fairies of the West. The following notes are relevant in this connection: "A *dewijo mai* (i.e. 'outside mother') is a fairy in the jungle who gives milk to a child and rears it. When the boy grows up he is a good mountaineer." In one known case the peri-fostering says he only sees his Peri mother when he is alone.

"Ten or more years ago (i.e. counting from 1922) a boy was carried off by the Peris from *Nápur*. His clothes were found on the hills but he has never returned again."

One of the grooms of the Assistant Political Agent, Chilka, made the following statement: "Every day (i.e. always) at the (end of the) dark period of the moon the peris carry me off. I see them and they see me. They say to me, 'You stay with us and we'll look after you well. If you don't

St Lorimer L-S (1929-34) 1929 AVS Dard AVS



weakness he does come to her, she recovers and he in his turn dies. 959

When the Rā.i succeeds in her attack she flies off with the victim to the Rā.is' meeting-place. Rā.is fly mounted on leaves or on spinning-wheels. They are debarred from the use of the broomstick, for that is an implement of Western civilization unknown in Gilgit. The victim is carried along in a sheet. As it is stated that at certain places Rā.is are sometimes *heard* flying through the air, one may conclude that they are not visible when they fly and that they conduct their revels in spiritual, immaterial forms and not in their everyday fleshly bodies. Similarly with the victim, for his bodily presence remains to all appearance safe in his home. What the Rā.i secures is only some spiritualized, but still edible, presentation of him.

A Rā.i in action has to look where she is going and to mind her steps, for if her foot touches water or a graveyard she can proceed no further.

When the victim has been safely conveyed to the place of assembly where all the Rā.is of the district are collected, it simply remains to chop him up and distribute him in fragments to the company. The chopping-up is effected with an adze. Hence, incidentally, the adze has acquired [544] a taste for human flesh and is a dangerous house-mate for a woman at child-birth as it is apt to go and open the door to give admittance to Dā.ūs, Peris, and Rā.is (*cp.* 317).

No time is wasted on cooking or dressing the flesh, for the Rā.i likes her meat raw. Nor does dancing, so far as my information goes, enter into the order of the day. This is curious in view of the procedure at the Sabbats of the Western Witches and the popularity of dancing on festive occasions in Gilgit at the present day.

I have mentioned physical obstacles which may intervene between the Rā.i and the indulgence of her tastes, but she has other more active interference to reckon with.

There are two kinds of human Arri-Rā.i, whose business

In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nagar, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yasin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

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151 When a son is born, a number is fired off, and the father of the new-born son gives an ox as a present to the people, to be slaughtered for a general festival.

Infanticide is wholly unknown.

Betrothals.—The father of the boy does not go himself, as in Gilgit, to the father of the girl, but sends a man with 3 or 4 rupees, which he often as a present. If the present is accepted, the betrothal (bit) is arranged. As far as the women is concerned the "bit" is inviolable. The usual sum of thirty pairs of rupees in Yasin.

A bride is called "shiyán," and the bridegroom "shiyán ju."

197 Language.—On account of the want of intercourse between the tribes the language of Kohistan is broken into numerous dialects; thus the structure of the dialects spoken in Kandiá, *i.e.*, in Gabriál and Panjs, differs from that of the language spoken in Chilás and Palas, *i.e.*, in the countries situated on this side of the Indus. Hasthullah, a Gabriáli, did not understand any language except his own; but Ahmad Shah, an inhabitant of Jalkót (situated in the southern part of Chilás), understood Gabriáli, as he had been there for a time. Ghulam Muhammad, our Gilgit man, who had been captured in an excursion, and had lived as a slave in Chilás, also thoroughly understood Jalkóti.

The language of Kohistan (as Chilás, Kandiá, etc., are also called) is divided into two dialects, called *Shiná* and *Shiáthan* respectively. In the countries situated on that side of the Indus, that is in Kandiá, Shiáthan is spoken.

[2]9 The following pages are devoted to *Ballads, Proverbs, Riddles*, and *Dialogues* in the Shiáthan dialect.

*Songs*=Gila. Mardoke gila=men's songs; Chardin gila=female songs.

1. AN ELEGY.

Fifteen years ago a battle was fought between *Arsilán Khan of Kail*, and *Qamar Ali Khan of Pálas*, in which ten men were killed on both sides. *Phiyán*, on whose death the elegy is written by his sister, was one of the killed. The inhabitants of Palas are called "Sikhs," in reproach.

I.

*Rágé wáli, jimidiyán kachh dikkhai,*
In a green place, near a mosque, in a sitting (resting) place,
*Chá chhóte gála mail, chahnáin mariyá!*
In a surrounded fort within, the prince was killed
*Rágé wáli, jimidiyán kachh, dikkhai*
In a green place, near a mosque, in a resting place
*Shai wáli, kathri, ait wirái wariyá.*
Bring the bier, lay it down, (so that) that heirless one may be brought to his home.

II.

*Rágé wáli, aw Shárkot chor kapai,*
In the green place, that Sharkot, where the halting-places of guests
*Dori Sikhan gatis karigá.*
Are deserted, the Sikhs (infidels, that is the Pálasis) slaughter committed (did).

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 /
Zadid



851 When a son is born, a musket is fired off, and the father of the new-born son gives an ox as a present to the people, to be slaughtered for a general festival.

847 Infanticide is wholly unknown.

584 MARRIAGE.—The father of the boy does not go himself, as in Gilgit, to the father of the girl, but sends a man with 5 or 6 rupees, which he offers as a present. If the present is accepted, the betrothal (lóli) is arranged. As far as the woman is concerned the "lóli" is inviolable. The usual sum of dowry paid in cash is 80 rupees.

A bride is called "zhiyán," and the bridegroom "zhiyán lo."

197 LANGUAGE.—On account of the want of intercourse between the tribes the language of Kohistan is broken into numerous dialects; thus the structure of the dialects spoken in Kandiá, *i.e.*, in Gabriál and Patan, differs from that of the language spoken in Chilás and Palus, *i.e.*, in the countries situated on this side of the Indus. Harifullah, a Gabriáli, did not understand any language except his own; but Ahmad Shah, an inhabitant of Jalkôt (situated in the southern part of Chilás), understood Gabriáli, as he had been there for a time. Ghulam Mohammad, our Gilgiti man, who had been captured in an excursion, and had lived as a slave in Chilás, also thoroughly understood Jalkóti.

The language of Kohistan (as Chilás, Kandiá, etc., are also called) is divided into two dialects, called *Shind* and *Shúthun* respectively. In the countries situated on that side of the Indus, that is in Kandiá, Shúthun is spoken.

539 The following pages are devoted to *Ballads*, *Proverbs*, *Riddles*, and *Dialogues* in the Shúthun dialect.

*Songs*=Ośla. Meshón gíla=men's songs; Gharón gíla=female songs.

1. AN ELEGY.

Fifteen years ago a battle was fought between *Arslán Khan* of *Kali*, and *Qamar Ali Khan* of *Pálus*, in which 300 men were killed on both sides. *Phaju*, on whose death the elegy is written by his sister, was one of the killed. The inhabitants of Palus are called "Sikhs," in reproach.

i.

*Rugé nile, jimátydn-kachh-dúkdnt,*
In a green place, next a mosque, in a sitting (resting) place,
*Chá chápár gála masi, shahzada marégil*
In a surrounded fort within, the prince was killed
*Rugé nile, jimátydn kachh, dúkdnt*
In a green place, next a mosque, in a resting place
*Shéú wále, bathri, shá virdti wailgil.*
Bring the bier, lay it down, (so that) that heirless one may be brought to his home.

ii.

*Rúge nile, wo Shérkot shar hogal,*
In the green place, that Sherkot, where the halting-places of guests
*Diri Sikáno qatle karégil.*
Are deserted, the Sikhs (infidels, that is the Pálusis) slaughter committed (did).

4: Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3
Burusho AV7



B 585 D 585 In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nager, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yassin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

D B 582 D B 851 D B 842 The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

D B 846 After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

D 764 I have elsewhere discussed the old custom of disposing of the dead by burning. Now the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



The most curious custom which seems to
permeate these countries is to foster relationship in nursing, where 853
a nurse and all her relations come not only within the prohibited 608
degrees, which is against the spirit of Muhammedanism, but also create the only real bond of true attachment that I have seen in Dardistan, where other relatives seemed always engaged in murdering one another.

Nearly all the chiefs in Dardistan give their children to persons of low degree to nurse, and these and the children of the nurse become attached to them throughout life and are their only friends. But this foster-relationship is also taken in order 609
to get rid of the consequences, say, of crime; for instance, in the case of adultery, or supposed adultery, the suspected person who declares that he enters into the relationship of a son to the woman with whom he is suspected, after a certain penalty, is really accepted in that position, and the trust is in no case betrayed. It is the only kind of forgiveness which is given in [564]
Dardistan generally to that sort of transgression; but, further than that, drinking milk with some one, or appointing some one as foster-father, which is done by crossing two vases of milk, creates the same relationship, except amongst the noble caste of Shins, who were expelled by the Brahmins from India or Kashmir, and who hold the cow in abhorence as one of their religious dogmas, whereas, in other ways, they are really Brahmins, among whom we find Hinduism peeping out through the thin crust of Muhammedanism.

The subject of caste, by the way, is also one which is generally 000
misunderstood, and which, if developed on Christian lines, would give us the perfection of human society, and solve many of the problems with which we are dealing in Europe in more advanced civilisations. I have just read with concern some remarks against caste by Sir John Petheram, who has been in India some three or four years. I think that before people speak on subjects of such intricacy, they should take the position of students of the question, learn at least one of the classical and one of the vernacular languages of India, and then alone assume the role of teachers whilst continuing to be learners; even in regard to such subjects of infant-marriage and the prohibition of widow remarriage, there is a side of the question which has not yet been put sufficiently before the British public. Infant-marriage, when

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
4 AV3 Dard AV3



his foster kindred accompany him. On the other hand, if he rises to influence, his foster-father is generally his most confidential adviser, and his foster-brothers are employed on the most important missions. 608

The custom of cementing friendship by the milk connection seems a favourite one. Should a woman dream that she has adopted any person as a son, or should any man dream that he has been adopted by a certain woman, the connection is carried out in the same way as the forced adoption before mentioned, and nobody would think of refusing to recognise it. The practice is now falling somewhat into disuse, but it was extremely common not many years ago. Milk from a woman's breast is esteemed a sovereign remedy for cataract and other eye-diseases. A resort to it also establishes the milk-tie for ever afterwards. [787] [757]

It is sometimes customary for a young couple, at the time of marriage, to induce a mutual friend to become their foster-father. The tie is ratified at the time of eating bread together. Bride and bridegroom being seated opposite to one another, the foster-father elect seats himself between them, and taking a piece of bread in each hand crosses his arms, observing to keep the right one uppermost, and puts the bread into their mouths. From that time he is regarded as their father.

The foster relationship is regarded as so close, that marriage between foster relations would be looked upon as incestuous, and, in spite of the precepts of the Koran, it would be impossible for a man to marry the widow of his foster-son. [835]

The formation of these ties is practised in a peculiar way among the Ashimadek clans of Chitral. It is customary for every infant to be suckled in turn by every nursing mother of the clan; consequently there is a constant interchange of infants going on among the mothers, for the purpose of strengthening tribal unity. [953]

The Shins are noted for their miserly habits, which they sometimes carry to great extremes. Every man has a secret hiding place in the mountains, where he conceals his money, metal pots, wife's jewels, and all his most valuable property. Occasional stealthy visits are paid to the treasure, which is never taken out for use except on festive occasions. No feeling of honour seems to exist as to the appropriation of another's treasure should it by chance be discovered, and frequent quarrels arise from this cause. Treasures are frequently lost altogether by the sudden death of the owner, 454 [685]

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandiá



for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bábáji*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shín caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shín.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taffa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shíns or Yashkun. No Kamín can be elected an elder, though he may become a Mullá, but a Mulla-kamín also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shíns and 3 Yashkuns. Patshé Khân is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "nâli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shín countries. Only "Doms" dance and sing, as this is their profession; they play on the "surúi" (pipe), rabáb (harp), and shando (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

585 539 Translation :—

(1) Do not weep, O flower-like girl, thy complexion will turn pale!
(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.
(3) Thou wilt (by weeping) burn your heart, thy complexion will turn pale.

In Shinaki there is a custom called "Kao." If a young man has determined to marry a certain girl but her parents are not willing to give her to him, the young man either calls out in an assembly of the village headmen:—"The girl is mine, and I will perform 'Kao' if she is not given to me." Sometimes in order to assemble the people he fires a gun outside the village and utters the same words in the presence of those who collect; or if he gets an opportunity he tears the girl's shirt slightly in the presence of some other men and says to her:—"You are mine." When this has been done, the parents are obliged to marry the girl to him, but they can demand from him whatever they like up to the limit of his means. If they marry the girl to anyone else, the young man will murder the girl as well as her husband as soon as he gets an opportunity. [682]

## IV.

### The Ceremony of "Seelo-ai-Thali" (Seat of Chastity).

887 831 791 This ceremony was performed for old women, who have been virtuous and chaste throughout their lives. These women were called "Seelo," and their descendants were very proud of them, so that on the occasion of family quarrels they used to say to the opposite party, "What have you to say to us? Our mother is "Seelo," while yours is not." To accomplish this rite, an elevated stone platform, about five yards each in length and breadth and a yard in height, was erected by the woman's nearest relatives. On the day appointed all her kinsmen came to the place, with a white she-goat as a sacred judge, to decide the fate of the old woman. The latter was clad in silk and placed on a bench. The eldest of the family bound a silk turban on his head, as well as on that of the goat; and, placing the goat below the bench with its face westward, addressed it in the following manner:—

"O thou white goat, if my daughter" (or whatever relative the woman was to the speaker) "has throughout her life lived an honest, virtuous and pious life and has remained clear of the sins and crimes of falsehood, theft, debauchery and treachery, be pleased to salute this bench for the sake of such a righteous and godly woman." In the case of the woman having led a blameless life, the goat by touching the bench approved her virtue. The assembled crowd then broke forth in cheers, and as an expression of their joy the relatives killed several goats and fed the people present. But if it happened otherwise, and the goat instead of performing what was considered an obeisance to the bench, ran round it bleating, then a great shame took hold of all the woman's kinsmen, and they ran away to their homes, never to speak to her again during the remainder of her life.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3



A HOOKA.

539 5. *G. méy* DADI *shishédji agár, lúpenu*
my father's mother on her head fire is burning.

The top of the Hooka is the *dadi's* or grandmother's head.

A SWORD.

6. *Tutâng gotéjo rúi nikai*

"Darkness from the house the female demon is coming out," viz., "out of the dark sheath the beautiful, but destructive, steel issues." It is remarkable that the female Yatsh should be called "Rûi."

RED PEPPER.

7. *Lólo bakuró shé tshá lá há—búja !*

In the red sheep's pen white young ones many are—attend !

This refers to the Redpepper husk in which there are many white seeds.

## B. PROVERBS.

DOTAGE.

To an old man people say:

8. *Tú djarro môto shúdung* { "You are old and have thou and old brains delivered, { got rid of your senses."

[889] Old women are very much dreaded and are accused of creating mischief wherever they go.

DUTIES TO THE AGED.

9. (*G.**) *Djuwanie keneru digasus, djarvelo betshumus*
In youth's time I gave, in old age I demand

"When young I gave away, now that I am old you should support me."

A BURNT CHILD, ETC., ETC.

10. *Ek damm agáru dáddo dugúni shang thé !*

Once in fire you have been burnt, a second time take care !

EVIL COMMUNICATIONS, ETC., ETC.

11. *Ek khatsh látshek bilo búdo donate she.*

One bad sheep if there be, to the whole flock is an insult = One rotten sheep spoils the whole flock.

12. *Ek khatsho manújo budote sha* = *one* bad man is to *all* an insult.

* The abbreviations "G." and "A." stand respectively for "in the Gilgiti dialect" and "in the Astori dialect."